

THE EGYPTIAN WHEAT,

Bearing seven ears on one stalk, as described Gen. xli. 5.

A

DICTIONARY

OF IMPORTANT

NAMES, OBJECTS, AND TERMS,

FOUND IN THE

HOLY SCRIPTURES.

INTENDED PRINCIPALLY FOR YOUTH.

BY HOWARD MALCOM, A. M.



Boston :

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DISTRICT OF MASSACHUSETTS, *to wit:*

District Clerk's Office,

BE IT REMEMBERED, That on the twentieth day of November, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, LINCOLN & EDMANDS, of the said district, have deposited in this office the title of a Book, the right whereof they claim as Proprietors, in the words following, *to wit:*

“A Dictionary of important Names, Objects, and Terms, found in the Holy Scriptures. Intended principally for Youth. By Howard Malcom, A. M.”

In Conformity to the Act of the Congress of the United States, entitled, “An Act for the encouragement of Learning, by securing the copies, of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;” and also to an Act, entitled, “An Act supplementary to an Act, entitled, An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books to the Authors and Proprietors of such copies during the times therein mentioned: and extending the benefits thereof to the arts of Designing, Engraving, and Etching Historical and other Prints.”

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

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THE following errors of the press are discovered :

Under the word CYPRUS, *Cicilia* for *Cilicia*.

” ” ” DARIUS, *Cyaxerxes* for *Cyaxares*.

” ” ” DEAD SEA, *Greece* for *Canaan*.

PREFACE.

PRODUCTIONS that are the result of labour, more than of genius, lie under two great disadvantages:—the pleasure of composing is incomparably less, and the composition itself is held in far less estimation. The author's only motive in undertaking the drudgery of preparing this volume was, that such a work seemed to him not only eminently needed for youth, but almost indispensable; while nothing of the kind existed within his knowledge. It was chiefly prepared at small intervals of leisure while travelling as General Agent of the American Sunday School Union, and has now been retained nearly three years, in the hope that some more perfect work of the kind would appear. During this time it has been kept at hand for the purpose of inserting whatever seemed appropriate in the current religious periodicals, missionary reports, &c. The chief sources of aid, however, have been the works of Calmet, Whitby, Wells, Carpenter, Brown,* Wood, Paxton, and Harmer. Extracts have in some instances been taken, as well as facts, or thoughts; but references seemed unnecessary.

In most Dictionaries of the Bible, a large proportion of the matter consists of *Scripture narrative*, digested under

* *Gurney's Dictionary*, lately issued in London, under the most imposing title, was also procured; but it proves to be Brown's Dictionary of the Bible, reprinted *verbatim*, except in some very few articles!

heads, or *verbal definitions*. It is believed that the reading of the Bible itself, is now so general among the classes of persons for whom this book is intended, as to make that plan undesirable in this instance. The object here is, in reference to Scripture names, *to throw light on the sacred page*, rather than to *borrow it from thence*. While therefore a great number of names of persons and places of which nothing is known except from Scripture, is omitted, more Scripture illustration, adapted to youth, will, it is hoped, be found, here than in any one of the larger works above named. In regard to doctrinal terms, &c. the usual course was necessarily pursued. As some of the articles may seem hardly comprehensible to children, it is proper to remark that the work was intentionally graduated to the common level of *Sabbath School teachers*; who it is hoped will find it a convenient and useful manual. Only by bringing the book to this standard, could it be made itself a teacher, which was the great object. It was hoped by this plan to make it useful to *parents*, also, in answering the numerous questions of intelligent children who read the Bible.

It is now issued to serve a necessity, and if the "Father of lights" do but make it useful in the dissemination of heavenly truth, the desires of the Author will be fully realized.

Hayward Place, Boston,

Jan. 1, 1830.

A.

AB, the eleventh month of the Jewish civil year, and the fifth of their sacred. It answereth to the moon that begins in July, and consists of thirty days.

ABADDON, signifies *destruction*; and *Apollyon the destroyer*, is the name of the devil, who goes about seeking whom he may devour. Others consider it to mean the Pope of Rome.

ABANA and PHARPAR, two rivers of Syria; which Naaman the leper thought more fit to cure him than all the rivers of Israel. Abana is probably the same with the Barraddy, which springing from mount Lebanon, glides pleasantly towards the south. Perhaps the Pharpar is the same with Orontes, the most noted river of Syria, which, rising a little to the north-east of Damascus, passes Antioch, and running about 200 miles to the north-west, loses itself in the Mediterranean Sea. 2 Kings v. 12.

ABIA, second son to Samuel, and brother to Joel.

Samuel having trusted them with the administration of public justice, and admitted them to a share of the government, they acquitted themselves so illy, that they obliged the people to require a king of him. When the priests were divided into twenty-four courses, (1 Chron. xxiv.) one was called from him, or one of his descendants. Luke i. v.

ABIB; or *Nisan*, the name of the first sacred, and seventh civil month of the Jewish year. It contained thirty days; and answered to our moon of March. This word signifies ripe fruit; and was given to this month, because in the middle thereof, the Jews began their harvest. The year, among the Jews, commenced in September; and therefore their jubilees, and their other civil matters, were regulated in that way, see Levit. xxv. 8, 9, 10; but their *sacred* year commenced in *Abib*. This change took place at the redemption of Israel from Egypt; Exod. xii.

2. "This shall be to you the beginning of months."

ABILENE, the *Father's Mansion*, a small canton in Syria, between Lebanon and Antilibanus. It took its name from Abila, which probably was the same with Abel-maim. Lysanius was governor here in the fifteenth year of Tiberias. Luke i ii. 1.

ABOMINATION, a thing hateful. *Sin* is called an abomination because detestable to God and good beings. *False doctrines* are so called. Rev. xvii. 4. *Idols* and their worship, and *proud persons* are often called abominations. Deut. vii. 26. Prov. xvi. 5. *The sacrifices of the wicked*, that is, hypocritical services, are an abomination. Prov. xv. 8. In Matt. xxiv. 15, the allusion is to Roman armies, which as heathen were hateful to the Jews.

ABRAHAM, a wandering shepherd of vast wealth and preeminent piety. Being the progenitor of all the Jews he was called the *Father of the faithful*. His history is one of deep interest; and is given in Genesis at great length.

ABYSS, a word used in Scripture sometimes to mean hell, and sometimes the depths of ocean, and the waters which flow under the earth.

ACELDAMA, a field laying a little south of Jerusalem, which was used by potters, to dig clay from thence. The money which Judas threw back to the Jewish rulers, being the price of blood, as they called it, they would not put into the Lord's treasury, but with it purchased this field; wherefore it was called **ACELDAMA**, or the *field of blood*. It was then appropriated as a place to bury strangers, from which the burial ground for this purpose is, in some cities, called *Potter's-field*. Matt. xxvii. 8.

ACHAIA, a part of Greece, the capital of which was Corinth. It is now called Livadia.

ACHOR, this word signifies *trouble*, and was the name of a valley near Jericho.

ACRE. The English acre is 4840 square yards, the Roman 3200, and the Egyptian 3698; but the Hebrew acre, appears to mean what one yoke of oxen ploughed in a day. Ten acres of vineyard yielding one bath, and the seed of an homer producing an ephah, Isa. v. 10. means that the land should be afflicted with dreadful sterility, for such a crop is scarcely a tenth part of the seed sown.

ADAMANT, a beautiful stone of the hardest kind,

generally called diamond. Diamonds are chiefly obtained in India, from the mines in Golconda, Visapoor, and Borneo. Some are now obtained from Brazil. Its great hardness makes it resist the most intense fire, cut glass, &c. Sinners' hearts are therefore compared to adamant. Zech. vii. 12.

ADDER, a venomous reptile, brought forth alive, without eggs. It is often called a viper.

ADJURE. "It was a custom among the Jews to *adjure*, which was by a form of execration laid on the person if he did not answer truly." (Hammond.) It was the same as administering an oath is now, so that though Christ held his peace when merely interrogated; he acknowledged when *adjured*, or put on oath, that he was the Son of God.

ADONAI is one of the names of God, and being in the plural intimates a Trinity. The Jews, who, either out of respect or superstition do not pronounce the name of Jehovah, read Adonai in the room of it, as often as they meet with Jehovah in the Hebrew text. The ancient Jews, however, were not so scrupulous; there is no law which forbids them to pronounce this name.

ADOPTION, the act of

taking one into the family for a son. Pharaoh's daughter adopted the young child Moses. Mordecai also received Esther. True believers in Christ, who rely upon the efficacious atonement of his precious blood, and the sure merit of his perfect righteousness, for the pardon of their sins and reconciliation to God, being regenerated by the Spirit, and freely justified by grace, through the redemption of Jesus Christ, are said to be put into this state of adoption.

ADRIA, a sea now called the Gulf of Venice, on the coast of Italy. Acts xxvii. 27. Paul in going to Rome, suffered an extreme tempest in this sea.

ADULTERY, violating the bed of a married person; in a spiritual sense it means idolatry, or the act of paying that homage or worship to the creature, which is due only to the Creator. Jer. iii. 9. Ezek. xxiii. 37.

AGATE, a precious stone of variegated colours, but not very valuable.

AGRIPPA, the son of Herod, governor for the Romans of several provinces, and among them part of Galilee, west of the sea of Tiberias. He came with his sister to visit Festus on his inauguration, and hearing of Paul, was anxious to see him.

Paul preached before the royal personages, and Agrippa was almost persuaded to be a Christian. When the Jews revolted, he took part with the Romans against them, and after the destruction of Jerusalem, he went to Rome, where he died in the year 90, aged 70. (See HEROD.)

AIR, a fluid which surrounds the earth to the extent of about fifty miles. Air has a considerable weight. About 2160 pound-weight of it presses on every square foot; and allowing the surface of an human body to be 15 square feet, the pressure of air on it must amount to 32,400 pounds weight. But this pressure is not perceptibly felt, because our bodies contain such a portion as serves to buoy them up. Air is necessary not only to the existence of man, but of all animals and plants. The winds keep it pure. Creatures inhabiting the water need air as much as land animals. Some of these come often to the surface to breathe, and those which have gills, manufacture air for themselves out of water. If there were no air we could neither see, hear, nor speak; there could be neither clouds nor rain. Indeed, the whole world would be destroyed if the air were to

be destroyed, or even become stagnant.

ALABASTER, a name now applied to a fine white species of marble. The word is derived from *a* privative, $\lambda\alpha\beta\eta$, a handle, and was used by the ancients to mean an urn or vessel without handles, especially those made full at the bottom, and narrow at the top, so as to be easily stopped, and thus especially proper for ointments and perfumes, which would lose their fragrance if exposed. *Alabasters* were of glass, or silver, or gold. It was customary at feasts among the great to anoint the hair of the guests with costly perfume. Ps. xxiii. 5. and xlv. 7. 1 Chron. xii. 40.

ALEXANDRIA, a celebrated city in Lower Egypt. It was situated between the lake Mareotis and the western branch of the Nile, at a small distance from the Mediterranean sea. It was for ages the mart of commerce to most of the known world, and one of the most flourishing cities, second to none but Rome. It was famed for a library of 700,000 volumes, which was madly burnt by the Arabs or Saracens, A. D. 642. It is now dwindled to a village, with nothing remarkable but the ruins of ancient grandeur. Here Apollos was born, Acts xviii. 24.

Fifty thousand Jews were murdered here, under the Emperor Nero. When the Arabs took it as above, they found 40,000 Jews who paid tribute. In a ship belonging to Alexandria, Paul sailed for Rome, Acts xxvii. 6. Christianity was early planted in this place. Mark the Evangelist is said to have first preached it here.

ALMS. Bounty to the poor. Matt. vi. 1. In the Hebrew it is called *righteousness*—in the Greek it signifies *mercy*.

ALMUG TREE. Some suppose it to be *coral* which grows in the shape of a tree. More probably the *ebony*. It is thought to be the same with Shittah-tree. 1 Kings x. 11.

ALOES. Tournefort reckons up fourteen kinds of the aloe-tree. The American aloe is famous for its fine flowers, which are of the lily kind; the Asian for the useful drug prepared from it. The drug called aloe is formed of the juice of the leaves, fresh plucked and squeezed, set to harden in the sun. This drug is famed for its purgative virtue. Aloes were anciently used for the embalming of dead bodies, and as a perfume. John xix. 39. Prov. vii. 17.

ALPHA, the first letter of the Greek alphabet. It is

used in connexion with **OMEGA** which is the last letter to express the eternity of Jesus Christ.

ALTAR, among the Jews, the place where sacrifices were laid and offered. The Roman Catholics still apply the name to the table where the communion is administered; but Christ is the only Christian altar to which we bring all our sacrifices and services.

AMBASSADOR, a legate or apostle. A person sent on behalf of another, and with powers to act on his behalf according to general instructions given.

AMBER, a yellow, transparent substance, of a gummy consistence, a resinous taste, and a smell like oil of turpentine. It is dug up in many places in Germany, Poland, &c.; but that which is found in Prussia is reckoned the best. It is originally in a liquid state; for leaves, insects, &c. are sometimes found in the lumps. Ezek. i. 4. viii. 2.

AMEN, true, verily, be it so. Christ is called **THE AMEN**, because he is the very God of truth. The promises are said to be “*Yea and Amen*,” in Christ, because that by him they will infallibly be all accomplished.

AMETHYST, a precious stone, generally of a purple

or violet colour. They are found in Germany, Spain, and other countries, but the most valuable are obtained in Asia.

ANATHEMA, a solemn curse.

ANGEL, a messenger. It is applied to those heavenly agents, which are the highest created intellectual beings, whom God makes use of as his ministers to execute the orders of providence. Rev. xxii. 8; to Christ, who is the Mediator and Head of the church. Zech. i. 12. Rev. x. 1; to ministers of the Gospel, who are the ambassadors for Christ. Rev. ii. 1. and iii. 1, 7; to those whom God employs to execute his judgments. Rev. xv. 8, and xvi. 1; to devils. Matt. xxv. 41. 1 Cor. 6. iii. The most common application of the term, is to the happy spirits who have never fallen. When God founded the earth with such skill and goodness, they sang together and shouted for joy. Job xxxviii. 6, 7. They were created with eminent wisdom, holiness, and purity, and placed in a most happy and honourable estate; but capable of change. Their knowledge is great, but not infinite; they desire to look into the mystery of our salvation, and learn from the church the manifold wisdom of God. Nor can they

search the hearts of men, nor know future things; but as particularly instructed of God. 1 Pet. i. 12. Eph. iii. 10. Jer. xvii. 10. Matt. xxiv. 36. Their power is very extensive; but reaches to nothing strictly miraculous. Their number is very great, amounting to many millions. Psal. lxxviii. 17. Matt. xxvi. 53. Rev. v. 11. Dan. vii. 10; and their names, of archangels, thrones, dominions, principalities, and powers, suggest an order among them, though of what kind we know not. Col. i. 16.

ANISE, a plant very common in Judea. The seed is very fragrant, and makes an excellent cordial.

ANTICHRIST, one that opposes or puts himself instead of Christ. Frequently the word means some system of doctrines, which is contrary to the Christian system. Mahommedanism seems to be sometimes intended by the word; but its most frequent and evident signification is **POPERY**. Rev. ix. 1, xi. 20, &c.

ANTIOCH, once one of the most flourishing cities on the earth. It was the capital of Syria, lying on both banks of the Orontes, twelve miles from the Mediterranean sea. Here Paul and Barnabas preached, and here the disciples of Christ were first

called *Christ-ians*. The church here was famous for many hundred years. In the year A. D. 538, sixty thousand of its inhabitants perished in an earthquake. In 1188 it was utterly demolished by the Saracens, and is now little else than a heap of ruins.

ANTIPATRIS, a city of Canaan, situated in a pleasant valley, near the mountains, in the way from Jerusalem to Cesarea, about 17 or 18 miles distant from Joppa, and 42 from Jerusalem. Acts xxiii. 32.

ANOINT, to pour oil upon a person, as was done among the Jews, when they set apart a person to a holy office, as of prophet, priest, or king; which being by divine appointment, was to denote the person's being endued with the gifts of the Spirit. But Jesus Christ was the only one ever particularly designated by God, to fill all the three distinct offices of prophet, priest, and king; who was, in a peculiar manner, filled with the Holy Ghost, of which the oil was the emblem, and thereby consecrated and authorized to be the Messiah. Christ is emphatically styled *the anointed*, in various parts of Scripture.

APII FORUM, a place in the south-west of Italy, about

50 miles from Rome, where Paul was met on his journey by his Christian friends.

APOCRYPHA, a number of books often placed between the Old and New Testaments, or otherwise bound up therewith. They were read in private by the ancient Christians, as useful, but not admitted into the canon of Scripture. None of them were ever received by the Jews, to whom the oracles of God were then committed. None of them are found in Mileto's catalogue of the canonical books in the second century; nor does Origen in the third, or Epiphanius in the fourth, acknowledge their authenticity. Few of them were allowed to be canonical, till in the ninth and tenth centuries, when the ignorance of the people and the villany of the clergy, were capable to allow any thing to pass for divine. For an account of the several books see *Brown's Dictionary of the Bible*.

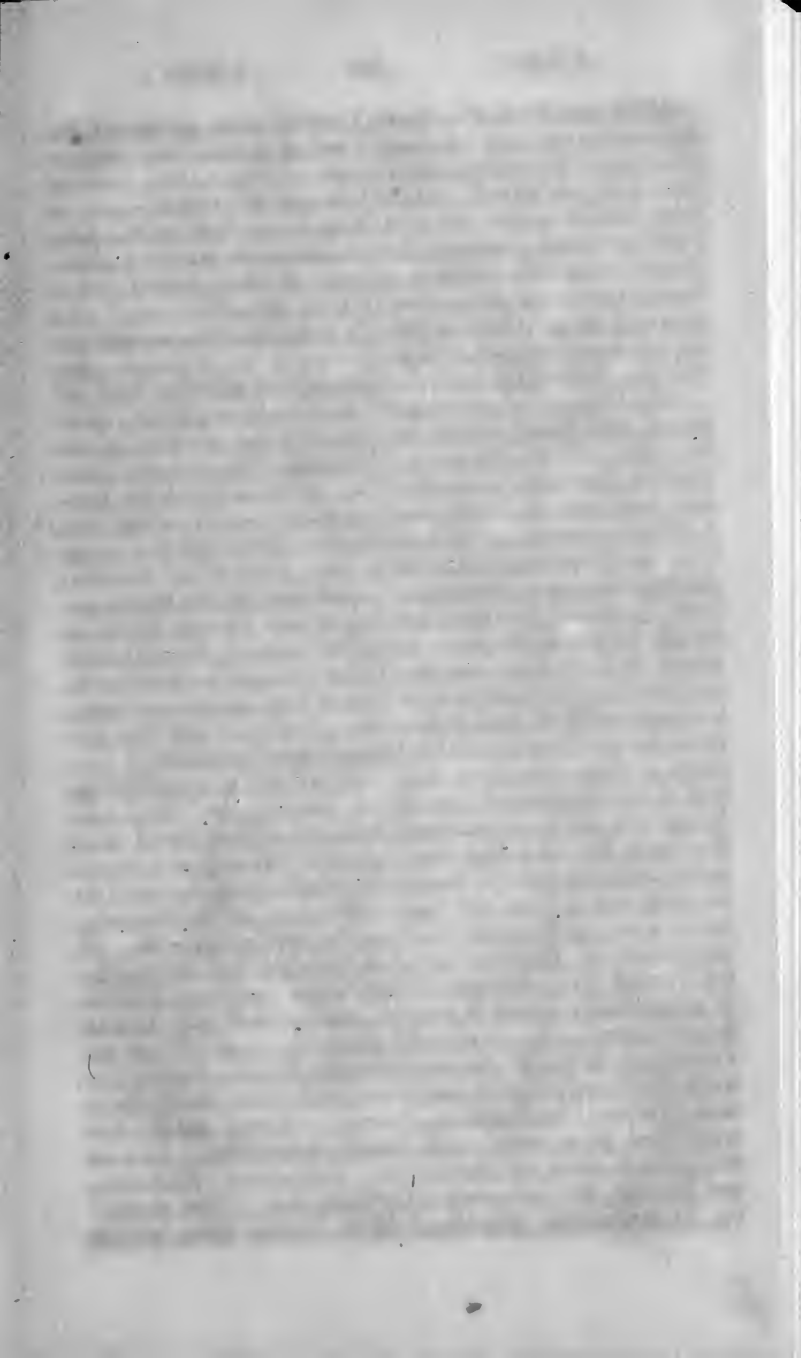
APOSTLE, a messenger; the title given to the twelve disciples of our blessed Saviour, who were sent forth to preach the gospel. It is applied to Christ Jesus, who was sent from heaven to assume our nature, and to effect the great work of man's redemption, by his merits and death, Heb. iii. 1.

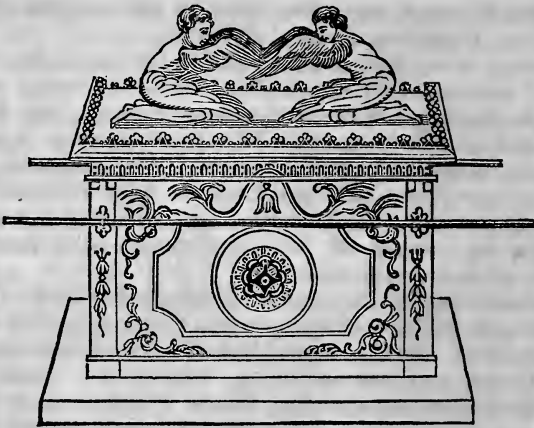
APPLE-TREE. The kinds are numerous, and its fruit roundish, refreshing, cooling, and medicinal. It is therefore probable the *tappuahh* properly means the citron-tree. The citron is a large spreading tree, ever green, fragrant, and affording a delightful shade. Songs viii. 5. Prov. xxv. 11.

ARABIA, a large country of Asia, lying partly on the east, but chiefly southward of Canaan. It is situated between 13 and 35 and a half degrees of north latitude, and between 34 and 60 degrees of east longitude from London. Its greatest length from east to west, is about 1620 miles; and its greatest breadth from north to south, about 1350. And in the north parts, eastward of Canaan, it is far less than the half of any of these numbers. It has the Indian ocean on the south, the Red Sea and Isthmus of Suez on the west, Canaan and Syria on the north-west and north, the mountains of Chaldea and the Persian gulf on the east. It is ordinarily divided into three parts. (1.) *Arabia-Petræa*, or the rocky, on the north-west, and which is now called Hejaz. In the south-west part of it now stand the famed cities of Mecca and Medina, so much visited by Mahometan pilgrims.

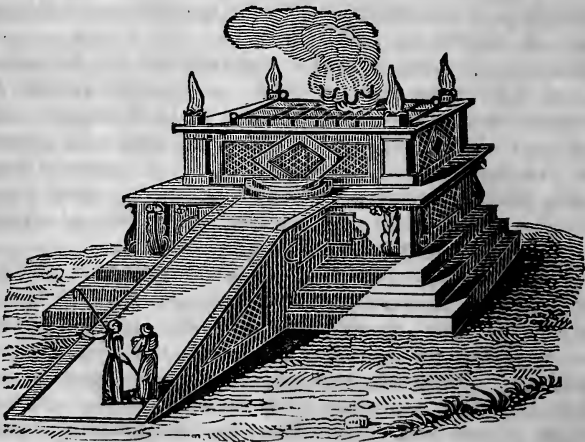
This division contained the land of Edom, the wilderness of Paran, the land of Cushan, &c.; and seems to have been first called Arabia, from its westerly situation, or the mixed tribes which inhabited it. (2.) *Arabia-Deserta*, which lay eastward of Canaan, and comprehended the land of Uz, of Ammon, Moab, Midian, with the country of the Itureans, Hagarenes, &c. (3.) *Arabia-Felix*, or happy, on the south of the two former. The two last seem to have been called Kedem, or the east, by the Hebrews. Scarce any part of Arabia is well watered; but Arabia-Felix is famed for vast numbers of fine spices and fruits. The Arabians are the descendants of Ishmael.

ARARAT, a mountain in the country of the same name, on which rested Noah's ark. Part of the province which was formerly so called, lies in Turcomania, and the rest is in Persia. It has Georgia on the north, Media on the east, Assyria on the south, and Lesser Asia on the west. Here the rivers Euphrates, Tigris, Araxes, and Phasis, have their source. Here stand the famed mountains, Taurus and Antitaurus, Niphates, Gordian, &c. The mountain of Ararat, upon which





THE ARK OF THE COVENANT. P. 13.



THE ALTAR OF BURNT OFFERING. P. 9.

Noah's ark rested, was probably the Ar-dagh or finger-mountain, near the north-east of Armenia. It stands in a large plain, thirty-six miles east from Erivan, shaped like a sugar-loaf, and is visible nearly two hundred miles distant. Its top is inaccessible on account of the height of the snow which perpetually covers it. The middle part is haunted by a multitude of tigers; some poor flocks, and two pitiful monasteries are seen at the foot.

ARCHANGEL; the chief angel. The name seems never to be applied to any created being, and probably means Jesus Christ. 1 Thess. iv. 16.

AREOPAGUS; the high court of Athens, called **MARSHILL**, because it was held on that eminence. It first consisted of *nine* judges, afterward of thirty, and finally of five hundred. There are still to be seen vestiges of their seats, cut in a rock after a semicircular form. Paul, when cited before them on a charge of setting forth strange gods, preached so ably that he was dismissed, and Dionysius, one of the judges, was converted. Perhaps others also. Acts xvii.

ARIMATHEA, a city of Judea which appears to have

been in the neighbourhood of Bethel.

ARK, the vessel in which Noah and his family were preserved during the flood. The name is also applied, *Ark of the covenant*, the chest in which the table of the law, Aaron's rod, and the pot of manna were preserved. Heb. ii. 4.

ARMAGEDDON. This word, (Rev. xvi. 10,) is of doubtful import. It is thought by Grotius to mean the *Mount of meeting*, and signifies the place where Constantine with a Christian army of 98,000 men conquered Maxentius with an army of 188,000 heathen, which victory was so signal and entire that the church was wholly freed from Maxentius' tyranny.

ARMOUR. 1. A coat of mail proof against a sword or arrow; disused since the invention of gunpowder. Rom. xiii. 12. 2. Weapons of war. Those formerly used were sword, spear, bow and arrow, sling, javelin, &c.

ASHTAROTH, *Ashtoreth*, or *Astarte*, a famed goddess of the Zidonians. The moon, or queen of heaven, was worshipped under this name. Cicero calls her the fourth Venus of Syria. Perhaps she is the *Æstar* or *Eostre* of the Saxons, from whom our term *Easter* is de-

rived. She is variously represented; sometimes in a long, sometimes in a short habit; sometimes as holding a long stick with a cross at the top; sometimes she is crowned with rays; at other times with a bull's head, whose horns, according to Sanchoniatho, were emblems of the new moon.

ASHTAROTH-*Karnaim*, a city belonging to the half-tribe of Manasseh, eastward of Jordan. It was about six miles from Edrer. Here Chedorlaomer smote the gigantic Rephaims: here was the residence of Og, king of Bashan. Gen. xiv. 5. Deut. i. 4.

ASIA, as the term is used in Scripture, means the country now called *Levant*, lying between the Hellespont and Euxine sea, on the north, and the Mediterranean on the south. Lesser Asia, Lydia perhaps excepted, was originally peopled by the offspring of Japheth; and anciently parcelled out into a great many small sovereignties. The kingdoms of Troas, Lydia, Pontus, Cappadocia, and the Grecian states, were the most noted. The Persians extended their power over the greater part of it, which made it a scene of disputes between them and the Greeks. About 330 years before our Saviour's birth,

the Greeks under Alexander made themselves masters of the whole of it. It next fell under the Romans, and partly continued so, till the Saracens and Turks wrested it from the Emperors of the east. For 300 years past it hath been wholly subject to the Ottoman Turks, by whose ravage and tyranny this once so glorious country is reduced to a comparative desert, noted for almost nothing but ancient ruins. This is the country called *Isles of the Sea*, in Old Testament prophecies, Isa. xlii. 4. Zech. ii. 11. Flourishing churches were planted here by the apostles, some of which remain till this day, but are in a deplorable condition.

ATHENS, a very celebrated city of Greece, built more than 1000 years before the birth of Christ. It was chiefly famous for learning. It produced Solon, Socrates, Aristides, Demosthenes, besides many renowned generals.

ATONEMENT, that act of the blessed Redeemer, in which he satisfied divine justice by the sacrifice of himself. It is by faith that man, convinced of sin, looks to the merits and death of Jesus Christ, and through the operation of the Holy Spirit, obtains pardon, peace, and holiness.

B.

BAAL, signifies *lord* or *husband*, and perhaps in the earliest ages was a name applied to the true God. It was a very common name of the male idols among eastern nations, as Ashtaroth or Astarte, was a common one for their female deities. The Moabites, Phenicians, Assyrians, Chaldeans, and frequently the Hebrews, had their Baal, which, from his place of worship, or supposed office, had often distinguishing epithets annexed; as Baal-berith, Baal-peor, Baal-zebub, &c. Often this name Baal was a part of the names of persons and cities, perhaps to signify that the most of them were dedicated to his service. This the pious Hebrews sometimes turned into Bosheth, which signifies shame; thus Jerubbaal is turned into Jerubsheth; Eshbaal into Ishbosheth; Meribaal into Mephisheth, Judg. vi. 32. 2 Sam. xi. 21. 1 Chron. viii. 32, 34. 2 Sam. ii. 12. and ix. 6. Baal is oft named Baalim, in the plural, perhaps because there were many Baals; at least, many images of him. Every sort of abominations was committed on the festivals of this idol, and of Ashtaroth,

his mate. In his *chamanim* or temples, was kept a perpetual fire; altars were erected to him in groves, high places and on the tops of houses. Jer. xxxii. 35. 2 Kings xvii. 16. and xxiii. 4—12. Hos. iv. 14. The origin of this idolatry is very ancient. The Moabites begun their worship of Baal before the days of Moses. The Hebrews began theirs in his time. Numb. xxii. 41. Psl. cvi. 28. They relapsed into that idolatry after the death of Joshua, and under the judges Ehud, Gideon, and Jephthah. Judg. ii. 13. iii. 7. vi. 25. x. 6. Samuel seems to have quite abolished the worship of this idol from Israel. 1 Sam. vii. 4. But Ahab and Jezebel above 200 years afterwards revived it in all its abominations: 450 priests were appointed to attend his service, and nearly as many for Astaroth. It was often revived in succeeding generations till after the establishment of synagogues, since which the Jews have not been addicted to idolatry.

BABEL. In the year of the world 1758, that is, 102 years after the flood, the race of mankind being all of one language and religion, they,

perhaps at Nimrod's motion, agreed to erect a tower of prodigious extent and height. Their design was not to secure themselves against a second deluge, or they had built their tower on a high mountain; but to get themselves a famous character, and to prevent their dispersion by the erection of a monument which should be visible from a great distance. No quarries being found in that rich soil, they made bricks for stone, and used slime for mortar. Their haughty and rebellious attempt displeased the Lord; wherefore he by a miracle, after they had worked, it is said, twenty-two years, confounded their language, that but few of them could understand one another. This effectually stopped the building, procured it the name of Babel, or *Confusion*, and obliged the offspring of Noah to disperse themselves, and replenish the world.

BALM, a precious, sweet smelling, and medicinal resin or gum, extracted from the balm-tree, which is cultivated in the manner of the vine, and grows in various places of Arabia the rocky. That of Canaan near Engedi, and in Gilead, was reckoned the best. The Arabs sold of it to the Egyptians, and the Jews to the Tyrians. Gen. xxxvii. 25. Ezek. xxvii. 17.

It is very light when fresh, and swims above the water wherein it is dissolved. Its colour at first is whitish, and afterwards green; but when old, it becomes yellowish, and of a honey-colour. Its taste is very bitter.

BAPTIZE, to administer the ordinance of baptism, whereby a person is admitted into church fellowship, and initiated into the Christian religion. The washing with water represents the cleansing of the soul from sin by the blood of Christ, and is the outward sign of an inward cleansing.

BASHAN, or *Batanea*, one of the most fruitful countries in the world, lying eastward of Jordan and the sea of Tiberias, northward of the river Jabbok, westward of the mountains of Gilead, and south of Hermon and the kingdom of Geshuri. Besides villages, it contained sixty fenced cities. It was peculiarly famous for its rich pasture, excellent flocks and herds, and stately oaks.

BATH, a Hebrew measure containing nearly ten gallons. It is one tenth part of a homer.

BDELLIUM, a fragrant gum produced in the east.

BEHEMOTH. Sacred critics are not agreed whether this is the elephant or hippopotamus; the probability

seems to lean toward the former. Elephants are so often shown through the country that it is needless to describe them here.

BELIEVE, to have a firm trust and confidence in the truth of a report. To believe the Gospel, is to have a full persuasion of the divine authority of its doctrines, and a determined resolution, by the grace of God, to obey its precepts. To assent barely to Gospel truths, Acts viii. 13. To receive, depend, and rely upon Christ for life and salvation. John i. 12. Rom. ix. 33.

BELZEBUB, the prince of flies, or *god of Ekron*, worshipped as having power over all hurtful insects. Matt. xii. 24.

BERNICE, the daughter of **AGRIPPA** the Great. She was first betrothed to **MARK**, son of Alexander, governor of the Jews at Alexandria. She however married her own uncle, **HEROD**, king of Chalcis. After his death, she married **POLEMON**, king of Pontus, but abandoned him, and returning to Agrippa, her brother, lived with him in incest. They sat with pomp to hear Paul preach. Acts xxv.

BERYL, a precious stone the colour of the sea, varying in size from that of a pea to that of a chestnut. Found

chiefly in the East Indies, and South America.

BETHESDA, a pool on the east of Jerusalem. The name signifies either a draught-house, or a house of mercy; so called because a public bath was here erected, or because God graciously bestowed a healing virtue on the waters of it. As it lay but a little to the north-east of the temple, the sacrifices might be washed in it; but it did not thence derive its healing virtue. John v. 1.

BETHLEHEM, a city of Judah, about six miles south of Jerusalem, and situated in a declivity of a hill. It is also called Ephrath and Ephrath, its inhabitants Ephrathites, from its founder. It was considerable only for giving birth to Ibzan, Elimelech, Boaz, David, and chiefly to Jesus, the promised Messiah. Gen. xxxv. 16, 19. and xlviii. 7. Ruth i. 2. Psl. cxxxii. 6. Mic. v. 2.

BETH-PHAGE, a small village belonging to the priests. It was hard by Bethany, and near two miles east of Jerusalem. Here our Saviour obtained the ass for his lowly triumph. Matt. xxi. 1.

BETHSAIDA, a city of Galilee. Its name imports that it was a place of fishing or hunting.

BIBLE. This word not

occurring in Scripture does not claim a place here. See an excellent article on it in *Buck's Theological Dictionary*.

BIRDS, are like all other creatures, wonderfully adapted to their mode of life. Such as chiefly fly have very large wings. Such as wade in the mud have long legs bare of feathers. Such as swim have webbed feet. Such as bore for insects have strong round bills. Such as live on prey have crooked bills to tear flesh with. Such as rise high in the air have eyes capable of seeing the smallest worm from a great height. Such as grope for their food in the mud, where it cannot be seen, have flat bills with the nerves running down to the very end, so that they have as delicate a sense of feeling there, as we have in our fingers. Many other proofs of the wisdom and goodness of God are found in the study of *ornithology*, as this subject is called; but they cannot be mentioned here for want of room. Birds were created on the fifth day. They are classed by naturalists by referring to their bills, feet, &c. Under the Jewish dispensation they were divided into clean and unclean. The following is a list of the unclean—the rest were allowed to be eaten.

The modern names are given on the authority of the Editor of Calmet's Dictionary.

Birds of the Air.

Eagle,	Eagle.
Ossifrage,	Vulture.
Ospray,	Black Eagle.
Vulture,	Hawk.
Kite,	Kite.
Raven,	Raven.

Birds of the Land.

Owl,	Ostrich.
Night Hawk,	Night Owl.
Cuckoo,	Saf-saf.
Hawk,	Ancient Ibis.

Birds of the Water.

Little Owl,	Sea Gull.
Cormorant,	Cormorant.
Great Owl,	Ibis Ardea.
Swan,	Wild Goose.
Pelican,	Pelican.
Gier Eagle,	Alcyone.
Stork,	Stork.
Heron,	Longneck.
Lapwing,	Hoopoe.

Unique.

Bat,	Bat.
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BISHOP, a shepherd, or overseer. In the New Testament the word means pastor of a church, and is the same as elders or presbyter. Acts xx. 17. Titus i. 5—7. 1 Pet. v. 1, 2. None of the Protestant churches but that of England, have retained the Romish plan of having bishops with power over their fellow ministers.

BITHYNIA, a province on the south of the Euxine sea, west of Pontus and Ga-

latia, north of Asia Proper, and east of the Propontis. It was famed in the time of the Argonautic expedition, which might be during the reign of Rehoboam, if not earlier. It is now called Becksangil. The towns of note in it were Prusa, Nice, Nicomedia, Chalcedon, Libyssa, Therma. When Paul first travelled for Europe, the Holy Ghost allowed him not to preach here. Acts xvi. 7. But afterward a church was here planted, and a number of Jews and others believed. 1 Pet. i. 1. Historians trace a church here for 1000 years after Christ. Indeed there are still a few Christians in the place.

BITTERN, a fowl of the heron kind. It is common in fen countries, skulks among the reeds and sedges, and ordinarily stands with its neck and beak straight upward. It suffers people to come very near it; and if unable to escape, will strike at them, chiefly at their eyes. It flies mostly in the dusk of the evening, and makes a very odd noise among the reeds, and a different one when it mounts into the sky, into which it ascends by a straight spiral ascent till it be quite out of sight. Nineveh and Babylon became a possession for the bittern, when the spot was partly turned

into a fen or pool of water. Isa. xiv. 23. and xxi. 1. Zeph. ii. 14.

BLASPHEME, to reproach and revile God, by denying or ridiculing his perfections, word, or ordinances, and by ascribing to him any thing base or sinful. Tit. ii. 5. Rev. xiii. 6. What the unpardonable blasphemy against the Holy Ghost is, has been much controverted. The occasion of Christ's mentioning it, Matt. xii. 21—31, hath tempted many to think it lay in ascribing his miracles to diabolical influence; but when we consider also, Heb. vi. 4, 5. and x. 26—30, it appears that an obstinate and malicious rejection of Christ, and the whole plan of salvation through him, notwithstanding strong convictions of the Holy Ghost, is indeed this dreadful crime; which, to deter men from presumptuous sins, God hath fixed as unpardonable.

BLESS, to make happy, which, properly, is the act of God alone, the author of every blessing. God blesses, especially, by the rich provision which he has made in his glorious plan of redemption, in the supplies of his grace, and by the gifts of his Holy Spirit, whereby man is enabled to serve him acceptably in this world, and

to receive a meetness for that eternal inheritance in heaven, where he will be perfectly happy in the enjoyment of God forever. This word is often used in an inferior sense, and man is said to bless God, when, with a grateful heart, he praises him for benefits received, and lives to his glory. He may be said to bless his fellow-creatures, when he wishes them every good, and uses his best endeavors to promote their happiness.

BOANERGES, sons of earthquake or thunder. The sons of Zebedee are called so because vehement in feeling, and powerful in their preaching. Matt. iii. 17.

BODY, the material part of man. It signifies the church of God, which is the mystical body of Christ. In the Lord's Supper, the bread is called the body of Christ, that is, the representation of his body, and is received as a memorial of his sufferings, and the pledge of all the benefits purchased by his death.

BOOK. The different parts of Scripture are called books, because they are separate in their nature, though harmonious among themselves. They were at first written and circulated separately something as tracts are now. Formerly plates of lead and copper, the bark of trees,

thin bricks, stone, and wood, were used to write on. Hesiod's works were written on lead; God's law on stone; and the laws of Solon on planks. When these last were used they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, i. e. the record of them. Palm leaves, being more convenient as to bulk and portableness were afterward invented, and are still used in India. Then the thin inner bark of trees, especially the elm; hence the word *liber*, the inner bark of a tree. Afterwards the *papyrus* was used. The trunk of this plant is composed of thin layers like an onion. These were laid on one another with size or very fine paste, like shingles on a roof, and thus made *paper*, so called from papyrus. Parchment was soon after invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word volume, from the latin word *volvo*, to roll. Paper as now made of rags pounded to a pulp, and dried in thin sheets, was invented about nine hundred years ago, and printing was invented about four hun-

The following is a list of the names of the persons who were present at the meeting of the Board of Directors of the Bank of the City of New York, held on the 15th day of January, 1807.

John Jay, President
John B. Church, Vice President
John C. Astor, Secretary
John D. Astor, Treasurer
John G. Bland, Cashier
John H. Bland, Cashier
John K. Bland, Cashier
John L. Bland, Cashier
John M. Bland, Cashier
John N. Bland, Cashier
John O. Bland, Cashier
John P. Bland, Cashier
John Q. Bland, Cashier
John R. Bland, Cashier
John S. Bland, Cashier
John T. Bland, Cashier
John U. Bland, Cashier
John V. Bland, Cashier
John W. Bland, Cashier
John X. Bland, Cashier
John Y. Bland, Cashier
John Z. Bland, Cashier



A LEATHER BOTTLE,
As used in eastern countries.

dre^d years ago. See **NEW TESTAMENT**.

BOOK OF LIFE, signifies God's recognition of his people, and secure remembrance of them, and is an allusion to the registers kept in cities of the names of all its regular citizens. Phil. iv. 3. Honourable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. iii. 5.

BORDER OF THE GARMENT. See **PHYLACTERIES**.

BOOTH, a shelter generally made of forked poles driven into the ground, covered with green boughs: Lev. xxiii. 42. During the feast of tabernacles, the Jews used to resort to the country and set up booths. Neh. vii. 14.

BOTTLE. Anciently bottles were made of leather, as glass was unknown. The skin of a goat was pulled off whole, and the places where the legs and tail were tied up. As they grew tender by using, new wine which had not done fermenting could not be safely put in them. Matt. ix. David in distress compares himself to a bottle in the smoke, dried up and withered. Psl. cxix. 83.

BREASTPLATE, a part of the high-priest's holy apparel. It was about ten inches square, and consisted of a folded piece of the same rich, and embroidered stuff whereof the robe of the ephod was formed. It was set with twelve different precious stones, fastened in ouches of gold, one for every Hebrew tribe. These were set in four rows; in the uppermost were a sardius, topaz, and carbuncle, for Reuben, Simeon, and Levi; in the second, an emerald, sapphire, and diamond, for Judah, Dan, and Naphtali; in the third, a ligure, an agate, and amethyst, for Gad, Asher, and Issachar; in the lowest, a beryl, onyx, and jasper, for Zebulun, Joseph and Benjamin. This was fastened on the high-priest's breast. By the two upper corners, it was fastened to his shoulders; by the two below it was fastened to the girdle of the ephod; by wearing it, he carried the twelve tribes as on his heart before God.

BURY. The Hebrews were careful to bury even their enemies. 1 Kings xi. 15. Ezek. xxxix. 14. the troublesome pollution of dead bodies required it. To be deprived of burial, or cast into an unclean place, they reckoned a terrible calamity.

When one died, if his friends were able, he was embalmed, and after a proper time, carried out to his grave on a bier, if poor; or on a stately bed, if rich, and laid as in a bed, in the grave. The dead bodies were arrayed in clothes; but from the resurrection of Lazarus, and other evidence, it appears they were not buried in coffins, as is the manner with us. To be buried with Christ in baptism, imports our mortification of sin, by virtue of fellowship with him in his death, represented in our baptism. Rom. vi. 4. Col. ii. 13.

C.

CAB, a Hebrew measure containing the 18th part of an ephah, or about ninety-six solid inches.

CÆSAREA, was built by Herod the Great, on the coast of the Mediterranean, sixty miles or more from Jerusalem. Its harbour was fine and its trade extensive. Here Cornelius lived, Acts x. Here Agrippa was smitten of worms. Here Agabus foretold Paul's imprisonment.

CÆSAREA PHILIPPI was a different city, built or at least greatly adorned and named by Philip the Tetrarch; and hence its double name—he choosing to honor Tiberius Cæsar and himself. It was the residence of the woman healed of the issue of blood. Matt. x. 20. Its location was in the north of Palestine, a day's journey from Sidon.

CALLING, any lawful

employment. That general invitation to repentance, by the ministry, by providence, or by the motions of the Holy Spirit on the consciences of men, whereby they are warned of their danger, and taught the need of a Saviour. That more particular invitation by the preaching of the word, and effectual operation of the Holy Spirit, whereby sinners know, believe, and obey the Gospel.

CALVARY, or **GOLGOTHA**, the place of a skull. A hill so called either from its being in the shape of a man's head, or because it was a place of execution, which among the Romans as well as Jews, was often done by beheading. Judges ix. 5. 2 Kings xv. 7. Matt. xiv. 10. It is a small hill, on the north side of mount Zion. The Empress Hele-

na built a noble church on this spot, which still exists.

CAMBYSES, called in Scripture **AHASUERUS**, was the son of Cyrus, and came to the throne of Persia before Christ, 529. He suspended the repairs of Jerusalem. Ezra iv. 8.

CAMEL. Every reader will know the outlines of the camel's form from the pictures they see. They are used by the Arabs, &c. as we use horses, and are much more valuable in those deserts and hot countries. Their flesh and especially their milk is excellent food. Their ability of doing without water to drink, is astonishing. Job had after his affliction 6000 camels.

CAMP. In the camp of the Hebrews in the desert, the tabernacle was placed in the midst. Moses, Aaron, and their families, had their tents on the east of it. On the south pitched the Kohathites: on the west, the Gershonites: on the north, the Merarites. Thus it was encompassed by the Levites. Before the tabernacle, on the east side, was the camp of Judah, Issachar, and Zebulun: on the south, of Reuben, Simeon, and Gad: on the west, of Ephraim, Manasseh, and Benjamin: on the north, of Dan, Asher, and Naphtali. When the Israel-

ites marched, they had a triple warning by the silver trumpets; one, to pack up their baggage; a second, to assemble to their standards; and a third, to begin their march. The camp of Judah marched first; the tabernacle was then taken down; and the Gershonites and Merarites, laying the boards on waggons, followed. Upon a second alarm, the camp of Reuben marched; the Kohathites followed, with the more sacred furniture of the tabernacle on their shoulders. Next followed the camp of Ephraim. Psl. lxxx. 1, 2; and that of Dan brought up the rear. Numb. i. ii. iv. x.

CAMPHIRE. The tree is a kind of bay or laurel: some of them are 300 feet high, and can scarcely be grasped by 20 men. The camphire drug is neither rosin, volatile salt, nor oily juice, nor bitumen, nor gum; but a mixed substance, dry, white, transparent, and brittle, of a strong, penetrating, fragrant smell, but bitterish taste; which either distils from the tree, or may be extracted by a chemical process.

CAPADOCIA, a country having the Euxine sea on the north, Armenia the greater; on the south, Galatia and Pamphylia on the west, and

Cilicia on the east. Probably this country was peopled by the descendants of Togarmah. It was famous for horses and flocks; and traded with the Tyrians in horses and mules. Ezek. xxvii. 14. Capadocia was probably a province of the kingdom of Lydia. According to Herodotus, it next passed to the Medes, and then to the Persians, whose worship the inhabitants embraced, and afterwards added to it part of the idolatry of the Greeks. Christianity flourished considerably here, and it produced a number of famous bishops who laboured in the work of the Lord. We can trace the history of Christianity in this country till the ninth century, nor is it yet altogether abolished.

CAPERNAUM, a principal city of Galilee. It stood on the western shore of the sea of Tiberias, in the border of Zebulun and Napthali, not far from Bethsaida. It received its name from a clear fountain hard by. Here Christ resided and taught, and here Matthew was called.

CAPHTOR, thought to be the same as Capadocia. Deut. ii. 23.

CAPTIVITY, the state of a person who is at the command of another, and compelled to obey his will. God

often punished the vices and infidelity of his people by different captivities, into which they were permitted to fall. The most remarkable instances are the Assyrian captivity, 2 Kings xviii. 9—12, and the Babylonish captivity, Jer. xxv. 12. It is generally believed that there was no return from the former captivity, and that the ten tribes never came back again after their dispersion. He led captivity captive, Eph. iv. 8. that is, our Lord Jesus Christ, by his victory over death, Satan, and sin, conquered and triumphed over these leaders into captivity, and over all our spiritual enemies.

CARBUNCLE, a precious stone of great beauty, next in value to the diamond, and very rarely found. The finest and largest are found in the East Indies, and are very rare. There was one in the high priest's breastplate. It is of a bright red colour, shining in the dark, commonly of the size of a small pea.

CARE, anxious thought, or extraordinary cautious concern. Man's care is lawful when he endeavours to please God, mourns for his sins, and regulates his conduct by the word of God; when he is concerned about the welfare of others, and solicitous for the salvation of

their souls; when he moderately takes thought for the things of this present life, resigning himself, at the same time, to the will of God; but unlawful, when he is careful about things which are forbidden, so as to make provision for the flesh to fulfil the lusts thereof; when he has a perplexing care about lawful things, to the neglect of the worship of God, and distrust his providence.

CARMEL, a city, situate in a mountain of the same name, in the south part of the inheritance of Judah, about ten miles south-east of Hebron. The name signifies a vineyard.

CARNAL, fleshly, or belonging to the flesh; and is applied to worldly things, such as silver and gold, and other things needful for sustaining the body, Rom. xv. 27. 1 Cor. iii. 11; sensual, or governed by the sensual appetites; and is applied to such as are in a natural, unregenerated state, who are enemies to God, and given to sensual pleasures, John iii. 6. Rom. viii. 7. The ceremonial law is called carnal, because it consisted of such rites, ceremonies, and ordinances, as only related to the body and the purifying of the flesh, but did not reach the soul, Heb. ix. 10.

CARPUS, the friend and host of Paul, when he was at Troas, 2 Tim. iv. 13. He is thought to have been one of the seventy disciples.

CASTOR AND POLLUX, the fabled sons of Jupiter. They were heroes who cleared the sea of pirates, and came in after times to be worshipped as deities. The vessel Paul sailed in, (Acts xxviii.) had their figures carved at the prow.

CEDAR, a tree of great size and beauty in warm latitudes, and much celebrated in the scriptures. It is an evergreen of slow growth, and the timber it produces does not decay when preserved from damp. A few yet remain on Lebanon. They must formerly have been found there in great abundance, for great quantities of the wood was obtained from these mountains.

CENTURION, an officer who has the command over a hundred soldiers.

CHALDEA, a country in Asia, north of Judea. Its capital was Babylon. It was bounded by Mesopotamia on the north, and Arabia the Desert on the west, the Persian gulf, and part of Arabia Felix on the south. The soil was very fertile; but had little rain, sometimes scarce any for eight months; nor is there much need for

it, as the Tigris and Euphrates yearly water it; and the inhabitants, by painful toil, supply what is wanting. Its ancient name was Shinar, because the Lord, by the confusion of tongues, did as it were, shake the inhabitants out of it, to people the rest of the world.

CHALDEANS. This name means, 1. The inhabitants of Chaldea, and 2. A sect of philosophers whose employment it was to interpret dreams and foretel events.

CHALCEDONY, a precious stone resembling the agate, but of a pale grey or bluish cast.

CHARITY, a principle of love to God, and benevolence to men, which inclines the possessor to glorify God, and to do good to others. Its distinguishing characteristics may be seen, 1 Cor. xiii.

CHASTISEMENT, the correction of an offender, either by word or deed. The chastisement of our peace, &c. Isa. liii. 5. signifies that punishment which was laid upon Christ by God's justice, and by which our peace, that is, our reconciliation to God, was to be procured.

CHEERFULNESS, gladness of heart: gaiety, or liveliness of disposition; freedom from dejection or gloomy thoughts: also contentment in present circumstances.

CHEMOSH, a Moabitish idol supposed by some to be the sun, others have thought it was the same as Bacchus.

CHERUB, the singular of *Cherubim*, a word which is of doubtful derivation. It is thought by some that the Egyptian sphinxes were imitations of the Hebrew cherubs. Grotius, Bochart, and Spencer, suppose they resembled an ox or a calf. Angels are so called, because they often appeared as young men, mighty in power and knowledge, Psl. xviii. 10.

CHRONICLES. Two books of Scripture are so called, the writer of which is not now known.

CHRYSOLITE, a precious stone of a dusky green—the *topas*, not very costly. It was the tenth in the breastplate of Aaron, and bore the name of Zebulun. Rev. xxi. 20.

CHRYSOPRASUS, a precious stone of a green and yellow colour. Rev. xxi. 20.

CHURCH. The word so rendered was anciently used to signify any public meeting of persons to consult the common welfare of a city or state; and sometimes it was given to an unlawful assembly. Acts xix. 32, 39, 41. It has been contended, that the *place* of sacred meeting is so called in 1 Cor. xi. 18, 22. xiv. 34. With respect to

sacred assemblies, the word is used to signify a society of men called of God by the gospel, out of the world that lieth in wickedness, into the faith, fellowship, obedience, and worship of the Lord Christ, and of God in him. With respect to which sense it is taken more or less largely. It signifies, (1.) The whole body of the elect, as united under Christ their Head, Col. i. 18. (2.) The followers and worshippers of Christ in a particular province or city, as Ephesus, Smyrna, Jerusalem, Rome, &c. Rev. ii. iii. (3.) A particular body of men, that are wont to meet together in one place, to profess, worship, and serve the Lord Christ. Thus we read of churches in particular houses, Rom. xvi. 5. Col. iv. 15. The followers of Christ, who are here in a state of spiritual warfare against the world, the flesh, and the devil, are called the church militant. But in heaven, where their conquest over sin and death is complete, and they are rewarded with eternal blessedness, they are styled the church triumphant.

CILICIA, a province on the north of Syria. It had Pamphylia on the west, the Mediterranean on the south, the mountain Amanus on the east, and part of Cappadocia

and Armenia the Less on the north.

CIRCUMCISE, to cut off the foreskin, according to the commandment given to Abraham, as a sign of that covenant which God had entered into with him, that out of Abraham's loins should proceed Christ, or the Messiah, in whom all the ends of the earth should be blessed. To be spiritually circumcised, or to be the true spiritual seed of Abraham, is to have the thing signified by that sign or ceremony, and to perform all those duties which circumcision was designed to enforce—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by his acceptance of, and submission to the ordinances. Phil. iii. 3.

CLEAN, pure, free from defilement. Grain is clean when freed from the chaff. Isa. xxx. 24. Clean beasts and birds were those which God made it proper for his people to eat. But under the New Testament *to the pure all things are pure*; that is, all food is clean if we eat it with thankfulness and prayer. *Cleanness of teeth* in the old testament means the want of any thing to eat.

CLEOPHAS, probably the same with Alpheus, is said to

have been the brother of Joseph, our Lord's supposed father, and the husband of Mary, the sister of the blessed Virgin, the father of Simon and James the Less, and of Jude and Joseph, or Joses, the cousin-german of Christ.

CLOTHES. See RAIMENT.

COALS. A pot of coals was used at our Saviour's trial for the men to warm themselves who had been exposed to the night air and dew in apprehending Christ. In the day time fire was rarely necessary in the Holy Land. The disciples were to pray that their flight might not be in the winter, (Matt. xxiv. 24,) not so much on account of the cold, as of the swelling of the streams and torrents, especially in the mountains. The rains in that country are very violent, accompanied with strong winds. Hence the danger of the man whose house was founded on the sand. Matt. vii. 25.

COCKATRICE. A serpent of great venom, probably the *Cobra de Capello*. The eggs of serpents are sometimes found. Isa. xiv. 29, declares that if eaten in mistake for those of birds, they prove fatal. The prophecy, (Isa. xi. 6, 8,) seems to have been obscurely known to the ancient Hindoos. Their god,

Krishnu, is represented as playing on a flute with such charming melody that before him, in one peaceful group, stand a young ox, a tyger, and a serpent.

COCKLE, a weed that grows among wheat. The Hebrew word *boshah*, signifies any stinking weed. Job xxxi. 40.

COMMUNION, the concord of doctrines or opinions in several persons. The act of receiving the Lord's Supper, that sign of our fellowship with Christ, 1 Cor. x. 16. The communion of saints is that fellowship which the saints have with Christ by faith, and among themselves by love. 1 John i. 3. Acts iv. 32, 34, 35.

CONCISION, a term used in reference to the Jews, or rather certain Gnostics, Rev. ii. 9. The apostle, Phil. iii. 2, uses the term to denote persons who would cut asunder the church of Jesus Christ.

CONDEMNATION, the act of passing sentence against a person, by which he is doomed to punishment; the punishment itself. Among the Greeks, condemnation was signified by a black stone, and absolution by giving a white stone, to which an allusion is made in Rev. ii. 17.

CONEY, a curious ani-

mal, found in Ethiopia, Arabia, Palestine, and parts adjacent. It abounds on Mount Lebanon, living under stones and in holes of the rock. Its size is rather less than that of a cat. It has no tail nor voice, and chews the cud, Lev. xi. 5. It is called *Ashkoko*, by the natives of Amhara. It is remarkably inoffensive and timid, feeding only on roots and fruits, &c. but escapes its enemies by running into holes inaccessible to larger animals. Psl. civ. 8. Prov. xxx. 26.

CONFESS, plainly to acknowledge. Jesus Christ will confess his people at the last day, and publicly own them his children and faithful servants. Luke xii. 8. They confess him before men, when, notwithstanding all danger and opposition, they openly profess and adhere to his truth, observe his ordinances, and walk in his way. Matt. x. 32. To confess God, is to praise and thank him. Heb. xiii. 15. To confess sin, is candidly to acknowledge our guilt before God, who can pardon or punish us; or to our neighbour, whom we have offended, or who can give us proper instruction and comfort. Psl. xxxii. 5. James v. 16. Matt. iii. 6.

CONSCIENCE, that power of our mind, which com-

pares qualities and actions with the law of God, and decides on the good or evil tendency of an action according to the degree of light. Rom. ii. 15. Conscience is good, when, being sprinkled with Jesus' blood, it clearly discerns the will of God, and urges obedience to his law, from gospel motives, and approves for the same. 1 Tim. i. 5. It is pure, purged from dead works, when, by the application of Jesus' blood, it is freed from the sentence of death due to sin, delivered from the slavery of indwelling corruption, and by the instruction of the Holy Ghost, is rendered clear in its views, holy in its aims, and a vigorous opposer of every thing sinful. 1 Tim. iii. 9. Heb. ix. 14. x. 2, 22.

CONVERSION, a turning from one manner of life, or set of principles, to another. In the gospels the word is used to signify the entire change which religion produces in the disposition, principles, and behaviour. Matt. xviii. 3. Without this change we cannot enter heaven.

CONVICT, or **CONVINCE**, to persuade one of the truth of any thing. Acts xviii. 28. The Holy Spirit does this, when it applies the law to the conscience, and produces genuine repentance.

COOS, pronounced Co-os.

A small island in the Mediterranean sea, near the southwest point of Asia Minor. *Hypocrates*, the famous physician, and *Appelles*, the no less famous painter, were natives of this island. It is now called STANCORA.

CORBAN, a gift to religious purposes. A thing devoted to God. Covetous, greedy priests and Pharisees encouraged young people to give largely to the temple, even while their parents and families suffered for want. Matt. xv.

CORINTH, one of the most wealthy cities of Greece, and capital of Achaia. Paul staid here preaching nearly two years, and during the time wrote the Second Epistle to the Thessalonians.

COURT, an enclosed space near or within a house. That round the tabernacle was formed of pillars and veils hung by cords. The method of building private houses in the form of a hollow square, made the court on the inside.

COVENANT, an agreement made to do some particular thing. The old covenant is called the covenant of works, which was broken by our first parents; by whose transgression all their posterity were involved in ruin. Deut. iv. 13. The covenant of redemption, and salvation by grace, is called the new

covenant,—Heb. viii. 6, 8, —in respect to the order of its dispensation, and manner of manifestation; and also because, being ratified afresh by the actual sufferings and blood of Christ, and freed from former ceremonies, it contains a more full revelation of religion, is attended with a larger measure of the gifts and graces of the Spirit, and is never to wax old, or be abolished.

COVETOUSNESS, an eager, unreasonable desire of gain; a longing after the goods of another. It is called idolatry, Col. iii. 5. because the covetous man places that delight and confidence in riches which are due to God. This sin is expressly forbidden in the tenth commandment.

CRACKNELS, a sort of seed-cakes or buns. 1 Kings xiv. 3.

CROSS, a sort of gibbet, consisting of two pieces of wood placed crosswise, in the form of a † or X. That of our Saviour is said to have been of the former kind. It was a common punishment among the Syrians, Egyptians, Persians, Africans, Greeks and Romans. With the Jews it was not used at all, hanging on a tree being an execution of a different kind. It was therefore no inconsiderable effect of the di-

vine providence, to order matters so as that Jesus should suffer this death of the cross. It was exceedingly painful, and lingering. First, the criminal was scourged with cords, often with bones at their end. Next, he bore his cross, or part of it, to the place of execution. Crucified persons were sometimes bound to the cross with cords, as St. Andrew probably was; but commonly nails were driven through the hands and feet. The sufferer was always crucified quite naked. It was sometimes two or three days before the person expired: hence the legs of the thieves crucified along with Christ were broken, that their death might be hastened. Sometimes persons were crucified with their head downwards. In this manner, it is said, Peter desired to be crucified, not thinking himself worthy to die like his Master. An inscription, representing the cause of the punishment, was ordinarily written on a table at the top of the cross. It is often said that the criminal was fastened to the cross before it was raised. This is probable, when cords were used. But the jar of forcibly settling the cross in the ground, would have broken off the body with

dreadful anguish. Indeed, there is a certainty, that a piece of wood juttet out under the feet, or a large peg was inserted half way up the cross to serve as a sort of seat. It is observable, how the inscription on Christ's, instead of charging him with a crime, plainly hinted his innocence and Messiahship: nor could the heathen governor be prevailed on to alter it. Christ was *crucified through the weakness* of his humanity, but liveth by the power of God; was raised from the dead, and lives for ever by his own divine power, 2 Cor. xiii. 4. compare 1 Peter iii. 18. The word is used metaphorically for the whole of Christ's sufferings, but especially those on the tree, or cross. Heb. xii. 2.

CROWN, an attire, or dress for the head. Those in the games were made of parsley, pine, flowers, &c. Those for kings, of gold, adorned with gems.

CRUCIFY, to put to death by the cross. A Roman mode of executing vile slaves, and considered a great infamy to soldiers or noble citizens. *Figuratively* it means to subdue our evil propensities.

CRYSTAL, a hard, transparent, and colourless fossil, of a regular angular form. It

gives fire with steel. There are three kinds of pure crystal, besides various sorts mixed with other different substances. Crystal was anciently found in an island of the Red Sea, and the cups and other vessels made of it were reckoned very valuable. Pliny mentions one worth about 5000 dollars. To punish the men of his generation, Nero furiously broke two crystal cups. But it is now of far less esteem. Job xxviii. 17. The firmament above the cherubims, the sea of glass before the throne of God, the river of life, and the light of the new Jerusalem, are likened to crystal, to mark their purity, clearness, and illuminating influence, Ezek. i. 22. Rev. iv. 6. xxii. 1. xxi. 11.

CUBIT, an arm, and measure equal to eighteen inches. It rose from measuring with the arm from the elbow to the end of the hand. The sacred cubit was the length of twenty-one and three quarters inches. Ez. xliii. 13.

CUMMING, an herb supposed to resemble fennel; very common in Judea.

CUSH. 1. The eldest son of *Ham*, and father of *Nimrod*, Gen. x. 8. 2. A country on the *Araxes*, afterwards inhabited by the *Scythians*. 3. Another name for *Ethiopia*, Isa. xi. 11. 4.

A country in *Arabia Petrea*, bordering on *Egypt*, of which *Zippora* was a native, Numb. xii. 1.

CYMBAL, an instrument of loud music, used with others, but giving no melody of itself. To speak with tongues, if not done out of love to souls, was but a pompous act of self praise, and was of no use. 1 Cor. xiii. 1.

CYPRUS, a famed island in the *Mediterranean sea*, about one hundred miles north of *Syria*, and sixty south of *Cicilia*; one hundred and seventy-five miles long, and from forty-five to sixty in breadth. It abounded with *Cyprus trees*; from whence it took its name. According to *Josephus*, it was peopled by the descendants of *Chittim*. The tree bears a flower of most delightful fragrance.

CYRENE, a country west of *Egypt*, and the birth place of *Callimachus* the poet, *Eratosthenes* the historian, and *Simon*, who bore the *Saviour's cross*. Many Jews from here were at the *Pentecost*, and become converted under *Peter's sermon*, Acts ii. It is now called *Cairoan*. The region is now under the *Turkish power*, and has become almost a desert.

CYRUS, the famous king of the *Medes* and *Persians*.

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He was a Mede himself, but marrying the daughter of the king of Persia, he fell heir to both crowns; and thus those kingdoms became united. He died at the age of seventy, after having reigned thirty years. Dan. vii. 5. Isa. xlvii. 11. The first three chapters of Ezra describe his measures to restore Jerusalem. See *Cambyses*.

D.

DAGON, a chief idol of the Philistines, probably the same as *Nebo*, Isa. xlvi. 1. Though so signally disgraced at Ashdod, the worship of it was not abandoned till A. M. 3840, when the Jewish leader Jonathan burnt it and its temple. The image represented the body of a fish with the head and arms of a man. It is thought by Mons. Gentil, to be the same as the *VISHNU* of the Hindoos. Near Rangoon, in Burmah, is the *Shoe Dagon*, or gilt temple of *Dagon*.

DALMANUTHA, a province on the east side of the gulf of Venice, 2 Tim. iv. 10, either the same as *Magdala*, or near it.

DAMASCUS, once a most noble city in the north part of Palestine, and one of the most ancient on earth, being mentioned Gen. iv. 15. It is now the capital of a Turkish pachalic; and con-

tains 80,000 inhabitants, of whom 15,000 are nominal Christians. Superior swords are made here, and a species of silk, called, from the place, *damask*. We have roses and plums which were introduced from thence, and bear the same name. It is now called *Dameschk* or *Scham*. The Greek Patriarch of Antioch resides there.

DAMNATION, the state of being excluded from divine mercy; that condemnation to eternal punishments which is the awful condition of the wicked in a future state. Matt. xxiii. 33.

DARIUS, or *CYAXERES*, king of the Medes, and brother to the mother of Cyrus. When he conquered Babylon he constituted a senate to govern it, of which Daniel was one.

DARIUS HYSTASPIS was the husband of Esther.

DARIUS CODOMANUS was originally poor and obscure; but for his valour, was made governor of Armenia by the king of Persia. He contrived the murder of his sovereign, and by the intrigue of Bagoas, the chief eunuch, ascended the throne. He was soon after conquered, and deprived of his ill-gotten throne, by Alexander the great.

DATES, the fruit of the *Palm tree*.

DEACON, one that serves tables. Phil. i. 1. Deacons were first created to take care of the poor; but some of them afterwards became preachers of the word.

DEAD SEA, the same with the *Lake Asphaltites*, in the south-east part of Greece. The valley of Sidim, which was near Sodom, makes part of this sea. Gen. xiv. 3. This lake receives the river Jordan, the river Arnon, and the brook Kidron, besides other rivulets, and has no visible communication with the sea. The great quantity of bitumen, slime, or mineral pitch therein, renders it improper for fish to live in, or for men to drink it; and the sulphurous steam makes even the fruit on the shore not good in some places. The Gentile world is likened to this Dead Sea, to mark how cursed it

is of God—how disagreeable and useless.

DEATH, *temporal*—the extinction of life, or separation of the soul from the body. *Spiritual*, a separation of soul and body from God's favour in this life, which is the state of all the unregenerate. The *second* or eternal death, is perpetual exclusion from God's heavenly presence and glory.

DEBTOR, one that owes any thing to another. As the creditor has a right to exact pay from the debtor, so God hath a right to inflict punishment on the guilty. Thus men are debtors to God by trespassing against him; and to their neighbours whom they injure, wrong, or offend. *Debtor to the whole law*—Gal. v. 3—means, obliged to keep the whole law, as the conditions of eternal life, and so virtually disclaiming all pardon by Christ. The apostle Paul says he was a debtor both to the Greeks and Barbarians; that is, bound by his office to preach the gospel to all nations.

DECAPOLIS, a country on the sea of Tiberias. It was called Decapolis, because there were ten cities in it, viz. Bethshan, Gadara, Hippo, Pella, Caphartzemach, Beth-gubron, Caphar-carnaim, Cesarea-Phil-

ippi, Orbo, and another, whose name is not known.

DEDICATION, the solemn act of setting apart any person or thing to some religious use. The Feast of Dedication, observed by the Jews for eight days, was to commemorate the restoration of the Temple at Jerusalem, under Judas Maccabeus, after it had been destroyed by Antiochus Epiphanes.

DESERT. Some deserts were entirely barren; others had fine pastures. Scripture speaks of the beauty of the desert. Ps. lxi. 13. Jer. ix. 10. Joel i. 20. Almost every town had a desert belonging to it, which answered to our *commons*. See **WILDERNESS**.

DEUTERONOMY, the fifth book of Moses—so called, from its Greek name, which signifies *repetition*. That part of this book which mentions the death of Moses was added by inspired penmen afterward.

DEVIL, a fallen angel; the implacable enemy and tempter of the human race, called the god of this world, from his power and influence. John xii. 31. 2 Cor. iv. 4. He has various titles given him in Scripture, expressive of his character, as *leviathan*, or *serpent*, Isaiah xxvii. 1.; *Satan*, Job ii. 6.;

Beelzebub, Matt. xii. 24.; *Belial*, 2 Cor. vi. 15.; *Lucifer*, Isaiah xiv. 12.; *Dragon*, Rev. xii. 7.; a roaring lion and an adversary, 1 Peter v. 8.; prince of darkness, Eph. vi. 12.: *Apollyon*, or destroyer, Rev. ix. 11.; angel of the bottomless pit. He is represented as a sinner from the beginning; 1 John iii. 8.; a liar, John viii. 44.; a deceiver, Rev. xx. 10.; an accuser, Rev. xii. 10.; a murderer, John viii. 44.; and lastly, a tormentor. Matt. xviii. 34.

DEW. The dew in Palestine, and some other Oriental countries, is very heavy, wetting the ground like a smart shower. It sustains vegetation, in some districts, where rain seldom or never falls. Gen. xxvii. 28.

DIAMOND, the most precious of all gems, and the hardest. It is perfectly white and transparent.

DIANA, a celebrated goddess of the heathens, supposed to preside over hunting, and was represented as a young huntress, with a crescent on her head, the pedestal ornamented with heads of stags, dogs, &c. Acts xix. She was especially renowned at Ephesus. She was one of the twelve superior deities, and was called by the several names of *Hebe*, *Trivia*, *Hecate*, *Diana*, and *Lucina*. In heaven she was

the *moon*, or queen of heaven, and perhaps the same with *Meni*, the numberer, or goddess of months. Jer. vii. 18. Ezek. xvi. 25. Isa. lxxv. 11. On earth, she was *Diana* and *Trivia*, the goddess of hunting and highways. In hell, she was *Hecate*; she was also called *Lucina*.

DIONYSIUS, the *Areopagite*, or judge in the court of *Areopagus*. In his youth, it is said, he was bred in all the learning of *Athens*, and went afterward to *Egypt*, to perfect himself in astronomy. Being at *On* when our Saviour died, and observing the miraculous darkness, he cried out, Either the God of nature suffers himself, or sympathizes with one that suffers. He was converted at *Athens* by *Paul*, and, it is said, became an evangelist, and was burnt as a martyr in his own city, A. D. 95.

DISCIPLE, a learner, or follower of another. Those who followed *Jesus Christ* from the beginning, were seventy in number, Acts vi. to whom *Christ* gave precepts and admonitions, when he sent them forth to preach in the cities of *Judea*, of which number, and at the head of whom, were the twelve apostles.

DIVINATION, an art much practised among heath-

en. So sinful is it in the sight of *God*, to resort to witches, magicians, or diviners, that the offence was made punishable with death. Deut. xviii. The means to discover hidden things by this art were various,—such as the flight of birds, entrails of beasts, lots, dreams, &c.

DOCTRINE, knowledge or learning; the leading matter in a discourse; the truths of the gospel in general. Tit. ii. 10. It signifies a tenet or opinion, Matt. x. 12, divine institutions, Matt. xv. 3, instruction, information, and confirmation in the truths of the gospel. 2 Tim. iii. 16.

DOVES' DUNG. It is doubtful whether this article, mentioned 2 Kings vi. 25. was really pigeon's dung used for manure, as *Josephus* and *Theodoret* think, or a kind of tare or *cicer*, so called from its resemblance, when parched, to doves' dung. The *Arabians* call it chick peas.

DRAGON signifies either a large fish, as the whale, crocodile, dolphin, &c. Gen. i. 21. Job vii. 12., or a serpent of a large size. In some places it evidently means the deadly poisonous lizard called *Gecko* by the east *Indians*.

DREAM. Dreams proceed much from business, or from constitution and habit.

It is probable they often begin from some outward sensation of the body, in which spirits, good or bad, have no inconsiderable influence. By supernatural dreams, God of old informed men of his mind. These were not the same as *visions*. The former happened during sleep, Gen. xx. 3. and xxxi. 11.—the latter when the person was wide awake. Job iv.

DROMEDARY, a fleet animal, so called from the Greek word *Δρομων* I run. It is smaller and more slender than a camel, but can carry a man a hundred miles per day.

DRUSILLA, the third daughter of Agrippa—was married to *Azizus*, King of the Emessenians, who was abandoned by her that she might marry *Claudius Felix*, by whom she had a son named Agrippa. She was one of the most beautiful women of her age, but licentious. Acts xxiv. 24.

DULCIMER, a musical instrument, used to make

up a full chorus. Daniel iii. 5.

DURE, to last, continue, endure.

DWELL, to abide, or live in a place. God is said to dwell in the heavens, and also with him that is of a contrite spirit. Christ dwells in the heart by faith, justifying the faithful soul by his merit, renewing it by his grace, purifying it by his Spirit, teaching it by his wisdom, keeping it by his power, and, by his communion and compassion, sharing with it in all its troubles, and supporting it under all its trials. The Holy Ghost dwells in the soul by his gracious operations, working faith, love, and other graces therein.

The word of God may be said to dwell in a person, when it is diligently studied, firmly believed, and carefully practised. Col. iii. 16. The godly are said to dwell in God, by having the most intimate union and communion with him in Christ. 1 John iii. 24.

E.

EAGLE, one of the principal birds of prey. It has a beak strong and hooked. Its feet have three toes be-

fore, and one behind. It is a very ravenous fowl. It sees or smells dead carcasses at a prodigious distance. It

breaks the bones of its prey, to come at the marrow. Every year it moults, and becomes almost naked and bald, and then renews its youth, by producing a set of new feathers. Psl. ciii. 5. Eagles are extremely tender of their young, and take them on their wings when weak and fearful. They fly high and quick; have their nests in rocks, and are generally long lived. It was unclean in all its species, which included the hawk, kite, &c.

EARNEST, pledge. It is money given in hand to confirm an agreement, and is applied to signify the assurance which the spirit of adoption gives believers of their inheritance in heaven. So the earnest of the Spirit, 2 Cor. i. 22. is a proof that the bargain will be made good, and *the first fruits of the Spirit*, Rom. viii. 13. or the graces wrought in the soul by the Spirit, are some pledges of that fulness of joy, and perfection of holiness, of which believers shall partake in heaven.

EDOM, was called *Esau*, because he was hairy: and *Edom*, because his hair and complexion were *red*; and principally because he sold his birth-right for a meal of *red* pottage. He was born A. M. 2173.

EDOM, or **IDUMEA**, the country of the Edomites,—lays on the south and south-east of the inheritance of Judah, and extended to the Elanitic gulf of the Red Sea. It was very mountainous, including mount Seir, and Hor. Its principal cities were Selah, Bozrah, Elath, and Ezion-geber.

EGYPT is situate between the 24th and 33d degree of north latitude, and between the 29th and 34th of east longitude from London. Its greatest length from north to south is six hundred miles, and its greatest breadth, from east to west, three hundred. It is bounded by the Mediterranean Sea, on the north; Abyssinia on the south; and on the east and west by mountains running parallel with the Nile. It was anciently called Chemia, or the land of Ham; and the present Copts call it Chemi, perhaps because Ham resided here. The Hebrews call it Mizraim; and the Arabs to this day call it Mesr, from Mizraim, the son of Ham, who peopled it. The arts and sciences were very early cultivated here, and maintained a greater degree of perfection, for some ages, than was found in any other nation. The name *Egypt* was given it by the Greeks, and

signifies either the land of the Copts, a name which the ancient inhabitants gave to themselves; or the *land of blackness*, because the soil and water are of a blackish colour. The river Nile runs through it northward, and yearly waters it, so that rain is scarcely requisite; and indeed seldom happens in Upper Egypt. The heat of summer is excessive,—but fruits abound. Lower Egypt produces the most excellent dates, almonds, figs, lemons, oranges, &c. The horses are very famous. The practice of charming snakes so as to carry them about safely, still prevails here. Ps. lviii. 4, 5. Jer. viii. 17. Egypt was anciently extremely fertile; but as the Nile has, by yearly additions, raised the surface of the earth a great deal higher, and now overflows to a less height, and brings worse mud along with it; and as the enslaved inhabitants are disheartened from their ancient care and industry, it is now but moderately fertile, and in time may become barren. It is now a province of Turkey, governed by a bashaw or pacha, and contains a population of about two millions, a considerable portion of which are Christians and Jews.

ELECTION, the act of

choosing; a token of special favour.

ELEMENTS, the ingredients or constituent parts whereof compound bodies are formed. Fire, air, earth, and water, used to be called elements; but it is now ascertained that all these are compounds. The earth, in its various kinds of original matter, shall be melted with fervent heat at Christ's second coming. 2 Peter iii. 10. Elements also signify the alphabet of letters, and syllables formed of them; and thence it is transferred, to signify the rudiments, first rules, or first principles of a science. Col. ii. 8, 20. Heb. v. 12. The *rudiments of this world*, which are not to be used in the gospel-church, are ceremonial laws and human customs, which are not proper for such as enjoy the clear instructions of the gospel. Col. ii. 8, 20.

To **EMBALM** dead bodies, is to fill them with odoriferous and drying spices and drugs. The embalming of dead bodies appears to have had its origin, as well as to have attained its highest perfection, among the Egyptians; but whether their want of access to bury their dead during the overflow of the Nile, or a regard to civil honour, or a fancy that the freshness of the body tended

to detain the soul in it, chiefly prompted them hereto, we know not. The manner of embalming was this: when a person died, the corpse was carried to the coffin-maker, that he might prepare a fit coffin, with its upper side representing the body enclosed; and great men had their coffins painted or embellished according to their quality. The corpse was next carried to the embalmer, and the price of embalming settled with him. The highest was about one thousand three hundred dollars; the second about 440, and the lowest but a mere trifle. The corpse being extended on a table, they drew out all the inwards, then filled the parts with myrrh, cassia, and other spices, frankincense excepted. The brain was drawn out by the nose, with an iron hook, and the skull filled with astringent drugs. The whole body was then anointed with oil of cedar, myrrh and cinnamon, &c. for the space of thirty days. It was next put into salt about forty days. Gen. 1. 3. Afterwards, it was wrapt in linen, sometimes, it is said, to the extent of above one thousand yards, dipped in the oil of myrrh, and rubbed with a certain gum, and delivered to the

relations, who put it into the coffin, and either kept it in their own house or in a tomb. By this embalming they could preserve dead bodies for thousands of years; some are still shewn, and are called *mummies*.

The poor had oil of cedar infused, and the body wrapt in salt of nitre. The oil preyed on the intestines, and when the oil was extracted, they came along with it. Some of the poorest did but cleanse the inside, by injecting a certain liquor, and then laid the body seventy days in nitre, to dry it. Jacob and Joseph were no doubt embalmed in the manner of the Egyptians, as they died in that country. Gen. 1. 2, 3, 26. The Jews embalmed their dead bodies; but perhaps their manner was very different from that of the Egyptians. When our Saviour was crucified, the necessity of his hasty burial obliged them only to wrap his body in linen, with a hundred pounds of myrrh, aloes, and like spices, bestowed by Nicodemus; but Mary, and other holy women, had prepared ointment and spices for further embalming it. Matt. xxvii. 59. Luke xxiii. 56. John xix. 39, 40. The use of a large quantity of spices on

such occasions, was thought an honour to the deceased.

EMERALD, a precious stone—colour deep green—seldom exceeding the size of a pea. They are derived from India.

EMMANUEL, or **IMMANUEL**, a Hebrew word, which signifies, *God with us*. Matt. i. 23. It is applied to the Messiah, in whom the two natures, divine and human, were united. Isa. vii. 14.

EMMAUS. The situation of the village of this name, to which the Saviour, after his resurrection, walked with his disciples, is not certainly known; but is thought it stood seven miles north of Jerusalem.

ENVY, a painful vexation of mind at another's enjoyment. It produces malice and persecution. Acts xiii. 4. It is hateful to God, and always destroys the peace of such as indulge it. Phil. i. 15.

EPHA, a Hebrew measure, containing somewhat more than half a bushel.

EPHESUS, one of the most famous cities of Asia, said to have been built by Ephesus, an Amazon lady, as early as the days of David. It was situated on the river Cayster, about forty miles south of Smyrna, and was chiefly famed for a

magnificent temple of Diana. It is said to have been four hundred and twenty-five feet long, two hundred and twenty broad; its roof supported by one hundred and twenty-seven pillars, seventy feet high, twenty-seven of which were curiously carved, and the rest polished. It was burnt by the hand of the infamous *Erostratus*, on the very day Socrates was poisoned, viz. 400 years before Christ. Afterward it was rebuilt with increased splendour, at the common expense of all the Grecian states. Before the time of Alexander, Ephesus had kings of her own. It was taken by Antiochus the Great, of Syria. After it fell into the hands of the Romans, the inhabitants revolted to Mithridates, king of Pontus, and on that account, were pillaged and terribly taxed by Sylla, the Roman general. It was destroyed by an earthquake, A. D. 19, but quickly rebuilt. It suffered exceedingly in its various sieges and captures, by the Saracens, Tartars, and Turks, and has gradually sunk to nothing. *Tournefort* says that he found at Ephesus but thirty or forty houses. *Chandler* found not so many individuals. Now, no human being lives at Ephesus! *Hy-saluck*,

which may be considered another name for Ephesus, does not stand on the same place, and contains only a few wretched Turkish huts. The candlestick has been removed out of its place! "How doth the city sit solitary that was full of people." The apostle John spent most of his life, and closed it here.

EPICUREANS, philosophers who followed the doctrine of *Epicurus*, who flourished at Athens, about A. M. 3700. They maintained that the world was not formed by God, nor with any design, but by the fortuitous course of atoms. They denied that God governs the world, or in the least condescends to interfere with creatures below. They denied the immortality of the soul, and the existence of angels. They maintained, that happiness consisted in pleasure; but some of them placed this pleasure in the tranquillity and joy of the mind, arising from the practice of moral virtue, which is thought, by some, to have been the true principle of Epicurus: others understood him in the gross sense, and placed all their happiness in corporeal pleasure, of eating, drinking; &c.

EPISTLE, or **LETTER**. Twenty-one of the books of the New Testament

are called *epistles*. The first fourteen were written by Paul; the other seven were written, one by James, two by Peter, three by John, and one by Jude. The messages of the seven churches of Asia, recorded in Revelation, are called epistles. Rev. ii. and iii.

ERASTUS, a disciple of Paul, and Chamberlain, that is, *Treasurer*, of the city of Corinth. He resigned his office, and became a travelling companion to Timothy. Rom. xvi. 23.

ETHIOPIA, sometimes called in the Old Testament, *Cush*, from the oldest son of Ham, whose posterity settled the country on the south west of the Red sea. Acts viii. 27. It bordered on Egypt, and was once a most powerful kingdom, with many noted cities.

EUNUCH, the name given to such officers as served in the inner courts, and chambers of kings.

EUPHRATES, or **FRAT**, the most famous river in Western Asia. From its source in the mountains of Armenia, its course is westward; after which, at the foot of Mount Taurus, it bends southward, and having received the Melas, runs along the east side of Syria, and after having watered Chaldea, it runs south,

and joins the Tigris, just above where the ancient *Paradise* is supposed to have stood. About sixty miles farther south, they discharge themselves into the Persian gulf. Like the Nile, it is subject to an annual overflow, by which it imparts great fertility to the valley in which it runs. On its banks stood Babylon—and *Bussorah*, about fifty miles from its mouth, is now a place of some importance.

EUROCLYDON, a violent and dangerous north-east wind, common in the Mediterranean sea about the beginning of winter. Acts xxvii. 14. It is now called by sailors, a *Levanter*.

EVANGELIST, a bringer of good news. It was applied first to the inspired authors of the gospel of Jesus Christ, and also, in the primitive church, to those who went from place to place, to preach the glad tidings of the ever blessed gospel. The term is now used to signify a minister who travels, and is not settled with any particular people.

EVIL, an action contrary to the law of God; any wrong done by one man to another. Matt. v. 39. It is put for the afflictions or punishments which God sends, Job. ii. 10. for sin and all its sufferings. Matt. vi. 13. To have an

evil eye, Prov. xxiii. 6, is to be covetous, and secretly grudge the grace that is dispensed to others. *Evil days*, Eccl. xii. 1. signify the time of old age, which is calamitous in itself, and often loaded with the remembrance of youthful follies—*Ye that put far away the evil day*, Amos vi. 3, that is, ye that drive away the thoughts of approaching death and judgment. Satan is called *the evil one*, or *evil spirit*; he is the author of all sin; he perpetually works wickedness, and causeth trouble. John xvii. 15. Acts xix. 12. An *evil time*, is a season of much sinning, danger, and trouble. Amos v. 13. Mic. ii.

EXODUS, the second book of Moses; so called, because it relates to the history of the Israelites' departure from Egypt. It is a narrative of the transactions of about 145 years, from the death of Joseph, A. M. 2369, to the erection of the tabernacle in 2514.

EXORCIST, one who drives away evil spirits, or casts out devils. Our Saviour, when he sent out his disciples to preach the gospel, gave them power over unclean spirits, to cast them out, Matt. x. 1. by which gift they gained repute among the people, and gave

proof that they were sent of God. But those Jewish exorcists, mentioned Acts xix. 13, were only impostors, excluding the people by witchcraft or diabolical agency.

F.

FAITH, a dependance on the truth of an assertion. Divine faith is, a firm assent upon the authority of divine revelation. It is thus we are persuaded to believe all truths relating to God, revealed to us in the Scriptures. Justifying or saving faith, is a grace wrought in the soul by the Spirit of God, whereby we receive Christ, as he is revealed in the gospel; to be a Prophet, Priest, and King; trust in him, and rely upon his righteousness alone, for salvation. This faith begets a sincere obedience in life and conversation. Faith which worketh by love, Gal. v. 6. is faith which shows itself by producing in us love to God and to our neighbour. It is put for a belief and profession of the gospel. Rom. i. 8.

FARTHING, a coin used by the Romans. Our translators give this English to both *ασσαριον*. and *Κοδρανης* but these were different; the first was the tenth part of a

Roman penny, or about two cents. Matt. x. 29. The latter was equal to two mites, and is about an eighth part of our cent. Mark xii. 42.

FAN, an instrument for separating chaff from grain. It was formerly made in the shape of a wooden shovel, with a long handle. With this the grain, as it was gathered up into a heap on the threshing floor, was tossed in the air when the wind blew, so that the chaff was driven away. As it fell round the place, it was customary to sweep it together and burn it. See Matt. iii. 12.

FAST, a solemn forbearance from food, accompanied by humiliation before God and prayer. Our Saviour did not appoint any fast days, but gave reasons why, after his death, his disciples should fast. Afflictions soon became common to Christians, and then they fasted. 2 Cor. vi.

FATHER, he that has a child. It is a title given to

the first ancestor, as Rom. iv. 16; to the inventor and master of a certain art or science, or founder of a particular profession, Gen. iv. 20, 22.; to that man who, affected with the miseries of the poor, takes care to supply their necessities; and provide for their wants. Job xxix. 16. God declares himself to be the Father of the fatherless, and a Judge of the widows. Psl. lxxviii. 5. God is eminently the Father, Creator, Preserver, and Protector of all his creatures, but principally of those who call upon his name, knowing and serving him. Deut. xxxii. 6. Rom. viii. 15, 16. God is frequently called Heavenly Father; and Father of Spirits. Heb. xii. 9. The devil is called the father of the wicked. John viii. 44. In church history the term is applied to the Christian writers of the first centuries. It is now customary to give this epithet to very aged and eminent saints.

FEAR, apprehension of danger. Guilt produces that solicitude and dread which is called *slavish fear*. Acts xxiv. 25. *Filial fear* is that holy feeling of the renewed heart toward God, which produces a reverent submission to his providence, and ready obedience to all his commands. Heb. v. 7.

E

FELIX was deputy for the Romans, in the government of Judea. He enticed Drusilla to divorce Azizus, king of Emesa, and then took her as his own wife. He defeated about four thousand assassins, headed by an Egyptian impostor, who had posted themselves in the mount of Olives. Acts xxi. 38. Paul was brought before him at Cesarea, his head quarters; and, notwithstanding all that Tertullus and his assistants could say, was treated with humanity. Hoping that the Christians would have purchased his release, he often sent for Paul, and communed with him. Upon one of these occasions, Paul reasoned with Felix concerning temperance, righteousness, and the last judgment, till Felix's awakened conscience made him tremble. He was a bad man, and governed with great injustice and cruelty. In the year 60 he was recalled to Rome, and Festus was sent in his room. The Jews followed him to Rome, and complained of his extortion and violence; and he would have been punished with death, had not his brother Pallas, by his credit at court, preserved his life. Acts xxiii. xxiv.

FELLOWSHIP, or COMMUNION, is a term of great

importance in the Scriptures of truth. There is a fellowship to which the people of Christ are admitted with God the Father, and with his Son, Jesus Christ, the blood of Jesus cleansing from all sin. 1 John i. 3, 5, &c. There is a fellowship which they have with one another. 1. In all the spiritual blessings which the gospel brings to the guilty. 2. In temporal things; which in a particular manner is pointed to, Acts ii. 42. When the disciples of Christ communicate jointly of their worldly substance to the support of the poor, this fellowship takes place. 3. The church connection is called a fellowship, and is opposed to having fellowship with the unfruitful works of darkness. Eph. v. 11.

FESTUS succeeded Felix in the government of Judea. He took no trouble to investigate the claims of Christianity, and when Paul spoke of its mysteries, thought that much learning had made him mad. Acts xxv. and xxvi.

FIGURE, shape, resemblance. Idols are called figures, because they are made after the likeness of some original form. Acts vii. 43. Adam, Isaac, &c. and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14. Heb. xi. 19, and

ix. 9. Baptism is called a figure; its washing of water shadows forth the washing of our souls in the blood of Christ.

FIG TREE, a well known plant which flourishes in hot countries. The fruit is medicinal, and is exported, in a dried state, to every part of the world. The leaves of the tree are very large, on which account Adam and Eve made aprons of them. The tree itself is large, and some have been mentioned which would shelter three hundred men. Christ blasted a fig tree on which he found no fruit, though "the time of figs was not yet,"—that is, the time of gathering figs had not quite arrived. The tree was, therefore, evidently barren, and had not already been stripped. The goodness of God is remarkably apparent in this tree. It flourishes in rocky, barren places, where almost nothing else will grow; and a single tree (says *Tournéfort*) will sometimes produce two hundred and eighty pounds of figs. So valuable was this tree in the land of Canaan, that to have it killed, or even to have it fail of its annual fruit, was reckoned a dreadful calamity. Joel i. 6, 7. Heb. iii. 18.

FISHES were created on the fifth day, by the word of

God's power. Some are of monstrous size, and some are too small to be seen without powerful glasses. Their situation has ever prevented an accurate knowledge of their number, structure, or manners. Under the Hebrew law, none were called clean and allowed to be eaten, but such as had fins and scales, so that lobsters, oysters, &c. were prohibited.

FIRKIN, a Greek measure, holding about four gallons and a half; that is about a fourth part of a *bath*. John ii. 6.

FIR-TREE. The fir-tree is very tall, straight ever green, abounding with a gum called rosin. Its fruit somewhat resembles burrs of the pine tree. The wood was anciently used for musical instruments, building, and furniture of houses and ships. Psl. civ. 17. Jesus Christ is compared to a green fir-tree. Hos. xiv. 8. His people are likened to fir-trees. Isa. xli. 19, and lv. 13, and lx. 13.

FLAY, to strip off the skin; a punishment used in some countries upon great offenders, by which they were slowly killed, with the utmost suffering. Mic. iii. 3. Some of the early Christians were martyred in this manner.

FLAGGON, a vessel or

cruse usually intended for wine, and containing about a pint. 2 Sam. vi. 19.

FLAX, a plant of which linen is made. Egypt carried on a great trade in the article of linen; and the destruction of the flax, in one of the plagues of Moses, must have been a great calamity. When it is said the flax had "bolled," it means the seed vessels had begun to assume their roundish form.

FLESH, that soft part of any animal, which lies between the skin and the bone; used in Scripture for living men, and animals in general. It is understood for the whole nature of man, as it cometh into the world infected with sin. Rom. vii. 5. viii. 8. For all that in religion which is outward, and to be seen with the eye, as moral works or ceremonies of the law. Rom. iv. 1. Gal. iii. 3. For the remainder of natural corruptions, which acts in opposition to the Spirit in regenerated persons. Rom. vii. 18, 25. Gal. v. 17, 24. *Flesh* also signifies the human nature of Christ, whereby his divine nature was veiled, even as the mercy seat, and the most holy place were by the veil. Heb. x. 20. It is also taken for the outward appearance. John viii. 15. *A heart of flesh* denotes a tender, tract-

able temper and disposition of soul.

FLOOR, the bottom of a house. 1 Kings vi. 15. The place where corn was threshed out. Hos. ix. 1. Judges vi. 37. As threshing-floors were anciently under the open sky, it is said they were formed of clay, and lees of oil beaten together; which, when once dried, no water could enter it, no weed grow on it, nor any mice, rats, or ants, penetrate into it. The church is likened to a threshing-floor; for here Christ gathers his glorious harvest, and here he will thoroughly cleanse it. Matt. iii. 11.

FLOTES; flat bottomed vessels, such as are now called scows; or a collection of trees, fastened together by ropes, to be drawn along by water, in the manner we make a *raft*. 1 Kings v. 9.

FOOL, an idiot, or a very weak man; one who foresees not evils to prevent them, and neglects the season of obtaining what is good. In the language of Scripture, a sinner, in opposition to a prudent man; one who makes something in this world his highest aim, and spends his chief time and labor about it, to the neglect of infinitely higher interests. Those who upbraid their brethren as fools, are in danger of hell. Matt. v. 22.

Whatever is without good reason, and does not secure men's true and eternal advantage, is foolish; and hence we read of foolish talking, foolish lusts, foolish questions, &c. Eph. v. 4. 1 Tim. vi. 9. Tit. iii. 9.

FOOT, that on which any animal or thing stands, or is supported; a measure of twelve inches. In old times, it was customary to wash the feet of strangers after a journey, because they either walked barefoot or wore only sandals. Gen. xviii. 4. xix. 2. xxiv. 32. Widows, maintained by the church, were to be such as had washed the feet of the saints; that is, had been ready to do the meanest services for the servants of God. 1 Tim. v. 10. Our blessed Saviour, to give an example of humility, washed the feet of his apostles, and thereby taught them to perform all the most humble services for one another.

FORGIVE, to pardon an offence. To forgive sin is the prerogative of God only. When the Pharisees, who denied the divinity of Christ, heard him forgiving sins, they said, "this man blasphemeth." Matt. ix. 13. And agreeably to this, the God of Jacob says, "I, even I, am He that blotteth out thy transgressions." Isaiah

xliii. 25. Christ having exercised this power, proves him to be divine. Acts v. 31.

FOX. There is reason to think that the word *shuol* means a *jackall*, and not a fox; and that the true fox is not mentioned in all the Scripture. The Psalmist, speaking of his enemies says, "they shall be a portion for foxes," that is, jackalls shall tear them out of their graves or devour them unburied. Samson might have caught jackalls by scores, but the fox is scarcely ever found in Judea. The country of the jackall is Asia

Minor and the neighbouring countries. It chooses hilly places, boldly approaches travellers, and at night enters villages, always going in troops. It is not so large as a wolf, but rather larger than a fox, and lives on small animals, grapes, vegetables, and carcasses. Cant. ii. 15:

FRANKINCENSE, a gum, anciently much burnt in temples, and now used in medicine. It distils from incisions made in the tree during the heat of the summer, and when placed on live coals, sends up a dense fragrant smoke. Some frankincense is brought from the East Indies: but it is not equal to that of Arabia or Syria. The form of the frankincense tree, Pliny says, is

like a pear tree. Frankincense is still used in the Popish ceremonies, as well as by Heathens. Luke i. 10. Rev. viii. 3.

FRONTLET, See PHY-LACTERIES.

FROG. There are two species of frog, one of which lives in the water, and the other on the land. The former kind was made the plague of Egypt, when Israel was cruelly detained in slavery. As the frog, in Egypt, was the emblem of *Osiris*, it was held sacred by the people; and this plague is one of the many evident instances when Jehovah punishes men by means of the very things they improperly regard. This is still more apparent when we consider that the Nile in which they were produced, was supposed by the Egyptians to be peculiarly sacred, and deserving of religious veneration. Though the frog is not venomous, such legions of them penetrating every place, and filling their food and beds, rendered life intolerable. When it is said, Psl. lxxviii. 45, "He sent frogs and destroyed them," it probably means that the stench of them when killed, infected the air, and swept off many by pestilence. The frogs prophesied of by John, Rev. xvi. 13, are false teachers

who originate in the slough of human depravity, are loathsome to the pure, disturb the peace by their perpetually croaking out complaints, reproaches, and vain-glorious inflations. Because frogs show themselves most actively after a rain, some have foolishly imagined that they were produced by the rain.

FRUIT, the produce of the earth, plants, &c. Fruit of cattle is their young. Fruit of the body signifies children. Deut. xviii. 4. "Fruit of the lips," is the sacrifice of praise and thanksgiving. Heb. xiii. 15. "Fruits meet for repentance," are such a holy life and conversation, as manifest the reality of repentance. Matt. iii. 8. "Fruits of the spirit," are love both to God and our neighbours, and those gracious habits wrought in the soul; as joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Gal. v. 22, 23. "Fruits of righteousness," Phil. i. 11, are such good works and holy actions, as spring from a gracious frame of heart. Fruit is taken for a charitable contribution, which is the fruit or effect of faith and love. Rom. xv. 18. Fruit, when spoken of good men, means the fruits or works of righteousness

and holiness; but in regard to wicked men, it designates the effects of sin, immorality, and wickedness. See our Saviour's doctrine. Mat. vii. 16.

FULL, fulness. 1. Desiring no more of a thing. Isa. i. 11. "I am full of the burnt offerings of rams." 2. Perfect, that which wants nothing. 2 John viii. 3. Such as are puffed up with a conceit of their own sufficiency and worth, so as to feel no need of Christ. Luke vi. 25. "Wo unto you that are full." To be *full of years*, is to have lived to a good old age. Gen. xxv. 8. *The fulness of time*, is the time wherein the Messiah appeared, which was appointed by God, promised to the fathers, foretold by the prophets, expected by the Jews themselves, and earnestly longed for by all who looked for redemption, the fulness of this time is when that time was fully come. Gal. iv. 4. "When the fulness of time was come, God sent his Son." *The fulness of God*, is such a measure of perfection as God hath appointed to every one of the elect through Christ. Eph. iii. 19. "That he might be filled with all the fulness of God," is sharing in the most ample manner in the unsearchable riches of Christ,

G.

GABBATHA, a word of Chaldee or Syriac origin, which language was, at the time of our Saviour, in vulgar use. It means the pavement, a large court or apartment, used as a courtroom.

GABRIEL, the name of the archangel, mentioned Luke i. 11, 26, who appeared at different times to Daniel, Zacharias, &c. It is doubtful if there be more than one archangel, as the word never occurs in the plural. Learned men think the term is applied to Christ.

GADARA, the capital of Perea, in Cœlo-Syria, and stood about eight miles eastward of the sea of Tiberias. The Gadarenes kept great numbers of swine, which they sold to such as were not forbidden by their religion to eat them; but which was directly contrary to the Mosaic law. When Christ, in healing two possessed persons, suffered the devils to enter their herd of swine, and drown them, instead of being humbled by their punishment, they besought the Saviour to leave their country. About forty

years after the city was burnt by the Romans, Mark v. Luke viii. 26, &c. Matt. chap. viii. 28; calls this the country of the Gergesenes, because Gergesa was the name of the country where Gadara stood, or was a city near to Gadara; and Christ healed the possessed men on the border betwixt the two, or in a place common to both.

GALATIA, a province of Asia Minor, north of Lycaonia, and now called Natolia. About 175 years before Christ, it was reduced into a Roman province. The gospel was planted here by Paul. Acts xvi. He wrote an epistle to these churches. Deiotarus, for whom Tully interceded, was king of this country. About A. D. 266, it was overrun by the Goths. It is now a province of Turkey, and Christianity is almost extinct.

GALBANUM, an odoriferous gum, extracted, it is supposed, from a plant not unlike the large native fennel, which was found on the mountains of Syria. It constituted an ingredient in the holy anointing oil. Exodus xxx. 34.

GALILEE, that part of Canaan which comprehended Issachar, Zebulon, Naphtali, and Asher. Our Saviour, and most of the disciples were educated here; and here were most of the miracles wrought. On this account, Jesus and his followers were often called Galileans. Luke xxiii. 6. Acts ii. 7.

GALLIO was brother to **SENECA**, the famous moralist, and adopted son of Lucius Junius Gallio, for whom he was named. Under Claudius, he became governor of Achaia. He acted as a judge very mildly and properly, when a rabble, under the influence of Sosthenes, accused Paul; but he dreadfully erred in not inquiring into the nature of Christianity, and accepting its salvation. During the reign of the furious Nero, he was put to death.

GARMENT. It was the custom when great men of the east gave a feast, to make a present to each guest of a robe to wear on that occasion; and sometimes the silver or gold cup out of which they drank, was also added. This explains Matt. xxii. 11—13, which might otherwise seem severe. The man acted contemptuously, and insultingly, and merited his doom—so do all act who

reject the robe of Christ's righteousness. Princes, especially great kings and priests, generally wore white garments; such were also worn on the occasions of great joy and gladness. Eccl. ix. 8. In mourning, men generally wore sackcloth, or hair-cloth. Prophets, when their messages were terrible, and the times dark, oft wore a mourning dress of coarse stuff or skin. 2 Kings i. 7, 8, Matt. iii. 4. False prophets, in order to deceive the people, clothed themselves after the same manner. Zech. xiii. 4.

GATE, the entrance to a residence or fortified place. A large room was built over the gate on the wall of the city, used as a council chamber, and court of justice, or town hall. We have a remarkable example of the mode of procedure, in the fourth chapter of Ruth. It was here that Absalom made his seditious speeches. 2 Sam. xv. Mordecai sat at the king's gate, not a poor mendicant, but as a judge; and therefore Haman said, "All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Esther v. 13. Peace and war were proclaimed from the gate; and hence *the gates of hell*, is a proper expression for the

power and influence of hell, which shall not prevail against the church. Matt. xvi. 18. The straight gate is the truth, which, leveling the pride of the human heart, and opposing all man's own righteousness, shuts him up to the faith of the Son of God.

GATH, a city of Philistia, the capital of the people called *Gittites*. It stood 14 miles south of Joppa, and was one of the most ancient cities in the world. It still exists, though now a place of small consequence. Its present name is *Jebna*. Several other places appear to have gone under this name. One in Galilee, where Jonah was born, Josh. xix. 13. 2 Kings xiv. 25, one in the tribe of Dan, and another in Manasseh. Josh. xxi. 24.

GAZA. 1. A city of the Ephraimites, 1 Chron. vii. 28, now called *Razza*. 2. A city between Palestine and Egypt, and about two miles and a half from the Mediterranean sea. It was anciently a city of the Philistines, but given to the tribe of Judah, who conquered it, after the death of Joshua. Judg. i. 18. The Philistines retook it, and kept possession of it till the reign of David. Samson carried the gates of it almost to Hebron, and afterward was im-

prisoned, and died in it, along with many of the inhabitants. Judges xvi. David finally reduced it.

GENEALOGY, a list of ancestors; an account or history of the rise, progress, and present state of any person or family, showing the regular descent. The exactness of the Jews in this respect, was ordered by the special providence of God, that it might be certainly known, of what tribe and family the Messiah was born. After the birth of Christ, such circumspection was unnecessary; and if persisted in, could only indicate an unchristian pride of ancestry, as will appear from the words of the apostle Paul. 1 Tim. i. 4. Tit. iii. 9.

GENERATION signifies in Scripture, 1. Posterity, offspring. Gen. x. 1. 2. Line of descent. The book of the generation of Jesus Christ, is a history of his lineage, life, and death. Matt. i. 1. "This generation shall not pass away, till all these things be fulfilled," means that the people living in the time of Christ, should not be all dead, when Jerusalem, and the Jewish nation, would be ruined by the Romans. Matt. xxiv. 34. The word may here be applied to the Jewish nation, which our Lord foretels should not pass

away till his second coming. In fulfilment of this prophecy, we see them subsisting at this day, a distinct and separate generation. In Christ's time, the Jews were a faithless, perverse, and untoward generation. Mark ix. 41. Acts ii. 42. The saints are "a chosen generation," a generation dedicated to the Lord, and who seek his face. 1 Pet. ii.

GENESARETH, a fine lake, or inland sea, twelve miles long, and five or six broad; very subject, from the character of the surrounding hills, to sudden gusts of wind. It is the same as the Sea of Tiberias, John xxi. 1, and Sea of Galilee. Matt. iv. 18.

GENTILE, a term applied by the Jews to all who were not of their religion; one ignorant of the true God; a Heathen or Pagan, sometimes called a Greek. St. Paul is commonly called the Apostle of the Gentiles, or Greeks, 1 Tim. ii. 7, as he was principally sent to preach Christ to them; whereas St. Peter and the other Apostles preached generally to the Jews, and were therefore called the Apostles of the circumcision. Gal. ii. 7. That the ancient and godly Jews desired the conversion of the Gentiles, appears from the prayer which Solomon

addresses to God after the dedication of the temple. 1 Kings viii. 41. The Psalmist says that the Lord shall give the Gentiles to the Messiah for an inheritance. Ps. ii. 8. And the Christian church is now composed almost wholly of Gentiles.

GIBEAH, a city of Benjamin, situated on a fine hill six miles north of Jerusalem. Josh. xv. 57. It was for a while the royal residence of Saul.

GIBEON, a city 5 miles north of Jerusalem, the inhabitants of which deceived Joshua by sending a deputation to him to make a treaty of peace, whose dress, &c. indicated that they had come from a very great distance, and consequently did not belong to any of the nations which God had commanded them to destroy, and whose country they were to occupy. The covenant was kept by the Hebrews, though thus falsely obtained; and instead of being destroyed, they were made to serve as hewers of wood, and drawers of water. Joshua ix. and x.

GIFT, that which is freely given. It is applied in an eminent manner to Jesus Christ, God's unspeakable gift. Our Lord says to the woman of Samaria, "If thou knewest the gift God, viz.

Him who sayest to thee, give me to drink," &c. John iv. 10. When Christ ascended up on high, he received gifts for the rebellious. Psl. lxxviii. 18. These gifts he poured down on the days of Pentecost, and gave some apostles, prophets, &c. Faith is the gift of God, Eph. ii. 8; and as the wages of sin is death, so eternal life is the gift of God. Rom. vi. 23: Every good and perfect gift comes from God. James i. 17. The gifts and calling of God are without repentance; that is, what he hath given, according to his divine and eternal purpose, cannot be reversed.

GILEAD, a mountainous district extending from Lebanon to Moab, eastward of the river Jordan, famous for balm, Jer. viii. 21, and for pasture. Songs, iv. 1.

GIRDLE, any thing bound round the waist; generally used by the Jews to gird their clothes about them when they were at work or on a journey. Girdles of leather were worn in token of humility, as by Elijah, 2 Kings i. 8, and John the Baptist, Matt. iii. 4. Girdles of sackcloth were the marks of humiliation, and worn in times of mourning. Isaiah iii. 24. To have the loins girded, Luke xii. 35, is to be always prepared for any

service that God may require, and be like servants who are ready to obey their master's commands.

GLASS. According to Pliny and Tacitus, the Phenicians were the inventors of glass. The Ethiopians anciently preserved their dead bodies in large glasses. The invention of burning glasses is commonly ascribed to *Archimedes*, of Sicily, who lived about two hundred years before Christ. The word of God is compared to a glass, because it represents to us our real character, as a glass does the face.—This is one great internal evidence of the truth of Revelation. James i. 23, 25.

GLORIFY, to pay divine honour; to make glorious; to exalt to glory or dignity. Thus God glorifies his people by adorning them with gifts and graces in this world, and by bringing them to the full possession of glory and blessedness in heaven. We are said to glorify God, when we ascribe to him the glory of every excellency, whether of nature or of grace, Rev. iv. 11; when we believe God's promises, and wait for the performance, Rom. iv. 20; when we publicly acknowledge true religion, or any special truth of God, when it is generally opposed, Luke xxiii. 47;

when we suffer for God, 1 Pet. iv. 16; when we give thanks to God for benefits or deliverances, Luke xvii. 18; when on the Sabbath we devote ourselves only to the service of God, Isa. lviii. 13; when we love, praise, admire, and esteem Christ above all, John i. 14. and xi. 4.

God the Father is glorified in Christ the Mediator, by his obedience unto death, whereby the work of man's redemption was consummated, and the justice, wisdom, mercy, and holiness of God made manifest.

God glorified Christ, by manifestly owning him to be his Son; by sustaining his human nature against the gates of hell, in his agony and passion on the cross; and by enabling him to triumph over his people's enemies in his resurrection, ascension, and exaltation to his Father's right hand. John xvii. 1.

GLORY. 1. The unspeakable blessedness of the saints in heaven. 2. Worldly splendour and greatness. *The heavens declare the glory of God*; that is, manifest his infinite wisdom, power, and goodness, and ought to excite our gratitude, love, adoration and praise. The miracles which our Saviour wrought manifested his glory, or his divine power. John ii. 11.

GOD, the Supreme, Almighty, and Eternal One, of whom are all things. However ignorant of the true character of God, all men, in all ages, have, in one degree or another, acknowledged the existence of a God.

The names applied to the Godhead in Scripture are, El, Adonai, Jehovah; and these have each their respective significations, applicable to the characters in which God has been pleased to reveal himself. The words Jehovah, Elohim, occur more than once in the first chapter of Genesis, as the name of the Godhead. "And Jehovah, Elohim, said, Behold, the man is become like one of us, to know good and evil." Gen. iii. 22; one of us, necessarily and unavoidably implies a plurality of persons. No reasoning can do away the force of this and many similar instances which might be adduced, did our limits admit: unanimously proving, that in the earliest revelations God made of himself to guilty man, the doctrine of the Trinity was clearly taught. Men may talk in a general way about the power, goodness, and other attributes of God, but from the Scriptures only can we form any thing like just ideas of these attributes.

GODHEAD means the nature or essence of God. Col. ii. 9, Rom. i. 20, Acts xvii. 29.

GODLINESS, the whole revelation of God: thus Paul says, "Great is the mystery of godliness." 1 Tim. iii. 16. It sometimes means the imitation of God, by a holy life. In other texts it is used as synonymous with godly, that which proceeds from God; thus, *godly sorrow*, is the sorrow which God only can produce, and worketh repentance. 2 Cor. i. 12. *Godly fear* is that fear of God which is the beginning of wisdom; and a godly man is he who loves God from a sense of much forgiveness.

GOG and **MAGOG**. Gog means probably the Ottoman family and government. Magog probably means Sythia. The ravages of the northern barbarians in Italy, &c. and the final ruin of the Turkish empire are probably meant by John, Rev. xx. &c.

GOLD, a precious metal, seldom found in a state of ore, but in a native state; though even native gold has almost always some mixture of other metals. Native gold is sometimes found in the German mines, in pure masses of about a pound weight; and in Peru, twenty-five pounds weight; this was called their

fine gold. More frequently it is found in loose particles, mingled with the sand of rivers, especially in Africa. Gold is often found bedded in stones of various kinds, and even in the earth, at the depth of one hundred and fifty fathoms. North Carolina, in the United States, is becoming famous for its gold mines. Gold is the most ductile of all metals, an ounce of it having been drawn into a wire two hundred and forty miles long! It is incapable of rust; nor can the melting of it in a common fire diminish its weight; but if exposed to the focus of a strong burning glass, it flies off in small particles; and, it is said, sometimes goes off in smoke, and the remainder loses the nature of gold, and becomes a kind of vitriol. It requires no great heat to melt gold, and before it runs it appears white; and when melted, appears of a pale bluish green colour on the surface.

GOLIATH, a famous giant, of Gath, whose height was eleven feet four inches. His brazen helmet weighed about fifteen pounds avoirdupois; his target, or collar affixed between his shoulders to defend his neck, about thirty; his spear was twenty-six feet long, and its head weighed thirty-eight pounds; his sword four; his greaves on

his legs thirty; and his coat of mail one hundred and fifty-six; and so the whole armour, two hundred and seventy-three pounds weight.

GOSPEL, good news; a revelation of the grace of God to fallen man, through a Mediator; and a means, which, by the Spirit, saves men from perdition. The word is also used to mean the narrative of our Saviour's life, death, and resurrection; and sometimes for the doctrines contained in that narrative. Rom. xi. 28.

The number of mankind living in nations enlightened by the gospel, is probably **THREE HUNDRED MILLIONS**. Of these, one half are *Catholics*, and thirty millions are *Greeks*, both of which churches are very corrupt.

GRACE. Favour or mercy. Divine grace is the free and undeserved love and favour of God, which is the spring and source of all the benefits which we receive from him, especially redemption through Jesus Christ. Rom. xi. 6. Grace is taken for a lively sense of this favour, or the love and fear of God dwelling in the heart. 2 Cor. i. 12.—For the doctrine of the gospel, which proceeds from the grace of God.

GREECE, in Hebrew, *Javan*, Isa. lxvi. 19; a country on the south-east of Europe;

largely taken, it contained the Peleponnesus, or Morea, Achaia, Thessaly, Macedonia, if not also Epirus on the west of Macedonia, &c.; but, more strictly taken, it contained the three former. It is about four hundred miles from south to north, and three hundred and fifty-six from east to west. Its present divisions are Macedonia, Albania, Livadia, the Morea, the Archipelago, and Candia. It was probably peopled soon after the flood. Few countries are more favoured by nature, as to its soil, climate and productions. Many of the most famous statesmen, orators, and generals of antiquity, had their birth here. The arts and sciences here attained a great eminence, as did also poetry and eloquence.

GRIND, to bruise small, as meal is bruised in a mill. Anciently they had only hand-mills for grinding their meal. The stones were about the size of a common grind stone. Women and slaves, such as Samson was at Gaza, and the Hebrews at Babylon, were usually the grinders. They sat on each side of the mill, Matt. xxiv. 41. Christ's falling on men, and *grinding them to powder*, denote his rendering them utterly miserable for their contempt of him.



TWO WOMEN GRINDING AT A MILL. P. 58.

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H.

HABAKKUK, a prophet of the tribe of Simeon, who prophesied during the reign of Manasseh, and was contemporary with Jeremiah.

HABERGEON, a breastplate worn by soldiers in former times. Since the use of gunpowder, this, and all other kinds of armour, except the helmet, has fallen into disuse, except sometimes for cavalry.

HAGGAI, the first of the three Jewish Prophets that flourished after the captivity; was born in Chaldea; and began his public work of prophecy, about seventeen years after the return from Babylon; that is, in the second year of the reign of *Darius Hystaspes*. He, together with Zechariah, mightily excited and encouraged their brethren to finish the building of the temple, assuring them that the Messiah should appear in the flesh, teach in the courts of the new temple, and render it more glorious than the first. *Ezra* v. 1, 2. *Hag.* i. and ii.

HALLELUJAH, a Hebrew word signifying *Praise the Lord*, frequently met with

in Psalms and Revelations.

HALE or **HAUL**, to drag violently.

HAM, the son of Noah, had four sons, viz. Cush, Mizraim, Phut, and Canaan. His posterity peopled Africa, and part of the west of Asia. They have been generally wicked and miserable, and few of them have hitherto enjoyed the light of the gospel. From him the land of Egypt was called Chemia, or the land of Ham.

HARNESS, properly the furniture of a horse, *Jeremiah* xlvi. 4; but it means more frequently a set of defensive armour, for a warrior. *1 Kings* xxii. 34. The children of Israel went up out of Egypt *harnessed*, that is, equipped, for battle.

HARP, an instrument composed of a hollow base, with two branches, to which were fastened three, six, or nine strings. That kind invented by Jubal, the descendant of Cain, and used by the ancients, is now disused. From *Isaiah's* saying that his bowels sounded in mourning as a harp, and from other evidences, it would seem that

its sound was grave and plaintive. It was capable, however, of producing the most majestic sounds, suited to the high praises of God. Solomon's harps were of wood. 1 Kings x. 12. During the captivity in Babylon, the Levitical singers hanged their harps, as useless, on the willow trees on the banks of the Euphrates and other rivers in Chaldea. Psl. cxxxvii. 2. The Greeks and Romans had the use of the harp from the eastern barbarians. The modern harp is one of the noblest of instruments, and is vastly superior in power and accuracy to those in ancient use.

HARVEST, the time of gathering the fruits of the earth. In Canaan it began in March, and was finished about the middle of May. Any time of gainful labour is called *harvest*; hence a sleeper in *harvest* causeth shame to himself and his friends. Prov. x. 5. A people ripened by sin for destruction, are likened to a *harvest* ready for the sickle of God's vengeance. Isaiah xviii. 5. Joel iii. 13. Rev. xiv. 15. A remarkable time of success of the gospel is called harvest. Matt. ix. 36, 37. John iv. 36, 37. The day of judgment is likened to a *harvest*; then all things shall be ripe for a dissolution.

HEAR, to receive sounds by the ear. To hear the word of God, means, a mere listening, without laying to heart, Matt. xiii. 19; and also, to yield a willing assent in the mind, with a firm purpose to believe and obey it, John viii. 47. God is said to hear prayer; when he grants our requests.

HEART. The seat of the affections and passions. God only knows it, Jer. xvii. 10. The Lord Jesus Christ, who demonstrated his Godhead on many occasions, by searching the heart, declares, that from the heart of man proceeds every evil. Matt. xv. 18. It is very observable, that as the great evil which, in the human heart, corrupts and defiles it, is unbelief; so the only purifier of the heart mentioned in the Scripture is, *the faith of the gospel*. Acts xv. 9. "With the heart man believeth unto righteousness," because the truth concerning Christ, that he died for our sins, and rose again for our justification, gives the answer of a good conscience towards God.

HEATHEN. This term was applied by the Jews to all who were not Hebrews. It is now confined to those who worship false gods; and includes all those who are not Jews, Mahommedans, or

Christians. More than two thirds of the human race belong to this class. The countries which are yet pagan are all that part of *Africa* which lies between the tropic of Cancer and the Cape of Good Hope, the Aborigines of *North and South America, China, Burmah, Hindostan, Tartary, Japan,* and many islands in the indian and other oceans. They are called PAGANS, from the Greek word *παινα* a fountain, or rural place, because Christianity was first taught and planted in cities, while the ignorant country people adhered longer to their old superstitions.

HEAVEN, the habitation of God, where his power and glory are more immediately and fully manifested, and where good angels and pure departed souls pay their continual adoration; the residence or abode of the blessed; the sacred mansion of light, and joy, and glory, where the body will be revived to a glorious life, and the soul live in constant communion with God in Christ. It is sometimes used for the regions above, or that vast expanse where the stars are disposed; sometimes for the common atmosphere or lower region of air, where the birds fly. Job xxxv. 11.

HEBREWS; so Abraham and his descendants are called. Some learned men suppose the name to be derived from *Heber*, an ancestor of Abraham. It is more probable that they received it from their passing over, or coming from beyond the river. An *Hebrew of the Hebrews*, is one who is descended from Hebrew parents, both father and mother. Phil. iii. 5. Sometimes only those Jews were called Hebrews who spoke the Hebrew language, in contra-distinction to the Jews who spoke the Greek. Acts vi. 1.

HEBRON, called Arba, or Kirjath-arba, because *Arba*, the noted giant, was king of it. It was built on a hill, not long after the flood. Num. xiii. 22; and stood about 22 miles south of Jerusalem. Here Anak and his father and sons dwelt; but Caleb, receiving it for his inheritance, expelled these giants, and it seems called it *Hebron* after one of his sons. Josh. xiv. 13, 14. It was made a city of refuge, and given to the priests. Judg. xxi. 13. David here reigned seven years over Judah, and was crowned to be sole monarch of Israel. 2 Sam. ii. 11, and v. 3. Here Absalom first set up for king. 2 Sam. xv. It is now little else than a heap of ruins.

HELL, the place of punishment for the wicked after this life, whither the vengeance of God follows them; in opposition to heaven; also the grave or state of the dead. By the *gates of hell*, Matt. xvi. 18, is meant the power and policy of the devil and his instruments.

HELMET, a cap of metal or strong leather for protecting a soldier's head, 1 Sam. xvii. 5; salvation is God's *helmet*; the hope of it rendering God's people courageous in their spiritual warfare. Eph. vi. 17. 1 Thes. v. 8.

HERESY, an opinion contrary to the fundamental principles of religion, followed with obstinacy, and a firm refusal of conviction. Christianity was called a sect or heresy by Tertullus, and the profane Jews. Acts xxiv. 5.

HEROD the Great, the son of Antipater and Cypros, and brother of Phasaël, Joseph, and Pheroras, and of a sister called Salome. His father is, by some, said to have been a Jew; by others an Idumean turned Jew; others will have him to have been a Heathen, guardian of Apollo's temple at Askelon, and taken prisoner by the Idumean scouts, and afterward a Jewish proselyte. Herod was born about seventy years before our Sa-

viour. To ingratiate himself with the Jews, he rebuilt their temple, and rendered it exceedingly stately and glorious. When the wise men from the east made inquiry in Jerusalem for the new born king of the Jews, he was very greatly troubled, and the principal Jews, afraid of new wars, were troubled also. Having ascertained the place of his birth, he resolved to murder him, while but an infant; and, under pretence of a design to worship him, desired the wise men to bring him back word where and how he might know him. An angel ordered the wise men to go home, without returning to Herod. Provoked with this disappointment, he ordered his soldiers to go murder every child about Bethlehem, or near it, under two years old, that he might make sure of murdering the Messiah among them.

2. **HEROD ANTIPAS** had the kingdom of Judea left him in his father's first will; but he altered it, and only gave him the tetrarchy of Galilee and Perea. He divorced his wife and took Herodias, the wife of Philip, who still lived. For this incestuous marriage, John the Baptist reprov'd him. On that account, he imprisoned the Baptist, and killed him.

3. **HEROD AGRIPPA**, the son of Aristobulus, grandson of Herod the Great, and brother of Herodias. His grandfather sent him early to Rome to make his court to Tiberius. This emperor never promoted him,—but when Caligula came to be emperor he liberated Herod, gave him a chain of gold, and a royal diadem, appointing him to the government of *Abilene*. About A. D. 44, or perhaps 49, he caused the murder of *James* the son of Zebedee. Observing the Jews pleased with this, he apprehended Peter, intending to murder him also, for their farther gratification; but Providence defeated his designs. After the passover feast, he repaired to *Cesarea*, to celebrate some games in honour of *Claudius*. Thither the inhabitants of *Tyre* and *Sidon* who had offended him, after making *Blastus* his chamberlain their friend, sent their deputies to beg his favour. As he gave audience to the deputies, he appeared dressed in a robe tissueed with silver, to which the rising sun, shining on it, gave a marvellous lustre. As he spoke to the Phœnician deputies, some of his parasites cried out, It is the voice of a god, not of a man. He received the impious flattery with pleasure. To punish

him, an angel smote him directly with a most tormenting disease in his bowels, and he was eaten up of vermin, after he had reigned seven or ten years, and been the father of *Agrippa*, *Bernice*, *Drusilla*, and *Mariamne*. Acts xii.

HERODIANS, a sect among the Jews, so named; from Herod the Great. It is thought, by some, he was regarded by them as the promised Messiah.

HERMON, a mountain on the north-east of the promised land, beyond *Jordan*, a little southward of *Lebanon*. The *Sidonites* called it *Sirion*, and the *Amorites* *Shenir*. Deut. iii. 9, 10. *Sihon* was one of the tops of it. Deut. iv. 48. *Mount Hermon* was the north border of the kingdom of *Og*. There was, it seems, a temple on its top to the idol *Baal*. The dew that falls on it is copious and refreshing. Psl. cxxxiii. 3. The snow lies on it most part of the summer, and was thence carried to *Tyre*, as ice is brought into our cities, and sold in the summer.

HIN, a liquid measure, containing about three of our pints. It was the sixth part of an *Ephah*.

HOMER, a Hebrew measure of twenty-four bushels, thought to be the same as the *Car*. Isa. v. 10.

HOLY, pious, religious, Mark vi. 20; sacred, divine. Luke i. 72; hallowed, consecrated to divine use, Matt. vii. 6, Luke ii. 23; pure, free from the pollution of sin. Eph. i. 4. Col. i. 22. It is applied to the Trinity—to the Father, Lev. xix. 2, Psl. cxlv. 17; to the Son, Psl. xvi. 10, Luke i. 35—iv. 34, Acts iii. 14; and it is the common epithet of the third person of the glorious Trinity. The saints are called holy, by separation and choice, 1 Pet. ii. 9; by the imputation of Christ's holiness or righteousness to them, Ezek. xvi. 14, 2 Cor. v. 11; by partaking of a holy principle of grace, whereby the soul is renewed in holiness by degrees, till it attain a perfection of it. Heb. xii. 23. It is applied to angels, Matt. xxv. 31; to persons and things dedicated to God, Exodus xxx. 35—xxxi. 14.

HONEY. See **WILD HONEY.**

HOPE, a prospect, real or imaginary, which we think on with pleasure, and are desirous of obtaining. The emotion is also called hope. The Christian's hope of eternal happiness and glory in heaven, is founded on the merits, the blood, the grace, the promises, and spirit of Christ, and the unchangeable

truth and almighty power of God.

DIVINE HOPE is distinguished from carnal presumption by its inseparable effect, a cleansing efficacy by the assistance of the Holy Spirit. 1 John iii. 3. Jesus Christ is styled *the hope of Israel*, Acts xxviii. 20, as he was promised by God, his manner of coming foretold by the prophets, and the event expected by the people of Israel. He is called *our hope*, 1 Tim. i. 1, because he is the only foundation on which to build our hope of any real good here, or of heaven hereafter. It is sometimes taken for that eternal salvation, which is the object, or end of our hope.

HORNET, an insect like a wasp, with a black breast, and double black spots; it is extremely troublesome and mischievous; the sting is attended with great pain and inflammation, and even danger of death. Great swarms of them plagued the Canaanites in the days of Joshua. Deut. vii. 20. Josh. xxiv. 12.

HOSPITALITY, love or kindness to strangers, expressed in entertaining them and using them kindly. Rom. xii. 13. 1 Tim. iii. 2. The first Christians were hospitable and kind to all strangers,

but particularly to those of the same faith and communion; and St. Paul makes use of Abraham's and Lot's conduct, mentioned Gen. xviii. 2, 3—xix. 1, 2, &c. as examples to encourage and persuade them to the exercise of hospitality, Heb. xiii. 2. Hospitality is recommended to the faithful, to be *used one to another without grudging*. 1 Pet. iv. 9.

HOUSE. 1. A dwelling place, so the body is called, 2 Cor. v. 1. the house of the soul. The houses in Canaan and other eastern countries, are built in the form of a hollow square. The rooms open into the court in the centre, where some have fountains of water playing. The roof is flat; and when the sun is not hot, is a place of agreeable retirement. Peter had his vision here. Act. x. 9. An awning is frequently extended over the open space in the centre, to exclude the sun. This was broken up, or lifted away, by the friends of the man sick of the palsy, whom they had brought across the roofs of the neighbouring houses, so that they could lower him down before Christ. Mark ii. 3. Luke v. 19. When the destruction of Jerusalem came, the disciples of Jesus were to escape from the roofs, if they should be there, with-

out going down into the house. This in American houses, would be impossible; but there they would come down the stairs, and pass through the balconies which led round inside the rooms, and so out into the street, through the covered gateway. Mark xiii. 15. 2. The family-household, or tribe, dwelling together. Children do not necessarily form part of a household, as many families do not have any. Act xvi. 15.

HOUR. 1. The twenty-fourth part of a natural day, being the common method of measuring time. According to the New Testament, the Jews divided their day into twelve equal parts, after the manner of the Greeks and Romans, Matt. xx. 1, 2, 3, &c. John xi. 9, but which varied in length according to the different seasons: When the sun rose at the time we call 6 o'clock, it was their first hour, so that their 3d hour agreed with our 9th, their 6th with our noon, and their 9th with our 3 o'clock. Their night was divided in the same manner. 2. **HOUR**, also signifies any fixed season or opportunity, and especially what is short; hence we read of the *hour* of temptation, of judgment, of Christ's death or second

coming, of the power of Satan and his agents against Christ. Rev. iii. 3, 10. xiv. 7. John viii. 20. Luke xxii. 53.

HUMILITY, that grace of the Spirit, which, from a proper sense of lowliness and unworthiness, makes us patient under trials; and contentedly submissive to the will of Providence.

HUMILIATION, the act of humbling one's self. It differs from humility. *Humility* is the state of that person's mind who has low thoughts of himself, founded upon the knowledge of his own imperfections and unworthiness, and his dependence upon God. *Humiliation* is that state of mind exercised under trying circumstances. It signifies any solemn act of devotional mortification, or external expression of conscious guilt and unworthiness, in an individual or a nation, shewn by fasting, prayer, &c.

HYENNA. This animal

is so common in the east, is mentioned but twice in the Sacred Scriptures. 1 Sam. xiii. 18. Jer. xii. 9. And in neither of these places is the word ΟΙΤΗ, so rendered in our translation. It is the size of a large dog, striped in its colour, wild, sullen; ferocious, and going in companies. It feeds on poultry, offal, dead bodies, &c.

HYSSOP. An herb, which grows not only in gardens at the east, but wild. It rises to the height of two or three feet. It has a pleasant smell, but is very bitter. When it is said, 1 Kings iv. 3, that "Solomon described plants from the greatest cedar to the hyssop that springeth out of the wall," *moss* and not hyssop is the plant intended. Hyssop does not grow on walls, and is not among the smallest of plants. The thin dry *moss* that grows on a stone-wall or fence, is most probably meant.

I.

ICONIUM, the chief city of the fourteen, belonging to the tetrarchy of Lycaonia, and stands in a fertile plain, near the lake Trogilis. About A. D. 45, Paul and

Barnabas preached the gospel here; and it is said, the famous Thecla was converted. It is now called *Cogni*.

ILLYRICUM, now called *Albania*, is about 480 miles

in length, and 120 in breadth. It has Austria and part of Hungary on the north, Mysia or Servia on the east, and the Adriatic sea and part of Macedonia, on the south. Here the gospel was preached and a Christian church planted by Paul. The Centuriators of Magdeburgh trace their bishops through eight centuries; and to this day there are not a few in it who have the name of Christians. Rom. xv. 19. They are under four archbishops, and twenty bishops.

INCENSE, a fragrant gum, obtained from the frankincense-tree. The incense used in the Jewish offerings, at least that which was burnt on the altar of *incense* and before the ark, was a precious mixture of sweet spices, stacte, onycha, galbanum, and pure frankincense, beaten very small. None but priests were to burn it, nor was any, under pain of death, to make any like to it. This incense was burnt twice a-day on the golden altar.

INSCRIPTION, OR SUPERScription, writing on coins, pillars, &c. Much of the history of nations may be learnt from them. Matt. xxii. 20. The history of Greece for 1318 years, is inscribed on the Arundelian marbles. Parts of the law of Moses were inscribed on

the altar at Ebal. Deut. xxvii. 8.

INTERCESSION, the act of coming in between two parties, in order to plead in behalf of the one that has offended. Christ intercedes for his church, by appearing for it before the Father, by presenting the merits of his sacrifice once offered, and obtaining answers to petitions or prayers made in his name.

ISSUE, an effect or result arising from some cause; it is applied to children, who from the relation which they bear to their parents, are called issue or offspring; and to a running sore in the flesh, sometimes arising from a small artificial incision.

IVORY, is the tusks of elephants, resembling horns, Ezek. xxvii. 15. Some tusks are from 90 to 125 pounds weight; and one found in the isle of Sumatra in the East Indies. is said to have been 330 pounds. It is said the ivory of Ceylon and Achem does not become yellow by wearing. In Russia, and other places of Europe, a kind of ivory is found buried in the ground; and at Petersburgh is a tusk of 180 pounds weight; but whether these be real teeth of elephants, long ago there dropt, or horns of fishes brought thither at the flood, or a kind of substance formed in the

earth, we cannot determine. Ivory was anciently very plentiful in Canaan, ward-robres were boxed with it, to prevent the damage of moths, Psal. xlv. 8. Solomon had a throne of it. 1 Kings x. 18, 22.

J.

JACINTH, The same as Hyacinth. A precious stone. lem, and considered as a pillar or noted supporter of the church there. Gal. i. 19.

JAMES the Great, or Elder, and **JOHN** the Evangelist, sons of Zebedee and Salome, were originally fishers of Bethsaida in Galilee, Matt. iv. 21. They were called *Boanerges*, or *the sons of thunder*. Luke ix. 54. After our Saviour's resurrection, it seems they for a while, returned to their business of fishing, John xxi. 2, 3. About A. D. 44, James was taken and murdered by Herod. Acts xii. 1, and is now the pretended patron of Spain.

JASPER, a precious stone of various colours, white, red, brown, and bluish green. It is somewhat like the finer marble, or the half transparent gems. It strikes fire with steel; but makes no effervescence in aquafortis. It is found in the Indies, in Persia, Syria, Armenia, Bohemia, &c.

JEPHTAH, the tenth judge of Israel; who in consequence of an extraordinary vow, sacrificed his daughter. Judg. xi. In his day, Troy was burnt by the Greeks, that is, about 2800 years after the creation.

JERUHO, a city of the Benjamites, nineteen miles east from Jerusalem. Josh. xvi. 1, 7. The road to it

was through a rocky desert, and was infested with robbers. Luke x. 30. The plain on which it stood was extremely fertile, noted for palm-trees, and for the best of balm. Its present name is *Erika*.

JERUSALEM stood 42 miles east of the Mediterranean. The name signifies the vision of peace. It was the capital city of Judea, and was first called Salem, where Melchizedek was king, Gen xiv. 18, and who, as some suppose, built it. It was called Jebus by the Jebusites, who possessed it and held the castle of Sion, till David dislodged them, and took the place. 1 Chron. xi. 4, 5, 7. Here Solomon built the famous temple on Mount Moriah, near Mount Sion, where Abraham was commanded to offer his son Isaac.

Every male Jew was commanded to go to Jerusalem thrice a year to worship. It was a city often plundered by armies, and several times burnt. 1 Kings, xiv. 2 Chron. xxv. After Nebuchadnezzar destroyed it, 2 Chron. xxxvi. it laid in ruins 130 years, when it was rebuilt by Nehemiah. Many years afterward it was again destroyed by Ptolemy: afterward, it suffered the same fate from Antiochus Epiphanes, who killed 40,000 of the

inhabitants, and sold for slaves as many more. It was rebuilt by Judas Maccabeus, and was somewhat flourishing in the time of our Saviour. About A. D. 70, after a dreadful siege of two years, during which the inhabitants suffered so much from famine, as to eat, in some instances the corpses of their friends, it was taken by Titus Vespasian; and our Saviour's prediction that it should become a heap of ruins, was fully verified. It gradually became settled by Christians again, when in the year 614, the Persians captured it, and 90,000 Christians were slain. In A. D. 637, the Saracens siezed it, and kept it till A. D. 1079, when the Saljukian Turks became its masters. Soon afterwards the *Crusades* were begun, and continued from time to time, for a century, when the Ottoman Turks became its possessors, and they remain so to this day. Its present population is about 20,000: One fourth of which are Jews. Christian Missionaries from this country have of late years made known on this sacred spot, the glorious grace of our Lord Jesus Christ.

JEW, a descendant of Jacob, or professor of the Hebrew faith, Col. iii. 11. The Jews have now no country

of their own, but are found in most parts of the earth, though every where a degraded people, and oppressed either by custom or law. It is computed that their number now amounts to 3 or 4 millions. About one million are in the Turkish Empire. In Europe they are numerous, especially in Poland, where there are 500,000, viz.

Gallacia, 90,000.

Prussian Poland, 110,000.

Russian Poland, 300,000.

The Russian Polish Jews reside chiefly in the following places, Wilna, Kanen, Grodno, Pinck, Mohilow, and Bizesk, where there is a famous Jewish University. The Austrian Polish Jews reside in Leonburg, Brody, Lublin, Cracow, and Tarnow. The Prussian Polish Jews reside chiefly in Warsaw, Thorn, Paren, Lissa, Kalish, Rawitz, Petrikan, and Rish.

As to the rest of Europe, there are in Hungary, chiefly at Presburgh, Newratz, and Miskolz; 76,000 In Germany, chiefly at Frankfort on the Main, Prague, Furth and Berlin, 200,000. In Holland, 20,000. In England 14,000. In France 50,000.

They are also numerous in the Barbary States, and the Levant. In the United States there are not more

than 2 or 3 thousand. Most Jews are traders, and brokers; few if any choose to cultivate the soil. The ancient distinction of tribes seems now wholly lost.

JOHN, brother of James, was of a very mild and affectionate disposition, but bold in preaching, see JAMES. John was the Saviour's beloved disciple; and younger than the rest. After suffering many sorrows for his religion, under the Emperor Domitian, he was banished A. D. 95, to Patmos, where he wrote the Revelations. When Nerva became Emperor, he was recalled, and lived to write his *Gospel*, and some *Epistles*. He died at Ephesus, at about the age of *one hundred*.

JOPPA, a seaport of Palestine of very ancient date. Its name is thought to have been derived from *Japhet*, son of Noah, who founded it. It was famous among the heathen for the fable of Andromeda and Perseus. It is now called *Jaffa*, and is nothing more than a ruinous village of fishermen. 2 Chron. ii. 16. Acts x. 5.

JORDAN, a river which takes its rise in Mount Lebanon, about 12 miles north of Cesarea-Philippi. After it has run about 12 miles more to the south, it receives a more considerable branch,

which, under ground, proceeds from the lake Phiala. About 15 miles further south, it forms the waters of Merom, or lake of Samechon, both names signifying the higher lake, which is near 4 miles broad, and seven and an half long. After running about 28 miles farther south, it forms the lake of Genesareth, which is about 13 miles in length, and .5 in breadth. From thence, it runs southward through a long valley, whose air is unwholesome, and most of it desert, till it loses itself in the Dead Sea. Its whole course, is about 160 miles. It once overflowed its banks in March or April, by means of the melting of the snow on Lebanon and Hermon; but from the conjunct testimony of Maundrel and Thomson, it seems it does not now to any degree. Perhaps the reason is, that its channel is now sunk so deep. Before it enters the Dead Sea, its ordinary current is but 30 yards in breadth, according to Shaw, and no more than 25, according to Thomson; but is exceedingly deep, even at the edge of its inner bank. It has an outer bank, about a furlong distant from the other; such it seems was its width when it was swelled. The banks of a

great part of it are so covered with thickets, that in many places one cannot see it till at the very brink of it; and in these thickets lions were wont to lodge, but were driven thence by the overflowing of the river; at which season they wandered about, and were dangerous to such as dwelt near. Jer. xlix. 19. The deep stream of Jordan was divided under Joshua, and by Elijah and Elisha. In it John baptized multitudes, and our Saviour among them. Joshua iii. 2 Kings ii. Matt. iii. Mark i. JOTHAM, a king of Judah, successor to Uzziah. He reigned 16 years, during the latter part of which *Rome* was founded.

JOY. An agreeable affection of the soul, arising from the hope or possession of some benefit. Religious joy is the delight and satisfaction of the soul in its union with God in Christ, as the greatest and highest good. It also signifies that joyful and glorious state unto which Christ himself attained after his sufferings, and which he will communicate to all who believe in him.

JUDAS, called Iscariot, probably from *Ish-cariotta*, the man who has the bag. There is no reason to suppose his *appearance* of piety was ever to human eye, less than that of the other disciples.

After his dreadful apostasy, he hung himself in despair, but the cord breaking or the limb of the tree, he fell and burst open, and died a miserable death.

JUDAS or **JUDE**, the same as **THADDEUS LIBBEUS**, brother of James the less. *Matt. x. 3.* He was one of the 12 Apostles. He wrote an *Epistle*, which bears his name, and is intended chiefly to guard believers against false teachers.

JUDEA, or **JEWRY**. The country of Judah was never so called till after the captivity. Sometimes the whole land of Canaan seems to have been called Judea, *Matt. xxiv. 16. Gal. i. 21*; but more properly it was divided into *Galilee, Samaria, and Judea*, on the west of Jordan. Judea, thus taken, contained the original portions of the tribes of Judah, Benjamin, Dan, and Simeon. It consisted of three parts; the plain country on the west; the hill-country southward of Jerusalem; and the south, toward the borders of the land of Edom. *Matt. iii. 1. Acts ii. 9.*

JUDGES. 1. Officers appointed to hear and decide points of law and justice. The Jews had three courts, (1.) a court of three petty judges, who decided small cases; (2.) a court of 23, whose

power in some cases extended to life and death; (3.) the great *Sanhedrim*, which determined all the highest cases, and was the last appeal. It consisted of 70 judges, of which the High Priest was president. Each court had cognizance of both civil and ecclesiastical cases.

2. The extraordinary men raised up by Jehovah, to deliver Israel from oppression, before they had a king. When the nation sinned, it was punished by anarchy, invasion, or conquest, but when it had been duly chastised and humbled, a deliverer was found. The following is a list of the Judges in their order, with the length of their administration, and the times of the intervening oppression.

Othmiel,	40 years.
<i>served Moab,</i>	18 ,,
Ehud,	80 ,,
<i>served Philistia,</i>	1 ,,
Shamgar,	1 ,,
<i>served Canaan,</i>	20 ,,
Deborah & Barak,	40 ,,
<i>served Midian,</i>	7 ,,
Gideon,	40 ,,
Abimelech,	3 ,,
Tola,	23 ,,
Jair,	22 ,,
<i>served Ammon,</i>	18 ,,
Jepthah,	6 ,,
Ibzan,	7 ,,
Elon,	10 ,,

Abdon,	8 yrs.
<i>served Philistia,</i>	} 40 "
<i>Sampson last, 10</i>	
Eli,	40 "
<i>served Philistia,</i>	20 "
Samuel,	12 "

—
456 yrs.

The Apostle Paul says, Acts xiii. 20, that the period during which Israel was governed by judges, was "about 450 years."

JUDGMENT, that faculty of the soul, by which it perceives the relation between two or more ideas, discerns right from wrong; the solemn action and trial at the great and last day, Eccles. xii. 14. Jude 6, the sentence or decision of a judge; 1 Kings iii. 20; the remarkable punishments of God. Prov. xix. 20; afflictions and chastisements for trial and profitable instructions, 1 Pet. iv. 17; sentiment or opinion, 1 Cor. i.; advice, 1 Cor. vii. 25; the Gospel, or kingdom of grace, Matt. xii. 20; also the skill, knowledge, or understanding which a person has attained in any art, science, or business.

JUNIPER, an evergreen, not unlike the cedar, and sometimes called by that name.

JUPITER, the principal deity of Heathens. Perhaps the name is derived from *Ja* or *Jehovah*, and *pater*,

father. There were many Jupiters. Three, were principally famous, the son of *Æther*, the son of *Cœlus*, but chiefly the son of *Saturn*. Historians discover that he was son to a king of *Crete*, who lived about the time of *Moses*, and was one of most wicked wretches that ever breathed. The Heathens, however, whose theology was chiefly derived from the fictions of their poets, believed he had the government of heaven and earth; and that under him, *Neptune* ruled the sea, and *Pluto* was king of hell. The noble port of *Barnabas*, and his miracles, made the citizens of *Lystra* imagine that *Jupiter* had visited them. Acts xiv. 11.

JUSTIFY, to clear a person from the charge of guilt; to make his innocence appear; to acquit a sinner from the guilt or punishment of sin, by pardon through the imputation of Christ's righteousness. Rom. iii. 28, and v. 9. As justification is by righteousness imputed, so sanctification is by righteousness imparted to the soul of the believer. Man cannot be justified legally, Rom. iii. 20. Gal. ii. 16, but evangelically, Rom. v. 1; and this is said to be by grace freely, Rom. iii. 24. Tit. iii. 7; by faith, Gal. iii. 8; by Christ, Gal. ii. 16; by his blood, Rom. v. 9.

K.

KAB, a measure of about 96 solid inches, which is somewhat more than three pints and a half English wine measure. 2 Kings vi. 25.

KADESH, **KEDESH**, or **KADESH-BARNEA**, a place on the south of Canaan, about 24 miles south from Hebron, and on the edge of the wilderness of Paran. It was anciently called *En-michpat*, because there the Canaanites had judged their people near to a well, Gen. xiv. 7. Perhaps it was called *Rithmah*, from the junipers, or turpentine trees, or other shrubs, that grew near to it. Numb. xxxiii. 18. xii. 16. xiii. 1. xxxii. 8.

KEDAR, a son of Ishmael, and father of the Kedarenes, who resided about the south parts of Arabia the Desert, ordinarily in tents, but sometimes in villages, and whose glory and wealth chiefly consisted in their flocks and herds. Song i. 5. Isa. xlii. 11. xxi. 16.

KING, the sovereign of a nation. His power is in some countries limited by law, and a senate or parliament, and in others is abso-

lute. The Lord himself was Israel's king, until they became discontent, and *Saul* was given to be their ruler.

The following is a table of the kings of the Hebrews, both before and after their division into the governments of Judah and Israel.

Saul	reigned	40	years.
David	„	40	„
Solomon	„	40	„
Rehoboam	„	1	„

Kings of Judah.

Rehoboam reigned 17 years.

Abijam	„	3	„
Asa	„	41	„
Jehosophat	„	27	„
Jehoram	„	8	„
Ahaziah	„	1	„
Athaliah	„	6	„
Jehoash	„	40	„
Amaziah	„	29	„
Uzziah	„	52	„
Jotham	„	16	„
Ahaz	„	16	„
Hezekiah	„	29	„
Manasseh	„	55	„
Ammon	„	2	„
Josiah	„	31	„
Jehoiakim	„	11	„
Jehoiakin	„	3	months
Zedekiah	„	11	years.

Kings of Israel.

Jeroboam reigned 22 years.

Nadab	„	2	„
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Baasha	reigned	24 years.	of Levi, and father of Amram, Izhar, Hebron, and Uzziel. From him, by Aaron the son of Amram, sprung the Hebrew priests. The rest of his family, were called <i>Levites</i> , and at their departure from Egypt, were 8600 males, 2750 of which were fit for service. Their business was, to carry on their shoulders the ark, and other sacred utensils of the tabernacle; but were not, under pain of death, allowed to look at any of these, except the brazen laver, Exod. vi. 16—
Elah	„	2 „	
Zimri	„	7 days.	
Omri-	„	6 years.	
Ahab	„	22 „	
Ahaziah	„	1 „	
Joram	„	12 „	
Jehu	„	28 „	
Jehoahaz	„	17 „	
Jehoash	„	41 „	
Jeroboam, II.	„	41 „	
Zechariah	„	6 months	
Shallum	„	1 do.	
Menahim	„	10 years.	
Pekaiah	„	2 „	
Pekah	„	20 „	
Hosea,	carried captive.		25. Numb. iii. 4. x. 21.
KOHATH, the second son			

L.

LAMP. The Lamps of the ancients were of very various kinds. Those used at wedding processions, consist of "pieces of old linen, squeezed hard against one another in a round figure, and forcibly thrust down into a mould of copper." Those who hold them, have in the other hand a pitcher, with a narrow neck and stopper, full of oil, of which they pour from time to time on the linen. This explains Christ's declaration that he will "not quench the smoking flax." And shows why the foolish virgins needed "oil in their vessels," as well as some other passages.

LAODICEA, now called *Ladikey*, stands near Mt. Lebanon. It was anciently called Jupiter's city, and then Rhoas; but Seleucus, or perhaps Antiochus, the Syro-Grecian king, rebuilt it, and called it Laodicea, after his wife. It was destroyed by an earthquake, in the 10th year of Nero, but soon rose from its ruins. A Christian church was early

planted in this place. It is now utterly desolate and uninhabited.

L A V E R, a vessel for washing. The Mosaic *laver* was made of the fine brazen looking-glasses, which the Hebrew women brought to him for the service of the tabernacle. This laver held water for the priests to wash their hands and feet with, having cocks, by which the water ran into basons.

L A W, a rule directing and obliging a rational creature in moral and religious actions;—the whole doctrine of the word delivered by God to his church, contained in the Old and New Testament; the principles of reason, or the law of nature written on a man's heart. Rom. ii. 14. It is used to signify,—the decalogue or ten commandments, Rom. ii. 25. vii. 7; the precepts of God; in regard to the Jewish ceremonial; and the doctrine of the gospel. Rom. iii. 27.

L A Z A R U S. 1. The brother of Martha, who was raised from the dead by his Lord, John xi. 2. A character drawn by the Saviour, in his parable of the rich and poor man. Luke xvi. Hence beggars are now called in Europe, *Lazaroni*. A receptacle for the sick, is called for the same reason, a *Lazaretto*, or *Lazarhouse*.

L E A V E N, a piece of dough, set apart to ferment or rise, and used to make bread light. To which are compared the doctrines of the Gospel, Matt. xiii. 33, on account of the silent yet powerful extension they make in the world. It is also applied to erroneous doctrines and vicious practices, as of the Pharisees and Sadducees. Matt. xvi. 6, 12.

L E A S I N G, falsehoods, lies. Psal. iv. 2. v. 6.

L E B A N O N, a famous range of mountains in the north of Canaan. At the top grew cedars, and at the base excellent vines. From hence, Solomon's workman "brought great stones, costly stones, and hewed stones, to lay the foundation of the house." 1 Kings v. 15—18. Mines of iron and copper are worked here, Deut. viii. 9. The highest summits are always covered with snow, from which descends in summer, sweet and refreshing rivulets on every side. A spur of this mountain next the holy land, is called *Hermon*. Another spur to the eastward, is *Mount Gilead*, where Laban overtook Jacob. Gen. xxxi. 48.

L E N T I L E S, a kind of grain, like vetches or pease, of which was made a coarse kind of food, used by mourners. Gen. xxv. 34.

LEPROSY, one of the most calamitous of all diseases, but not often found in cold countries. It is not now very common any where, but is found among the Arabs, and generally over the East. It is fully described by Moses.

LET, is expressive, 1. Of command, Deut. v. 12. 2. Of intreaty, 2 Sam. xiii. 6. 3. Of permission, Gen. xlix. 21. 4. Of intrusting, or assigning by tack or lease, Song viii. 11. To *let*, also signifies to hinder, keep back, Isa. xliii. 13. 2 Thess. ii. 7.

LEVIATHAN; most probably the animal meant by this name is the crocodile, which is a creature every way terrible, growing often to the length of 30 feet. They are shaped like the lizard, and lay their eggs in the sand to be hatched by the sun. By the kind providence of God, the *Ichneumon* is fond of these eggs, and discovers and destroys great quantities of them. Were it not for this they would dreadfully increase.

LEVITE, one of the tribe of Levi; an inferior minister in the Jewish temple, by which title he is distinguished from the priest, who, though likewise of the race of Levi, yet was descended from Aaron, whose posterity

were employed in the higher offices.

LIBERTY, the power to do, or forbear to do; freedom, as opposed to slavery, or to necessity; deliverance from any bondage; freedom from the veil of ignorance and spiritual blindness, from the curse and yoke of the law, and from the slavery of sin; a power or freedom in using things indifferent. 1 Cor. viii. 9.

LIBYA, a part of Africa, bordering on Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 8.

LIGHT, that pure brightness which is every where diffused by the rays of the sun, and is the medium of vision. That divine and saving knowledge contained in the gospel. Matt. iv. 16. It is spoken of God, who is a being of infinite wisdom, truth, holiness, purity, &c. 1 John i. 5; of Jesus Christ, who is the fountain and author of all knowledge, both natural and spiritual, Luke ii. 32. John i. 9; of the word of God, which conducts and guides Christians in this world, and points out the way to eternal happiness, Psalm cxix. 105. 2 Peter i. 19; of the apostles or ministers of the gospel, who assist others, and direct them to Christ and salvation, Matt. v. 14; of true Christians,

who are enlightened by the Holy Spirit, and brought to the saving knowledge of God and Christ, Luke xvi. 8. Eph. v. 8.

LIGURE, a precious stone; but of what exact kind it is now difficult to ascertain. It was the first in the third row of the high priest's breast place, and had the name of Gad inscribed on it, Exodus xxviii. 19.

LOCUSTS are of divers kinds. When they come, it is generally in vast numbers, creating extensive desolation. The great green locusts, common in the east, are nearly two inches long, and about the thickness of a man's finger.

LOT, the son of *Haran*, and nephew of Abraham, and, as we suppose, brother of Sarah. After the death of his father, he lived and travelled with Abraham.

LOT, any thing cast or drawn in order to determine a point in debate. It is a solemn appeal to God, for an immediate interposal of his directive power, for determining the affair; and, on that account, ought to be used in nothing but what is important, and cannot otherwise be peacefully determined in; and it is to be used with reverence and prayer, Prov. xvi. 33. xviii. 18. Acts i. 24, 25, 26. 1 Sam. xiv. 41.

LOVE, a natural affection of the mind, inclining us to esteem, or delight in an object; a gracious principle or habit, wrought in the soul by God, which inclines us to obey him, to seek communion with him, and to study to promote his glory, and disposes us to do good to all.

LOW, not rising far upwards, Ezek. xvii. 6, 24; not elevated in situation, Isa. xxxii. 19; not high in rank, Job v. 11. Luke i. 48, 52; humble, not proud, Ezek. xxi. 26. *Lower parts of the earth*, in Isa. xlv. 23, signify the valleys; in Psalm lxiii. 9. Eph. iv. 9, the grave, or the state of the dead.

LUKE was a native of Antioch in Syria, and a physician. He wrote not only the gospel which is called by his name, but the Acts of the Apostles. His language is exceedingly pure and classical.

LYCAONIA, now called *Caramania*, has Cappadocia, on the east, Galatia on the north, Phrygia on the west, and Pisidia on the south. A remarkable Lake exists in this province, called *Tatta*, and by the moderns *Tuzla*, which yields salt. Its chief cities were *Iconium* (now called *Cogni*), *Derbe* and *Lystra*.

LYDDA, a large village or city, not far from Joppa, Acts ix. 38, eminent for its schools of learned Jews. It was burnt by *Cestius*, while its males were gone to Jerusalem to the feast of tabernacles, God after the crucifixion not taking the care of them at these times as formerly. It is now called *Diospolis*.

M.

MACEDONIA, a large country north east of GREECE, peopled by the descendants of *Javan*, and formerly called *Emathia*.

It was bounded by the mountains of Hæmus, on the north, the Ægean sea on the east, Achaia on the south, and the Adriatic sea on the west. Its metropolis was *Thessalonica*. The famous *Mount Olympus* is in this country. It was a famous monarchy under Philip, and Alexander the great, who conquered Greece, Persia, and part of Judea. About A. M. 3856, it became a part of the great Roman Empire, and continued subject to the Romans 1600 years, when the Ottoman Turks conquered it, who are now its masters. Paul planted the gospel here, and the Christians contributed very generously to their suffering

brethren at Jerusalem, Acts 16. Christianity has never wholly been eradicated from Macedonia, though the Turks are cruel masters.

MALLOWS, a plant, very useful in medicine, growing to about the size of Indian corn.

MAMMON, a Syriac word, signifying *riches* or *treasure*. No man can serve God and mammon; none can, at the same time, love and serve God with his heart, while his great aim and desire is to heap up, enjoy, and retain worldly wealth, Matt. vi. 24.

MAN. The Hebrew word for man is *Enosh*; that is, wretched; to denote his condition in his apostasy from God. *The natural man*, 1 Cor. ii. 14, means one that is unrenewed, and has no principle of grace in the heart. *The inward man*, Rom. vii.

22, is the regenerate part within, or the principle of grace in the heart. *The man of God*, 2 Tim. iii. 17, is one that is guided by the Spirit of God, and in a special manner, devoted to his service.

MANDRAKE, a species of melon or berry. The smell and taste are pleasant, but it stupifies or intoxicates if eaten to excess. It is cultivated in the East for the sake of its fragrance.

MANNA, the delicious food with which God fed the children of Israel in the wilderness. It was a little grain, white like hoar frost, which fell every morning, except on the Sabbath, about the camp of the Israelites, Exod. xvi. 15. Christ is the hidden Manna, the Bread of eternal life, which those eat who partake of the blessings and comforts which flow from him, John vi. 32, 35. There is still a kind of manna produced in Poland, Calabria, Dauphine, Lebanon, and Arabia. That of Italy, is a juice proceeding from ash-trees, about the dog-days; but that in Arabia, is found on leaves of trees, or herbs, and even on the sand; its quality is rather purgative than nourishing; and for that effect is now used in medicine. Besides the nourishing virtue of the manna that sus-

tained the Hebrews in the desert, it was altogether miraculous on other accounts. It fell on six days of every week, not on the seventh, and in such prodigious quantities, as to sustain almost three millions of men, women, and children. According to Scheuchzer, they must have consumed 94,466 bushels per day. It fell in double quantities on the sixth day, that there might be enough for the seventh. It fell only on Israel's camp. It remained fresh all the seventh day, but at any other time, bred worms, if kept over night. It constantly continued for 40 years, and ceased as soon as the Hebrews had access to eat of the old corn of Canaan.

MARANATHA, a Syriac word, meaning, our Lord cometh.

MARK, the son of Mary, at whose house a prayer meeting was kept, Acts xii. 12. He was cousin to Barnabas, and a companion of Paul.

MARRIAGE, the act of uniting a man and woman in wedlock; it also signifies the sacred and mystical union between Christ and his church, Eph. v. 30—32.

MARY, the mother of our Lord. She was the daughter of Eli, or Joachim, of the royal, but then debas-

ed, family of David. She lived at Nazareth, and was betrothed to one Joseph of the same place and family.

2. **MARY**, the wife of Cleophas, and mother of James, Jude, Joses, Simeon, and Salome their sister, is supposed to have been the sister of the virgin; and so her children are represented as the brothers of our Lord, John xix. 25. Matt. xxvii. 56. Mark xv. 41. Luke xxiv. 10. Mark vi. 5. Matt. xiii. 55. She early believed on our Saviour, attended his preaching, and ministered to him for his support. At a distance she with grief witnessed his crucifixion, Mark xv. 40, 41. She was present at his burial, and prepared spices for embalming his dead body, Luke xxiii. 56.

MARY MAGDALENE. She seems to have been an inhabitant of Magdala; and it is hinted by some, that she was a plaiter of hair to the women of her city.

MATTHEW, was also named Levi, a Galilean by birth, and a tax-gatherer by profession. He wrote the gospel called by his name, about A. D. 41. probably in the Hebrew language. About A. D. 184, there was found in the East Indies, a Greek copy, which has induced some to suppose it was

originally written in Greek. In the year A. D. 488 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.

MATTHIAS, one of the seventy disciples, chosen by the first church, perhaps without a sufficient divine warrant, to fill the place of Judas Iscariot.

MAZZAROTH, supposed to mean a constellation in the heavens. It was the Chaldee name for the signs of the Zodiac.

MEDIA, a vast region between Persia and the Caspian Sea, deriving its name from Madai, son of Japhet, Gen. x. 2. Cyrus, king of Persia, by his wife fell heir to the crown of Media, thus making the kingdom of the Medes and Persians. Media is now called *Aider-Beitzan*, and sometimes *Irak Adjam*, Acts ii. 9.

MEDIATOR, one who acts between parties at variance, in order to bring them to an agreement, Gal. iii. 20. Jesus Christ is *the one Mediator*. He alone, by his satisfaction to God, and intercession with him, and by his powerful and gracious instruction and influence of sinful men, brings both together, into a new-covenant state of agreement, 2 Tim. ii. 5.

MEGIDDO, a city in

the tribe of Manasseh, famous for two great battles being fought near it. One in which Jabius' army was routed by Deborah and Barak, Judges i. 5, in the other Josiah was overthrown and slain by Necho, king of Egypt, who was on his way through the land of Israel to attack the king of Babylon. 2 Kings xxxiii. 29, 30. Near Megiddo was the town of Hadad Rimmon, (afterwards called Maximianopolis,) therefore the lamentation for the death of Josiah, is called "the mourning of Hadadrimmon, in the valley of Megiddon," Zech. xii. 11. The greatness of that mourning for good Josiah was such as that the quoted expression was a proverbial one for any great sorrowing, and is so used by the prophet.

MEEKNESS, that quiet temper of mind, which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 12; a humble, frame of spirit, ready to receive and entertain the truths of God's word, James i. 21.

MELITA or **MALTA**, is a small island of the Mediterranean Sea, about 54 miles south of Sicily. It is about 18 miles long, and 12 broad, and seems to have had

its name from its being *Melet*, or a place of refuge to the ancient Tyrians in their voyages to Carthage and Spain. About A. D. 63, Paul and his companions were shipwrecked on this island, and kindly entertained by the natives. About A. D. 1530, it was given by Charles V. to the Military Knights, who had been driven by the Turks from Rhodes. It was afterwards taken from the French by England, under the government of which country it now remains. The number of inhabitants is about 50,000. It has lately become a centre of Missionary and Bible operations for the countries bordering on the Mediterranean.

MELCHIZEDEK, king of Salem, and priest of the Most High God. Who he was, hath afforded much dispute; some will have him to be Christ, or the Holy Ghost; but Paul distinguishes between him and our Saviour, and says, he was but *made like unto the Son of God*. Both Moses and Paul represent him as a mere man, who reigned at Salem. Jesus is a priest after the order of Melchizedek; as God, he was without beginning; as man, his origin was miraculous; he was installed in his office only by God, and is therein superior

to all the Aaronic and ransomed priests.

MERCURY, the son of Jupiter and Maia, was one of the fabulous deities of the Heathen, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. He was sometimes called *Hermes*. The fluency of Paul, made the people of Lystra suppose Paul was Mercury, Acts xiv. 12.

MERCY. That attribute of God which induces him to pity and relieve his suffering creatures. All our blessings are therefore called *mercies*. It means also that feeling, which prompts us to assist the unfortunate, and to forgive those that do wrong.

MERCYSEAT, the lid of the ark of the covenant, round which was the crown or border of gold, and on which the angels were represented as looking. Before this the High Priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercy seat, Rom. iii. 25, and by him we have access to the Father.

MESOPOTAMIA. The word means *between rivers*. The famous province of this name was between the Tigris and Euphrates, and is called in the Old Testament, Padan-Aram. Here was

the Garden of Eden, and the tower of Babel. It was the original residence of Abraham, Isaac, Jacob, and all their children, save Benjamin, Gen. xi. 31. It was astonishingly populous, containing according to Ptolemy 70 important cities. Christianity in a mutilated form still exists here, amid much Turkish oppression. The place is now called *Diarbekir*.

MESSIAH, the same as Christ, and signifies the anointed. It is applied exclusively, to that sovereign deliverer, who was expected by the Jews, and came at the appointed time. Dan. ix. 25, 26. John i. 41.

MILL. SEE GRIND.

MILLET, a very common grain in eastern countries, but far inferior in excellence to wheat. Its name is derived from the latin *mille*, a thousand, in allusion to its extraordinary fruitfulness. It is made into bread with oil or butter, and is almost the only food of the poorest classes in Arabia Felix.

MILETUS, or **MILETUM**, a seaport city of Caria, in Lesser Asia, and the capital city of both Caria and Ionia. It is said to have been built by Miletus, the son of the idol god Apollo. Here were four harbours sufficient to hold all the Persian fleet. Here was a magnificent tem-

ple of Apollo. Here Thales and Anaximenes, the famed philosophers, were born, and Timotheus the famous musician. The place was also famed for its *mitote*, or *mitate*, a soft kind of wool, of which they made fine carpets. The Milesians had anciently kings of their own. The Persians ruined their city, and transplanted the inhabitants. They returned and rebuilt it; but were quickly made slaves by the Persians. When they fell under the power of the Greeks and the Romans, they were kindly used. They anciently sent out colonies to Spain, and other places; some think even to Ireland. It lay about thirty-six miles southwest of Ephesus; and here Paul sent for, and gave solemn charges to the elders of that church. Acts xx. 15—38. For about three hundred years after Christ, we find no marks of a church at Miletus; but in the 5th, 6th, 7th, and 8th centuries of the Christian era, there were bishops in this place. Since the Saracens ravaged these parts, it has gone to ruin, that nothing is to be seen but rubbish, and a few cottages for shepherds.

MINISTER, one who serves another. It is applied to Christ, who is called a *minister of the sanctuary*,

being now entered into heaven. He there presents the merit of his sacrifice, as our high priest; to such as are appointed to attend the service of God in his church, to dispense faithfully and wisely the word and sacraments; to officers of the state and magistrates, who punish the transgressors of the law, and defend the good; to the holy angels, who are always ready to execute the commands of God.

MIRACLE, a wonder; an effect above any human skill to accomplish, performed in proof of some important truth. The divinity of our Saviour was proved by the miracles he performed. They were such as could be performed only by the power of God, and had for their object, to confirm a doctrine most becoming the glorious attributes of God; and for the accomplishment of the prophecies concerning the Messiah, whose coming was foretold to be with miraculous healing benefits, John iii. 2, 9, 16.

MITYLENE, the capital of *Lesbos*, an island in the east end of the Mediterranean. Famous as the birth place of Alexus the poet, Sappho the poetess, Theophanes the historian, Pittacus the philosopher, and Diophanes the orator. It is

now called *Castro*. Acts xx. 14.

MOAB. 1. The son of Lot, was born about the same time as Isaac, in A. M. 2108.

2. The land called by his name, eastward of the Dead Sea, and about the river Arnon, with the Ammonites on the north-east, and the Midianites on the south-west of them. The present name of this country is *El Rabba*.

MOLOCH, an idol of the Ammonites; called also Ash-toreth and Malcom, or Milcom. Solomon built a temple to this deity, and the Israelites seemed more easily to slide into the idolatry of this god than any other. Lev. xviii. 21. 1 King xi. See ASHTORETH and BAAL.

MONEY. Coined money was in use long before the time of Christ. A talent of silver was equal to fifteen hundred dollars of our money; a talent of gold to twenty-four thousand. The piece of money which Peter took from the mouth of a fish was probably a *shekel*, or the Greek *stater*, which was of the same value. Mat. xii. 27. A pound was about equal to sixty shekels. A *penny* was one fourth of a stater or shekel, equal to 12 cents of our money. A *farthing* was the fortieth part of a penny, or about the third of our cent. Matt. v.

26. A *mite* was half a farthing. Mark xii. 42. It is thought there was also a farthing equal to one tenth of a Roman penny.

MONEY-CHANGERS, were such as, at a certain rate of profit, exchanged foreign coins, or gave smaller pieces of money for larger, or larger for smaller, to accommodate such as came to the solemn feasts, or other worship at Jerusalem. These Jesus twice drove from the stations which they had taken in the courts of the temple. John ii. 14, 15. Matt. xxi. 12.

MOON, a secondary planet, always attendant on our earth. The moon was formed to give light in, and rule the night, and to distinguish times and seasons. Gen. i. 14. She has a mighty influence on the ebbing and flowing of the sea; and was the great marker of the time of the Jewish *feasts*. The Heathens have generally worshipped the moon, under the names of Queen of heaven, Venus-Urania, Succoth-benoth, Ashtaroth, Diana, Hecate, or perhaps Meni, &c. Job xxxi. 26, 27. Deut. iv. 19, xvii. 3. The orientals regulate their journeys by the moon, and set off soon after her change.

MORDECAI, the son of Jair, grandson of Kish, and

descendant of the family of Saul, was carried to Babylon along with Jehoiachin, king of Judah, when he was very young. He rose to a seat at the king's gate; that is, to be one of the great men of the kingdom. Ruth iv. 1, Gen. xxii. 17, Esther ii. 19, and v. 9.

MOTH, a very small, frail insect, found most frequently in garments which lay long unused. The allusions to this creature in sacred Scripture are important, though not numerous. It is said, Job iv. 19, that man is *crushed before the moth*; that is, overcome by the smallest enemies, and secretly and imperceptibly wastes away, as doth a garment. Isa. i. 9. When the Lord meant to destroy Ephraim, but not suddenly, he says, 'I will be as moth unto Ephraim.' The moth forms her cell in the cloth, and is, therefore, destroying her abode day by day, till at last both are reduced to nothing. Such is the prosperity of a wicked man, *he buildeth his house as a moth*. He lives only to enlarge his nest and revel in his plenty, but both he and his shall be destroyed.

MOUSE, a very small quadruped, but very injurious. Some are peculiar to fields and gardens, never ap-

proaching houses; and some live in houses only. In eastern countries the field mouse sometimes ravages whole fields, and even districts, which was one of the plagues endured by the Philistines for keeping the ark of God, and the reason why *five golden mice* were sent back with it. 1 Sam. vi. 4, 5. This animal is amazingly prolific, and were not the increase kept down by their being the chosen food of owls, hawks, snakes, weasels, cats and rats, they would prove a continual scourge.

MULE, an animal of mixed breed, between a horse and an ass. We know of the existence of mules so long ago as the time of Homer; and though the Jews were forbidden to have any mixed race of animals, yet they were employed in the Holy Land long before the time of David. It is remarkably sure footed, patient, hardy, obstinate, swift and strong, and lives to twice the age of a horse. They are little used in New England, but are very common in the southern states. Still more use is made of them in South America, France, Spain, and especially in mountainous regions, as the Alps, Pyrennes, &c.

MURRAIN, a disease

which smote the cattle of the Egyptians, and is rapid and destructive in its progress. As in Europe epidemic distempers in cattle have been known to advance over a country at the rate of a certain number of miles in a day, it has been supposed that the cause was flying insects.

MUSTARD, a plant, the seed of which is very small, but which in some latitudes acquires a great size, so as to be truly the greatest among herbs. Mention is made in the Talmud of enormous mustard plants into one of which the owner climbed, as into a fig-tree, and another was so large as to cover a tent. That mentioned Matt. xiii. 31, is called by Linneus, *Sinapi Eurocoides*. Its branches are real wood, as appears from a specimen in the collection of the late Sir Joseph Banks.

MUSIC is of very ancient origin. Tubal, a descendant of Cain, long before the flood, taught men to play on the harp and organ. Laban complained that Jacob deprived him of an opportunity of sending off his daughter with music. Gen. iv. 21, xxxi. 27. The ancient Hebrews had a very great taste for music: when they had passed the Red Sea, both men and women sung their

respective hymns to the praise of God, their miraculous deliverer. Exod. xv. Silver trumpets were divinely ordered to be made for sounding over their sacrifices, especially at solemn feasts. Numb. x. With music Jephthah's daughter welcomed him home from his victory, Judg. ix. 34; and with music the Hebrew women welcomed David back from the slaughter of Goliath. 1 Sam. xviii. 6. David himself was an excellent musician, and it seems had plenty of singing men and singing women in his court. 1 Sam. xvi. 2 Sam. vi. 19. 21. Solomon had them perhaps in far greater number. Eccl. ii. 8. In the time of Jeroboam the son of Joash, the Israelites valued themselves upon inventing new musical instruments. Amos vi. 5. At his idolatrous festival, Nebuchadnezzar had a large concert of music; and music was the ordinary recreation of the Midian king. Dan. iii. 6, 18. The temple-music makes the chief figure in Scripture. David in his own time composed a variety of Psalms, and caused his skilful players to set them to music, as appears by their inscriptions to Jeduthun, Asaph, or the sons of Korah. 1 Chron. xv. 16. As now the Le-

vites were eased of a great part of the burdensome work of their charge, by the tabernacle and ark being fixed in a place, David, before his death, distributed the four thousand sacred singers into twenty-four classes, who should serve at the temple in their turns. The three chief musicians were Asaph, Heman, and Jeduthun. The four sons of Asaph, six of Jeduthun, and fourteen of Heman, were constituted the chiefs of the twenty-four classes. It is probable that they all, or most of them, attended the solemn festivals. Their **NEGINOTH**, or stringed instruments, were the *psaltery* and *harp*, to which may perhaps be added, the *sheminith*, *shushan*, or *shushanim*, and the *alamoth* and *dulcimer* and *sacbut*; and the **NEHILOTH**, or wind instruments, were the *organ*, *cornet*, *flute*, *pipe*, and *trumpet*. They had also *timbrels*, *cymbals*, and *bells*. But our best information affords us no certain knowledge of their particular forms.

MYRRH, a gum issuing from the myrrh-tree, which is common in Arabia, Egypt, and Abyssinia. Sometimes it issues spontaneously; but chiefly flows out by means of incision. The incisions are made twice a year, and the gum or rosin is received

on rush mats spread below. It comes to Europe in loose grains, mostly about the size of peas, or horse beans, and but seldom roundish. The ancients used it as a perfume, and for embalming the dead. It is very bitter; hence called gall, and has the property, like opium, of mitigating the sense of pain. Hence some one benevolently offered it to Christ, but he declined such relief.

MYRTLE, a beautiful plant, of lowly stature, very common in the east. The blossoms are perfectly white and intensely fragrant. In this uncongenial country, its size is very diminutive; but in the Levant it attains the height of eight or ten feet. The church is compared to it, Isaiah lv. 13.

MYSTERY, a secret; something which, in our present imperfect state, it is impossible we should fully understand. Thus the doctrine of a Trinity, the incarnation, the union which exists between Christ and his people, &c. are *mysteries*. Many things which were mysteries anciently, are made known by Christ and his apostles; and many things in the Bible which are mysteries to the irreligious, or feeble Christians, are understood by such as are eminently good and studious.

N.

NAOMI, and her husband Elimelech, retired to the land of Moab, because of a famine in Canaan. There their two sons, Mahlon and Chilion, married Orpah and Ruth. After about ten years, Elimelech and his sons died without leaving any children. Naomi resolving to return to her country, her daughters-in-law attended her. She admonished them what difficulties they might expect, and Orpah returned; but Ruth adhered to her, and embraced the Jewish religion.

NATURE. 1. The natural order of things, established in the world. 2. The actual state of any thing, or that which makes it what it is. 3. That principle of reason, or natural light in the mind of man, which is capable of great improvement, but requires the grace of God to direct it to its proper end. Rom. ii. 14.

NAZARETH, a small city of Galilee, about 75 miles north of Jerusalem. It was noted for wickedness. Mark i. 9. Luke iv. 29. John i. 46. Here our Saviour la-

boured the most part of the thirty years of his private life; but their contempt of his ministry, and early attempt to murder him, by casting him from the brow of the hill whereon their city was built, occasioned his residing there but little afterwards, and working few miracles among them. Luke iv. 16—29. Matt. xiv. 57. It was a place of some note for about 1200 years after Christ; but is at present of small consequence.

NAZARITE, or *Nazarene*, A Jew who made a vow to observe uncommon devotion either for a given period or for life. See Numbers vi.

Jesus Christ was in fact, what these were in profession, *consecrated to God*, and hence is called a Nazarene; but is not predicted by any prophet under that express title.

NEAPOLIS, a sea-port in Macedonia, Acts xvi. 11, the same city which is now called *Napoli*.

NEBO, a city 8 miles south of Heshbon. It is now called *Abarim*. There was

also an idol of this name thought to be the same as *Dagon*, or perhaps *Che-mosh*.

NEBUCHADNEZZAR, *Nebuchadrezzar*, or *Nabopolassar*, the most famed king of Babylon. When Pharaoh-necho had taken Carchemish, a city on the Euphrates, the Phenicians, and part of the Syrians, revolted from the Chaldeans, who, it seems had just before reduced them. Nabopolassar, being then stricken in years, sent Nebuchadnezzar, his son, with an army to recover them. He gained a complete victory over the Egyptians at Carchemish, retook the place, and put the garrison to the sword. He then, with an army of 180,000 foot, 120,000 horse, and 10,000 chariots, according to Eupolemus, ravaged Phenicia and Canaan, took Jerusalem, and bound Jehoiakim, then tributary to the Egyptians, in chains, to carry him to Babylon; but afterwards allowed him to retain his kingdom, as a vassal of the Chaldeans. He carried to Babylon, Daniel, Hananiah, Mishaël, and Azariah, and others of the princes of Judah. To the above four young men, he gave new names, importing connection with his idol gods, called them Belteshazzar, Shadrach, Meshach, and

Abednego. These, and other young captives, he caused to be trained up in all the learning of the Chaldeans, that they might serve in the court, 2 Kings xxiv. Dan. i.

About A. M. 3399, his father died, and he was sole king of Babylon. In the second year of his reign, he had a surprising dream, but entirely forgot it. He assembled his diviners, and charged them to tell him his dream, and the interpretation thereof. They told him that though they could interpret dreams, yet none but the gods could tell a man what he had dreamed; and that never a king had demanded any such thing from his diviners. Being outrageously provoked, he ordered Arioch, the captain of his guard, to put every wise man of Babylon to death. *Daniel*, however, obtained leave to tell the king his dream, and the interpretation thereof. He was so satisfied with the account, and interpretation, that he fell on his face before Daniel, as if he were a deity, and ordered an oblation of spices to be presented to him, and acknowledged his God, the God of gods, and Lord of kings. He made Daniel chief of the wise men, and governor of the province of Babylon; and made Shadrach, Meshach, and Abed-

nego, subordinate governors in the same place, Dan. ii.

NEHEMIAH, the son of Hachaliah, was, perhaps, of the royal family of David. His being cup-bearer in the Persian court, and his succeeding Zerubbabel in the government of the Jews, tends to confirm this opinion.

NEIGHBOUR. 1. One who lives near another. 2. Every man to whom we have an opportunity of doing good, Matt. xxii. 39. 3. One who pities and relieves another in distress. Luke x. 36. 4. One who stands in need of help, Prov. iii. 28. Our Saviour reproved the Pharisees for using the word in a restrained sense, and informed them that the whole world were their neighbours, and that their charity should be exercised, even to their enemies. Matt. v. 43. Luke x. 29.

NEW TESTAMENT. The sacred book of Christians, though not to the exclusion entirely of the Old Testament. The books which compose the New Testament were written in the following order:

A. D.

38. The Gospel of Matthew written in Judea.

52. 1st and 2d Thess. written from Corinth.

Galat. written from Corinth or Macedonia.

56. 1st Corinth, written from Ephesus.

A. D.

57. 2d Corinth. written from Macedonia.

58. Romans written from Corinth.

61. Ephesians written from Rome.

James written at Jerusalem.

62. Philippians, Colossians and Philemon, written from Rome.

63. The Gospel of Luke written in Greece.

The Epistle to the Hebrews written from Rome.

64. The Acts of the Apostles written in Greece.

1st Timothy, and Titus written in Macedonia.

1st Peter written from Babylon.

65. The Gospel of Mark written from Rome.

2d Timothy written from Rome. 2d Peter written from Babylon.

Jude, where written, unknown.

90. 1st John, written from Patmos.

2d and 3d John from Ephesus.

96. John, at Ephesus, writes the book of Revelation.

97. John writes his Gospel at the same place.

NIGHT: 1. The time when the sun is below our horizon. 2. The time of heathenish ignorance and profaneness, Rom. xiii. 12. 3. Adversity, which as night, is perplexing, comfortless, and disagreeable, Isa. xxi. 12. 4. Death, wherein we are laid asleep, John ix. 4. 5. The season in which any thing comes suddenly and unexpectedly upon us, 1. Thess. vi. 2. Isa. xv. 1. Luke xii. 20. 6. The whole time of our life on earth, during which we are dark, by reason of ignorance, and are exposed to danger and sinful stumbling. Rom. xiii. 12.

NINEVEH, a city of Assyria. It was the capital of that empire till Esharhaddon conquered the kingdom of Babylon, when that city shared the royal presence, the court being sometimes at one place and sometimes at the other. It was founded by *Ashur*, the son of Shem, Gen. x. 11, and became one of the largest cities in the world. In the 29th year of the reign of Josiah, king of Judah, Nineveh was destroyed utterly by the Medes. It was afterward partially rebuilt, but never became considerable. It is now called *Mosul*, and is only famous for being the residence of the Patriarch of the Nestorians, of which sect are most

of the Christians in those parts. Mosul is on the west side of the Tigris, which was anciently only an appendage to the city, which itself stood on the east side, where are ruins of vast extent seen to this day. According to Diodorus Siculus, the circumference of Nineveh was 60 miles. Hence Jonah was three days in going round to proclaim its overthrow: 20 miles being as much as a man can leisurely walk in a day.

The destruction of Nineveh, above mentioned, fulfilled the following prophecies, which the reader should look out. Jonah iii. Nahum ii. and iii. Zephaniah ii. 13.

O .

OAK, a tree of great stature and durability. Abraham pitched his tent, and Joshua set up the tabernacle beneath an oak, Joshua xxiv. 26. Its durability made the idolater select it as the substance of his god, Ez. vi. 13. The Druids held it sacred. It is admirable timber for ships, and is now chiefly used for that purpose.

OATH, a solemn act, wherein we swear by God ;

or call him to witness the truth of what we assert or promise, and to curse us in time and eternity, if we swear what is false or unknown to us, or if we do not perform what we engage. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as is it an act of solemn worship, Josh. xxiii. 7. James v. 12. Deut. vi.

13. Matt. v. 34, 35. Jer. v. 7;—nor irreverently, without godly fear and awe of the Most High. The multiplication of oaths, therefore, in commerce, and common affairs, is a great sin. The irreverent and hurried manner in which they are too frequently administered, has a great tendency to increase perjury.

OFFERING, a sacrifice ; any thing offered or presented in worship. The Hebrews had several kinds of Offerings, which were all intended to exhibit and enforce the great truths of religion:—the **BURNT-OFFERINGS** were presented to God, as the Maker, Preserver, and Lord of the universe, entitled to all adoration and honour. As their name imports, they were all burnt, excepting the skin. They signified unto the people, that the whole man, in whose stead they were offered, was to be entirely devoted to God, without reserve ;—that he himself had deserved to be utterly consumed ;—that the sufferings of Jesus Christ, as the sinner's substitute, would be extremely great ;—and that all fleshly lusts, and selfishness of principle, are to be completely mortified by the worshippers of Jehovah. The **SIN-OFFERING**, or **TRESPASS-OFFERING**, was

presented to God, in the character of an offended Judge, having a power either to punish or pardon the transgressor of his law. It was not so entirely consumed by fire as the burnt-offering. (Compare Lev. i. 9, and ch. vii. 8, with ch. vi. 25, 26, and 29.) The victim was intended as an atonement for iniquity ; it was brought to the door of the tabernacle, the offender put his hand upon its head, confessed his sins, and supplicated pardon, saying, "I beseech thee, O Lord ; I have sinned, I have trespassed, I have rebelled ;—but now I repent, and let THIS," (that is, his sacrifice) "be my expiation:"—the animal was then slain, and reconciliation enjoyed with God. It is thus we confess our sins, in an humble dependence upon the atonement of Jesus Christ, and look for salvation through his precious blood. The **PEACE-OFFERINGS** and **THANK-OFFERINGS**, had respect to God as reconciled unto us, and the Giver of all our possessions ;—they were free-will or voluntary oblations, either in return for blessings received, or in supplication for mercies desired. Jesus Christ is our Peace-Offering, and it is for him, and by him, that we render thanksgivings unto the Fa-

ther. The WAVE-OFFERINGS were shaken or tossed to and fro, towards the several parts of the world, to denote God's universal dominion and the extent of the Redeemer's sacrifice. "*For the law was a shadow of good things to come; but the body is of Christ.*" Colos. ii. 17; and Heb. x. 1.

OIL; **OINTMENT**: is now extracted from the fat of fishes, from linseed, and a multitude of other substances. Oil obtained from olives, that is, such as we now call *sweet oil*, was abundant in the Holy Land, Deut. xxxii. Bread dipped in oil, was reckoned a delicate repast. An infusion of some flowers made it very fragrant for anointing. Matt. xxvi. 8. Gen. xxvii. 27. Psal. xcii. 10. The Hebrews used olive oil in their meat offerings, in their sacred lamps, and in their common use; but there was an oil very precious and sacred, compounded with cinnamon, calamus, cassia, and myrrh, which was used in the anointing of the priests, the tabernacle and furniture. None of it was to be applied to any other use; nor was any for common use to be made like to it.

OLIVET, or **MOUNT OF OLIVES**, stood about 625 paces east of Jerusalem, and separated from it by the valley of Je-

hoshaphat and brook Kidron.

OLIVE, a tree very common in Judea. There are two kinds, the wild and the cultivated, the former being smaller and poorer than the latter. It is the chief resource of Orientals for oil, an article they use in great abundance, both for food and ointment, as well as light. It was also considered good for wounds, bruises, &c. It was God's sign of peace to Noah. Capt. Cook, found that green branches, carried in the hands, or stuck in the ground were the emblems of peace, universally employed and understood by the numerous and untutored inhabitants of the South Sea islands. The origin of a custom, thus received, and religiously observed, by nations dwelling on opposite sides of the globe, who never had the smallest intercourse with one another, must be sought for, near the beginning of time, when the inhabitants of our earth, forming but one family, attached the most pleasing recollections to the bringing of an olive branch.

ONESIMUS, a slave of Philemon, a wealthy Christian in Colosse. He was probably perverse, and absconded from his master. Coming to Rome, he was converted to Christianity by Palu, and being a man of

intelligence and respectability, for oriental servants are often such, he proved very useful, to Paul during his imprisonment. He then returned to his place with Paul's Epistle to Philemon, which see.

ONYX, a precious stone; what it was is very uncertain, probably a kind of agate.

OPHIR, the son of Joktan, Whether he gave name to the country famous for gold, or where that country was, we can hardly determine. It is certain that its gold was renowned in the time of Job, Job xxii. 24, xxviii. 16; and that from the time of David to the time of Jehoshaphat, the Hebrews traded with it, and that Uzziah revived this trade when he made himself master of Elath, a noted port on the Red Sea. In Solomon's time, the Hebrew fleet took up three years in their voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony, and almug-trees, 1 Kings ix. 28. x. 11. xxii. 48. 2 Chron. xxvi. 8, 18. ix. 10.

ORACLE, something delivered by supernatural wisdom. The "most holy place" in the temple was called the oracle, because there the priest inquired of God. The Scriptures are the oracles of God, which Christians

ought to consult at all times; especially in matters of difficulty, and in the great affairs relating to their souls and another life, Heb. v. 12.

ORGAN, a wind instrument of music, invented by Jubal, the sixth in descent from Cain; but Jubal's was probably very different from ours, which are composed of various pipes, and some of them are 30 or 40 feet long. The present kind we do not know to be more than 800 years old, Gen. iv. 21. Psal. cl. 4.

OSTRICH, the largest of all fowls, and apparently the connecting link between birds and quadrupeds. It is often 7 or 8 feet in height, and generally weighs from 60 to 80 pounds. Its eggs of which it lays 30 or 40 in a season, are as large as a child's head, and are left in the sand to be hatched by the sun, Job xxxix. 13—18. They are common in Africa, and the Arabs often ride upon them. In swiftness, they far exceed the horse, Job xxxix. 18, and though taken by men on horseback, it is by stratagem. The Ostrich is so timid, that at any alarm it will fly and leave its eggs, or even its young ones; which explains Lam. iv. 3, where it says, "she is hardened against her young ones, as though they were not

hers." She is declared in Scripture to be "deprived of understanding," and such is remarkably the fact. Stones, glass, leather, wood, &c. are eaten greedily. In flight, it sometimes hides its head, and thinking itself safe is easily taken.

OVEN, a place for baking food. Some were dug in the ground. Some were rather similar to American ovens. Some were made like a pitcher. The fire was put inside, and the dough spread thin over the outside, which

was baked in a few minutes. Fuel being scarce, as it is in all eastern countries, dried cowdung, stubble, stalks of flowers, and grass, were used, Matt. vi. 30.

OWL, a bird of night, of the rapacious kind, very various in size and colour, and found chiefly in desert solitudes, and ruined houses, Isa. xiii. 21. Their voice is excessively disagreeable and melancholy, Job xxx. 29. Ps. cii. 6. Wicked men are compared to owls, for they hate the light, Isa. xliii. 20.

P.

PALM-TREE, remarkable for loftiness, straightness, and productiveness, and hence made an emblem in Scripture of uprightness, fruitfulness and victory. The fruit is the date, very sweet and nourishing, 2 Chron. xxxi. 5. It is the size of a plumb or olive. Palm branches were signals of joy, and therefore the blessed in heaven are represented as bearing them. Rev. vii. 9.

The palm-tree attains full maturity in thirty years from planting the seed, and continues in full strength 70 or 80 years, and finally dies at

about two hundred years old. From its sap, *palm wine* is made, called by the natives *Araky*.

PAMPHYLIA, a province of Asia Minor, having the Mediterranean on the south, Lycia on the west, Pisidia on the north, and Cilicia on the east. Attalia and Perga were the principal cities of it. That part of the Mediterranean lying on the south of it, was called the *Sea of Pamphylia*, Acts ii. 10. xiii. 13, &c.

PAPER-REEDS, bulrushes that grow on the banks of the Nile, Isa. xix. 7. Of



THE EGYPTIAN PAPER REED. P. 96.

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these the Egyptians made baskets, shoes, clothes, and small boats, Ex. ii. 3, Isa. xviii. 2. To make paper, they peeled off the different skins or films, one after another; these they stretched on a table, to the intended length or breadth of the paper, and laid over them a thin paste; above which they spread a cross layer of other films or leaves, and then dried it in the sun. The films nearest the heart of the plant, made the finest paper. When Ptolemy king of Egypt denied Attalus king of Pergamus this kind of paper, for writing his library, he invented, or mightily improved the making of parchment. After which, books of note were written on parchment, far almost 1300 years. The parchments that Paul left at Troas, and ordered Timothy to bring with him, were probably either the original draughts of some of his epistles, or a noted copy of the Old Testament, 2 Tim. iv. 13. For about 550 years, paper made of linen rags has been in use.

PAPHOS, a commercial city of Cyprus, visited by Paul, Acts xiii. 7. It is now called *Baffa*.

PARABLE, a short, weighty sentence, or a similitude, used to convey instruction to ignorant, prejudiced, or inat-

tentive hearers. The ancients used them very much. The following table, according to Newcome's Harmony, shews the order in which they were delivered :

Blind leading the blind,	Luke vi. 39.
House founded on a rock,	Mat. vii. 24.
The two debtors,	Luke vii. 41.
Expelled devil returning with seven,	Matt. xii. 43.
The rich fool,	Luke xii. 16.
The watchful servants,	" xii. 36.
The barren fig-tree,	" xiii. 6.
The sower,	Matt. xiii. 3.
The tares,	" xiii. 24.
The growth of the seed,	Mark iv. 26.
The mustard seed,	Matt. xiii. 31.
The leaven,	" " 33.
Hidden treasure,	" " 44.
Pearl of great price,	" " 45.
The net,	" " 47.
Good householder,	" " 52.
New piece to an old garment,	Luke v. 36.
New wine in old bottles,	" " 37.
The lost sheep,	Matt. xviii. 11.
Unmerciful Servant,	" " 23.
Shepherd and Sheep,	John x. 11.
Good Samaritan,	Luke x. 30.
The ambitious guests	" xiv. 7.
The neglected invitations to supper,	" xiv. 15.
Building a tower,	" " 28.
King going to war,	" " 31.
The lost piece of silver,	" xv. 8.
The prodigal son,	" " 11.
The unjust steward,	" xvi. 1.
Rich man and Lazarus,	" " 19.
The master and servant,	" xvii. 7.
The unjust judge,	" xviii. 1.
Pharisee and Publican,	" " 9.
Labourers in Vineyard,	Mat. xx. 1.
The ten pounds,	Luke xix. 11.
The two sons,	Matt. xxi. 28.
Wicked husbandmen,	" " 33.
Wedding garment	" xxii. 1.
Fig-tree putting forth leaves,	Matt. xxiv. 32.
The master's return,	" " 44.
The Ten Virgins,	" xxv. 1.
The Talents,	" " 14.
The true Vine,	John xv. 1, 2.

To understand parables, it is proper to observe, 1. It is not necessary that the representation of natural things in a parable should be strictly matter of fact, because the design is not to inform concerning these, but concerning some more momentous truth; nor is it necessary that all the actions in a parable be strictly just. 2 Sam. xiv., Luke xvi. 1—8. 2. We must chiefly attend to the scope of the parable, which is to be gathered from the inspired explication thereof; or from the introduction to it, or the conclusion of it. 3. Hence it follows, that we are not to expect that every circumstance in the parable should be answered by something in the explication; for several circumstances may be added for the sake of decorum, or mere allusion to that whence the figure of the parable is taken. 4. Yet a parable may inform us of several truths, besides the scope of it.

PARTHIA, an ancient empire, bounded on the north by Caucasus, east by the Indus, south by the Red Sea, and west by the Tigris. The natives were remarkable for continuing to fight even when obliged to retreat. In the latter periods of the Roman republic they were a powerful people, Acts ii. 9.

PARTITION, a separation between the parts of a thing. The peculiar ceremonies of the Jews, were a "*wall of partition*" between them and the Gentiles. Jesus did them away, and now the wall of separation is abolished.

PARTRIDGE, this bird is mentioned but twice in Scripture. In 1 Sam. xxvi. 20, David compares himself to it, hunted by his enemy. The prophet (Jer. xvii. 11.) speaks of "*the partridge that sitteth on eggs and hatcheth them not*, as being like the man who *getteth riches and not by right*. As the bird makes no other nest than a hollow on the ground, her eggs are very often destroyed by rains or the feet of animals. Several of them will lay in the same nest, so that the sitting hen cannot cover them all, and many are spoiled. Fifty or sixty eggs are often found in one nest.

PASSION, any strong or violent emotion of the mind, desire for, or aversion to a thing, as anger, love, joy, &c.; the last sufferings of the Redeemer of the world.

PASSOVER, a feast of the Jews, in commemoration of the time when God, smiting the first-born of the Egyptians, *passed over* the habitations of the Hebrews. The lamb which was slain, called the Pascal Lamb, was a type

of Christ, the lamb of God, slain from the foundation of the world, Rev. xiii. 8. And as the destroying angel, passed over the houses of the Hebrews, which were marked with the blood of the Paschal Lamb; so the wrath of God passes over those, whose souls are sprinkled with the blood of Christ, 1 Cor. v. 7.

PATARA, a sea-port of Lycia. Here was a famous temple of Apollo, where oracles, equal in repute to those of Delphos, were given for six months of the year. Paul touched here in his way from Macedonia to Jerusalem; but we find nothing of Christianity here till the fourth century, and it continued till the ninth, when the Saracens wasted the country, Acts xxi. 1.

PATH. See WAY.

PATHROS, a city or canton of Egypt. Some will have it to be the Phaturis of Ptolemy and Pliny. Wells makes it a city in Upper Egypt, on the west of the Nile. Some will have it the Thebais in Upper Egypt. It no doubt had its name from Pathrusim, the fifth son of Mizriam, who built or peopled it. Gen. x. 14.

PATIENCE, that noble passion or power of the mind, whereby a person is capable of enduring the difficulties, afflictions, and dis-

appointments that happen in this life; that grace which enables us patiently and readily to submit to the will of God under all circumstances; a humble and submissive waiting for, and expectation of eternal life, and the accomplishment of God's promises.

PATRIARCH, a venerable man with a large posterity. The word is chiefly applied to those who lived before Moses; and hence we speak of the patriarchal age.

The following is a list of the patriarchs, with the length of their lives annexed.

Adam,	930 years.
Seth,	912 "
Enos,	905 "
Cainan,	910 "
Mohalaleal,	895 "
Jared,	962 "
Enoch,	365 "
Methusaleh,	969 "
Lamech,	777 "
Noah	950 "
Shem,	600 "
Arphaxed,	438 "
Seloh,	433 "
Eber,	464 "
Peleg,	239 "
Reu	239 "
Serug,	230 "
Nabor,	148 "
Terah,	205 "
Abraham,	175 "
Isaac,	180 "
Jacob,	147 "

PATMOS, an island of the Egean Sea, not far from Me-

litus. It is about twenty-five or thirty miles in circumference, and is of a barren soil, and is now called Patmol, or Palmosa. Rev. i. 9.

PAUL was of the tribe of Benjamin, born in Tarsus, which, as it was a free city of Rome, gave him the honour and advantage of a Roman, though both of his parents were Jews. His name at first was Saul. He was sent to Jerusalem for his education, and became a very learned and famous Pharisee. He was not converted till after our Saviour's death, which makes him speak of himself as *born out of due time*, and seems to have been raised up to take the place of Judas. His wonderful labours and success are recorded in the ACTS OF THE APOSTLES. He was at last beheaded by Nero at Rome. According to Bishop Pearson, the following is the order and date of the Epistles written by PAUL.

A. D.	52,	The 1	Ep. to the	Thess.
"	52,	The 2	do.	do.
"	57	The 1	do.	Corinth.
"		The	do.	Gal.
"		The 2	do.	Corinth.
"	62	The	do.	Rom.
"		The	do.	Ephes.
"		The	do.	Phil.
"	65	The	do.	Collos.
"		The	do.	Philm.
"	63	The	do.	Heb.
"	65	The 1	do.	Tim.
"		The	do.	Titus.
"	67	The 2	do.	Tim.

PEACOCK, a beautiful bird, not known in Palestine, till imported by Solomon, 1 Kings x. 22. Its native country seems to be Persia and India. When Alexander reached the river Indus, he was so charmed at the sight of these birds that he forbid them to be killed, under a severe penalty, and when Hortensius first killed one for supper at Rome, he was tried for the offence.

PEARL, a hard white shining substance, found in some shell-fishes. It proceeds from a disease in the animal. The matter proper to enlarge the shell, bursting from the vessels that convey it to the outside, forms into a pearl. Common oysters, the pinna-marina, and several other fish, form pearls; but the pearl oyster of the East Indies, and of the Gulf of Mexico in America, produce the best. The chief fisheries for pearl, are at Bahrein, in the Persian Gulf, and near the isle of Ceylon, in the East Indies. The next to these, are the pearl fisheries in the gulf of Mexico. The beautiful inside of the shell of the pearl oyster is called "*mother of pearl*." In 50 years pearls generally lose their beauty; and in 100 they are scarce worth any thing at all. Cleo-

patra, had a pearl valued at 80,000 pounds sterling. The Persian emperor had one worth 110,000 pounds, sterling; and Philip II. of Spain, had one as large as a pigeon's egg, and valued at 144,000 ducats. What our ladies wear in their necklaces are ordinarily false pearls, made of fish-scales, bruised, and enclosed in glass. What is very excellent, is likened to *pearls*; how precious! how hard to be come at in a proper manner! how truly ornamental! and how apt are men to form base counterfeits of them. Matt. xiii. 46. Rev. xxi. 21, 22. To cast pearls before swine, is to preach the gospel to persecutors; apply the promises and privileges proper to saints, to men really wicked; to dispense sacraments to persons notoriously profane; or to administer reproofs to obstinate scoffers, Matt. vii. 6.

PELEG, was born one hundred years after the flood, and was so named because in his days, the earth was divided into nations, in consequence of the confusion at the Tower of Babel.

PELICAN, an aquatic bird, somewhat larger than the common goose. Its colour is nearly white, the neck yellowish, and the back dark

brown. It has a long crooked beak, and the forepart of the head towards the throat naked—Pelicans have a bag at their throat sufficient to hold two human heads, into which they gather fishes, &c. for themselves and for their young. They are extremely careful of their young. This bird is very retired in its habits, setting for whole days alone among rocks and solitudes. Its voice is very plaintive and disagreeable. Hence David compares himself in his distress to the pelican, Ps. cii. 6.

PENNY, a Roman coin, equal to about thirteen cents. It was the common price of a day's work. The climate is so warm in that country, that the fruits of the earth are produced in great abundance, and makes the inhabitants require little clothing, so that labour is very cheap.

PENTECOST, a feast of the Jews, on the 50th day after the Passover, called the feast of weeks, Ex. xxxiv. 22. because it was celebrated after the seven weeks of harvest, and was a solemn thanksgiving for the harvest, and a grateful commemoration of their being delivered from Egyptian servitude, and enjoying their property, by reaping the fruits of their labours, Lev. xiii. 10, 11, &c. It has been observed

that it was a day on which God delivered the law on Mount Sinai, Ex. xix. 11: as it was also that on which the apostles were filled with the Holy Ghost.

PERDITION, utter ruin; eternal death. The *son of perdition*, means Judas Iscariot. *Antichrist*, is also called by this epithet, 2 Thes. ii. 2.

PERFECT, complete, without blemish or defect. It is applied, 1. To God, who is absolutely perfect, Matt. v. 48. 2. To that man who has risen to the measure of his stature in Christ, Col. i. 28. 3. To some who are innocent in comparison of others, Job viii. 20. 4. To one who was sincere in heart, and unblamable in life, Gen. vi. 9. 5. To him who imitates God in loving and doing good to others, Matt. v. 48. 6. To such as have a good degree of understanding, 1 Cor. ii. 6. 7. To things, as weights, measures, &c. Deut. xxv. 15.

PERFUME, an agreeable smell. In the East, perfumes were used to testify great respect, Dan. ii. 46. The Hebrews had two sacred perfumes, one of *incense*, and the other an *oil*, Ex. xxx. 23—38. They were addicted to the perfuming of dead bodies, clothes, beds, &c. Gen. xxvii. 27. Song iii. 6. Prov.

vii. 17. Psal. xlv. 8. See *Embalming*.

PERGA, a city of Pamphylia, on the river Castrus, near to which, on an eminence, stood a temple of Diana. It was famed for the birth of *Apollonius*, the renowned geometrician. Here Paul and Barnabas preached, Acts xiii. 14. xiv. 25: and to the end of the eight century we find a Christian church here. It is at present a place of little importance. There was another Perga in Epirus.

PERGAMOS, a city of Asia, in the province of Mysia, famous for a temple to Esculapius, and a library of 200,000 volumes, which was removed to Egypt by Cleopatra. The Christian church here soon degenerated, and tolerated fornication; but appears to have been reformed by John's letter, Rev. ii. For 800 years afterward it was a considerable church! A Greek and an Armenian church exist here at the present day. Of the population now, there are 300 Armenian Christians, 1,500 Greeks, and a synagogue of 100 Jews. The remainder are Turks. The streets are wide and clean, for an eastern city. Its present name is *Bergamo*.

PETER, son of Jonas, born in *Bethsaida*. He was of

a prompt, resolute temper and sometimes impetuous. After a life of most exalted usefulness, he was crucified for his master's sake, about A. D. 70. The Roman Catholics consider the popes to be the successors of Peter, as Bishop of Rome ; but there is no proof of his ever having even visited that city.

PHARISEE, one of the most ancient sects, and most noted and considerable parties among the Jews, remarkable for their great mortification and rigid way of living, fasting constantly every second and fifth day of the week, and submitting to many severe austerities. They studied the law, were very exact in the outward observance of it, and pretended to more holiness than others ; adding voluntary sacrifices to those that were commanded, and making a great show of exactly performing all their vows. By these methods, they gained the good opinion of the populace, and were esteemed persons of great learning and sanctity of manners. But they corrupted the word of God by their expositions, and substituted human traditions in the room of divine truth.

PHILADELPHIA, a city of Lydia, at the foot of mount Timolus, was so called, from

Attalus Philadelphus, who built it. It stood about 24 miles east of Sardis, and 72 from Smyrna. A Christian church was very early planted here, to which John was directed to write a consolatory and directive epistle, Rev. iii. 7—13. We can trace the history of Christianity in this country for about 800 years. At present there are in it about 2000 Christians, formed into 5 churches. An Archbishop resides here, whose diocese extends to Sardis on the west and Laodicea on the east. The town contains about 3000 houses, and is now called *Allah Schyr*, or the "Fair City."

PHILIP, son of Herod the Great, and his wife Cleopatra. From him the city Cesarea Philippi received its name, Matt. xvi. 13, &c.

2. **PHILIP**, another son of Herod, by his wife Mariamne. He was sometimes called Herod, and was the husband of Herodias. He was disinherited by his father, and lived a private life. Matt. xiv. 3, &c.

3. **PHILIP**, one of the twelve apostles ; a native of Bethsaida in Galilee. Some ancient historians say that he was the individual, who requested of Jesus, that he might *first go and bury his father*, Matt. viii. 21, 22.

4. PHILIP, one of the seven deacons of the church at Jerusalem.

PHILIPPI, a city of Macedonia, anciently called Dato; but being repaired by Philip, the father of Alexander the Great, it received its name from him. It stood about 70 miles north-east of Thessalonica. It was rendered famous by the defeat of Brutus and Cassius, in the neighbourhood. Here Paul preached about A. D. 52; and Lydia and many others were converted, Acts xvi. 12.

PHILISTIA, or PALESTINE, is a name now given to the whole of Canaan; but in Scripture it means only a narrow strip of land along the sea-coast, in the south-west of Canaan, about 40 miles long and about 15 miles broad. Its cities were Gerar, Gaza, Majuma, Askelon, Ekron, Ashdod, and Gath. The Philistines, and the Caphtorim, descended from Casluhim, the son of Mizraim, who peopled Egypt; and their country is perhaps called the isle or country of Caphtor, Jer. xlvii. 4. Their territory was allotted to the Hebrews; but they neglecting to take possession of it, the Philistines were made a severe and lasting scourge to them, Josh. xiii. 2, 3. xv. 45, 46, 47. Judges iii. 1, 2, 3.

PHILOSOPHY, the word literally signifies *love of wisdom*. In its usual acceptation, however, it denotes a science, or collection of sciences, of which all things, both of body and spirit, are the objects. When the term is thus employed, it admits of various definitions. That part of philosophy which treats of God, is called THEOLOGY; that which treats of nature, PHYSICS, or Natural Philosophy; and that which treats of man, LOGIC, and Moral or Intellectual Philosophy. When St. Paul cautioned the Colossians to *beware lest any man should spoil them through philosophy*, (ch. ii. 8.) he did not mean to forbid the pursuit of knowledge in general; but to condemn *that vain affectation* of wisdom, which stood in opposition to the simplicity of the gospel of Christ; and of which the heathens were notoriously proud.

PHŒNICIA, a province of Syria. It contained the famous cities, Sarepta, Ptolemais, Tyre, and Zidon. The name it bears at present, is *Tripoli*. The Tyrians and Zidonians, had almost all the trade of the then known world. There was scarce a shore or Isle of the Mediterranean Sea, where they did not plant colonies. The most noted of which was that of

the Carthaginians, who once long contended with Rome. It is thought the Phenicians pushed their trade as far as Britain, and they probably had settlements on the Red Sea and Persian Gulf. Sir Isaac Newton thinks vast numbers of Edomites fled hither in the days of David, and caried their arts along with them.

PHRYGIA, a country of Lesser Asia, having the Mediterranean Sea and Hellespont on the north-west, Galatia on the east, and Lydia on the south. The gospel was very early preached in Phrygia, and a church settled, which for many ages made a considerable appearance, Acts xvi. 6. xviii. 23. A portion of the inhabitants are Christians to this day.

PHYLACTERY, a slip or box of parchment on which was written some important text of Scripture, worn by pious Jews, on their foreheads or arms. Our Lord censures the Pharisees for wearing theirs very large and conspicuous, out of vain glory and hypocrisy, and making the use of them a great part of their religion. The custom was founded on the command, Ex. xiii. 16. and Numbers xv. 37—40, which was probably only figurative language, meaning that they should most

carefully remember God's word. But the Jews were apt to turn all the law into carnal observances. The passages commonly written on them, were Numb. xv. 41. Deut. vi. 6—9. Ex. xiii. 8, 9. Ex. xiii. 14—16. and Deut. xi. 18—21.

PILATE. See **PONTIUS**.

PISGAH, the highest top of that chain of mountains called *Abarim*, and a part of mount Nebo; and so Moses is sometimes said to view Canaan from Nebo, and sometimes from Pisgah. Deut. iii. 27, xxxiv. 1. There were several fine springs of water at its bottom. Deut. iv. 49.

PISIDIA, a province of Lesser Asia, west of mount Taurus, south west of Lycania, and north of Pamphylia. Its present name is *Natolia*.

PISON, the name of the first branch of the river of Eden. It is supposed to be the western branch of the divided stream of the Tigris and Euphrates, which runs along the side of Havilah in Arabia. Gen. ii. 12, 13.

PITHOM and **RAMESSES** were the two cities, for the building of which, the Hebrews made brick.

PLEDGE, a pawn which a lender takes from a borrower, to secure the payment of his money. No millstone was ever to be taken in pledge; the wid-

ow's ox, or a person's clothing for body or bed, was not at all to be taken, or at least was to be restored that very night. No Hebrew was to take a *pledge* from a poor man of his own nation, nor to go into the borrower's house to take a pledge for himself; but the borrower was to bring out to him what could be best spared. Exod. xxii. 26, Deut. xxiv. 10—17, Ezek. xviii. 7—12, 16.

PLEIADES, a beautiful cluster of stars, sometimes called *The seven stars*. They are in the constellation *Taurus*, and appear the last of March.

PLOUGH, an instrument of tillage. To plough and look back, Luke ix. 26, is to make bad work, if indeed one could work at all. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to their holy and blessed work. 1 Cor. ix. 10.

POETS, such as compose songs or verses in metre, Acts xvii. 28. Homer, Pindar, Anacreon, and Sappho, excelled among the Greeks; Virgil and Horace among the Latins.

POLLUX, See CASTOR.

POMEGRANATE,—a species of the apple tree. Its breadth is greater than its height. Its wood is hard and knotty; its bark red-

dish and prickly; its leaves, greenish, inclining to red; its blossoms large, and in the form of a bell. The fruit ripens first about August, and is sometimes three or four inches in diameter, and of a pound weight. It was esteemed one of the most delicious fruits in the world, Numb. xiii. 23, and xx. 5. The pomegranate juice is frequently made into wine, or mixed with it, Song viii.

2. One kind was sour, and was used to give a flavour to meats and liquors, till the juice of lemons and oranges superseded it. Deut. viii. 7, 8. Numb. xx. 5.

PONTIUS PILATE, the Roman Governor of Judea, was in office ten years, and by his covetous, irresolute and cruel administration, made himself exceedingly hated, both by the Jews and Samaritans. At length complaints against him reached the throne of Cæsar; and he was sent for to Rome, tried, and banished to Gaul. He afterwards through poverty and shame, committed suicide, Matt. xxvii. &c. His deposition took place three years after the death of Christ, under the Emperor *Caligula*.

PRAISE, to commend. To praise God, is to duly acknowledge his great excellencies. To praise men, is

The first part of the book is devoted to a general history of the United States, from the discovery of the continent to the present time. The author discusses the various stages of the nation's development, from the early colonial period to the formation of the federal government. He also touches upon the major events and figures that shaped the country's history.

The second part of the book focuses on the political and social conditions of the United States during the mid-19th century. The author analyzes the causes and consequences of the Civil War, as well as the impact of slavery and the abolitionist movement. He also discusses the role of the federal government in promoting economic growth and social reform.

The third part of the book is a detailed account of the Reconstruction era, from the end of the Civil War to the beginning of the 20th century. The author examines the challenges faced by the newly freed slaves and the efforts of the federal government to integrate them into society. He also discusses the rise of the Ku Klux Klan and the struggle for civil rights.

The fourth part of the book is a general survey of the United States in the late 19th and early 20th centuries. The author discusses the country's economic growth, industrialization, and the emergence of a new political order. He also touches upon the country's foreign policy and its role in the world.

The book is written in a clear and concise style, and is well-organized and easy to read. It is a valuable resource for anyone interested in the history of the United States.



**THE JEWISH HIGH PRIEST,
As robed on the day of expiation.**

P. 107.

to declare their good actions or qualifications.

PRAY, to entreat or ask earnestly with submission; to appeal to the judgment and decision of another; to intercede in behalf of others, and to beg that some evil may be averted, or some favour or good obtained: to make known our desires to God, by offering up our petitions for things lawful and necessary, with a humble confidence to obtain them, through Christ's mediation alone, to the praise of God's mercy, truth, and power.

PRAYER, a sincere offering up our earnest desires to God, for things lawful and needful, with a humble confidence to obtain them, through the meditation of Christ alone, to the praise of God's mercy, truth, and power, Matt. vi. 6. John xvi. 23, 24, 26. We are exhorted to pray for all men, 1 Tim. ii. 1, and are encouraged to this benevolent act, James v. 16; but we must seek and expect the help of the Holy Spirit, Rom. viii. 26. The prayers that we direct to God, are the ordinary conveyance of the graces which we receive from him.

PREACH. See **GOSPEL**. *To preach*, is loudly to proclaim the will of God, at his appointed heralds, Eph. iii. 8. *To preach* in a proper

manner, requires no small attention, in order that no fault in the pronunciation, the gesture, the language, the order, or matter, tend to bring the truths of the gospel into contempt; or by feeding the carnal fancy of airy minds, divert them from the important subject.

PRESBYTERY, a body of ministers, met for ordaining a person, or other purposes, 1 Tim. iv. 14.

PRICKS, sharp points placed in the end of a long staff, and used formerly to drive oxen. Of course, if they kicked against them they only wounded themselves more deeply.

PRIDE. 1. The highness of a mind filled with self-conceit, contempt of God, and disdain of men. 2. What one is proud of, as power, wealth, church-ordinances, and relation to God, &c. The haughty looks and words, or wicked deeds whereby a man discovers the pride of his heart.

PRIEST, one who performs sacred offices. Under the Jewish law, the priest offered sacrifices, taught the people, and prayed for them. The high priest, once a year, made atonement for the sins of all the people; but Christ is the true High Priest, who, by

the sacrifice of himself, made atonement for the sins of the whole world, and now intercedes, at the right hand of God, for all who believe on his name. Heb. vii. 17, ix. 11, and xii. 24, 25. The term priest is also applied to every true believer, who is himself enabled to offer up spiritual sacrifices of prayer and praise to God through Jesus Christ. 1 Pet. ii. 5.

PRIESTHOOD means, 1. The office of a priest. Numb. xvi. 10. Aaron's was an *everlasting priesthood*; it secured to him and his seed the office of priest for many generations. Exod. xl. 15. Numb. xxv. 13. But Christ's *priesthood is unchangeable*, as it never passeth from him to another. Heb. vii. 24. 2. A class of priests: so the saints are an *holy and royal priesthood*; a company of spiritual priests, washed in Jesus' blood, sanctified by his word and Spirit, and all of them kings and priests unto God. 1 Pet. ii. 5, 9.

PRINCE, a chief governor; a king's son. Christ is called the *Prince of Peace*, being the purchaser and procurer of peace between God and men, between men and men, and between Jews and Gentiles. Eph. ii. 15, John xiv. 27. He is called the

Prince of Life, Acts iii. 15, because he is the Author of temporal life, in whom we live, move, and have our being. He is also called the *Prince of the Kings of the Earth*, Rev. i. 5, as he rules over all. Satan is called the *prince of this world*, because he boasts of having all the kingdoms of the earth at his disposal.

PROFANE, openly wicked, wanting in religious reverence to sacred names or things, 1 Tim. i. 9; unholy, or impure. 1 Tim. vi. 20. Esau is called profane in Scripture, because he sold his birth-right, which was a holy thing; not only because the priesthood was annexed to it, but also because it was a privilege leading to Christ, and a type of his title to the heavenly inheritance. When the apostle censured profane babblings he meant those heathen absurdities which were founded in superstition and ignorance.

PROMISE, an assurance given, by which a person engages to do or forbear to do something. God, in his word, promises blessings to his people. The fifth commandment, *Honour thy father and mother*, Eph. vi. 2, is called the commandment of promise, because God has added this declaration, that they who honour their pa-

rents shall have their days lengthened on the earth. Jesus Christ has promised to be with his people to the end of the world. Matt. xxviii. 20. The Holy Ghost is called the *Holy Spirit of promise*, Eph. i. 13, being promised to them that believe on Christ, and is the seal and pledge of their everlasting happiness.

PROPHECY. 1. A declaration of future things. Neh. vi. 12. 2. A declaration of hidden, obscure, and important things. Prov. xxx. 1. 3. The preaching of the gospel. 1 Tim. iv. 14. Rom. xii. 6. 4. The gift of explaining obscure passages of Scripture, or of foretelling things to come. 1 Cor. xii. 10, xiii. 8.

PROPHET, one who foretells what is yet to come; a person inspired and appointed by God to reveal his will, to warn of approaching judgments, to explain obscure passages of scripture, or to make known the truths of the Bible, and urge men to obedience. 1 Cor. xiv. 26. Jesus Christ is the great prophet of his church, having taught the will of God on earth, and being now exalted to the right hand of power in heaven, still teaches by his word and Spirit.

About the time of Samuel *schools of prophets* were

formed, wherein young men were piously educated, to prepare them for receiving the gift of prophecy. Such schools we find at Bethel, Gilgal, Najoth, Jericho, and Jerusalem, &c. which were inspected by Samuel, Elijah, Elisha, &c.; but it does not appear that all these young men were ever inspired, 1 Sam. x. xi. xix. 2 Kings ii. Whether the most of the noted prophets were anointed at their entrance on their office, we know not. It is certain they generally lived in a very low and temperate manner. The presents given them were such as oil, bread, fruits, honey. 2 Kings iv. 42. I Sam. ix. 7, 8. x. John Baptist was *more than a prophet*, as he pointed out Jesus Christ as already incarnate, Matt. xi. 9. Paul, Peter, and John may be called *prophets*, as there are in their writings a variety of predictions, 2 Thess. i. ii. 1 Tim. iv. 2 Tim. iii. iv. 1 Pet. iv. 2 Pet. ii. iii. 1 John ii. Rev. iv.—xxii. But Jesus Christ is called *that Prophet*, he was infinitely superior to all the rest in dignity of person, in extent of knowledge, in high authority, and efficacious instruction, John vi. 14.

The following is a catalogue of the prophets in the order of their succession.

Samuel prophesied	81 yrs.
David	48 "
Elijah	14 "
Elisha	58 "
Jonah	" in the reign of <i>Jehu</i> .
Joel	" in the reign of <i>Uzziah</i> .
Amos	26 yrs.
Hosea	62 "
Isaiah	62 "
Micah	40 "
Nahum	" in the reign of <i>Hezekiah</i> .
Zephaniah	} in the reign of <i>Josiah</i> .
Habbakkuk	
Jeremiah	41 yrs.
Obadiah	" in the Babylonish captivity.
Ezekiel	21 yrs.
Daniel	69 "
Haggai	" after the Babylonish captivity.
Zechariah	2 yrs.
Malachi	" 3 yrs. and before Christ 400 years.

fifty-three thousand six hundred servants. Others were *proselytes of righteousness*, or, *of the covenant*; obliged to fulfil the whole law of Moses. At their admission, their motives influencing them to change their religion were examined, and they were instructed in the principles of Judaism. Next, if males, they were circumcised, after which they presented their oblation to the Lord. Whether they were also dipped in water is much disputed, and seems very doubtful. No boys under twelve years of age, or girls under thirteen, were admitted, without the consent of their parents; or, if these refused, without the consent of the judges of the place. After admission, children or slaves were accounted free from the authority of their parents or master. Some think no Edomites or Egyptians could be admitted proselytes till the third generation, and the Ammonites or Moabites not till the tenth. But we suppose the exclusion only debarred them from places of civil government. Deut. xxiii. 1—8.

PROSELYTE, means in Scripture one that turned from Heathenism to the Jewish religion. Acts ii. 10. Some were *proselytes of the gate*, who, though they renounced idolatry, observed what the rabbins call the seven precepts of Noah, and attended the Jewish instructions, yet were not circumcised, nor partook of the passover. To these the Jews admitted hopes of eternal life, and they allowed them to dwell in Canaan; and to them they reckoned themselves allowed to sell the flesh of animals strangled, or dying of themselves. Of this kind of proselytes we suppose Naaman, Cornelius, the Ethiopian eunuch, and Solomon's one hundred and

PROVIDENCE, a care for the future. The word is principally used in reference to that kind superintendence which our Heavenly Father exercises over his crea-

tures, supporting them in their being, and governing them in all their actions.

PSALM, a holy song. The Psalms are particularly sweet to a Christian, because they contain so much of the experience of a religious man. Most of them were composed by David. The 90th, was composed by Moses, perhaps the 88th by Heman, called the treasury of instruction. Those under the name of Asaph, were probably directed to him as leader of the temple choir. Some Psalms are doctrinal, as Psalm i.; some historical, as Psalm lxxvii. cv. cvi.; some prophetic, as Psalm cx.; some consist of prayer and complaints, as Psalm vi. xxxviii. &c.; others consist of praise and thanksgiving, as Psalm cxlv. —cl. In some, most or all of these subjects are connected, Psalm lxxxix. Whether the titles of the Psalms are of divine authority, is not agreed. The Hebrew words therein mentioned, are by some considered as names of instruments of music; or first words of some songs: or to denote the subject-matter of the Psalm. We think, *Maschil* always signifies, that the Psalm is designed for *instruction*, Psalm xxxii. that *Michtam* denotes the *precious* or *golden* nature of

the Psalm; and perhaps all the Psalms so marked relate to Jesus Christ, as Gussetius observes. *Neginoth* or *Neginath*, signifies *stringed instruments*, Ps. iv. lxi. *Ne-hiloth*, wind instruments, Ps. v. *Gittith*, a kind of instrument invented at Gath. Ps. viii. *Alamoth*, the virginals, or a song to be sung by virgins, Ps. xlvi. *Shiggaion* or *Shigionoth*, may denote, that the Psalm is to be sung with *diversified tunes*, or has a very diversified matter, Ps. vii. Hab. iii.

PSALTERY, a musical instrument, much used by the Hebrews. It was made of wood, with strings fixed thereto. It is said to have been of a triangular form with a hollow belly, and with strings from top to bottom, which being touched with the finger or bow, gave a very agreeable sound. It seems to have differed little from the harp. In Josephus's time, the psaltery or nablion had 12 strings. Our modern psaltery is a flat instrument of a triangular form, strung from side to side, with iron or brass wire, and played on with a kind of bow.

PTOLEMAIS, a sea-port in Galilee of Judea, now called *Acre*, Acts xxi. 7.

PUBLICAN, a collector of taxes. The Romans farm-

ed out their revenue to men who paid into the treasury of the state, a certain sum, and took the risk of collecting. Contracts were generally taken by principal men, who let out small districts to individuals, for specified sums, these undertaking to collect. Printing not being known, and the laws little understood, these inferior agents generally committed gross impositions, and extorted from the people all they could. They were therefore greatly hated by the Jews, whose pride was mortified by having to pay tribute at all. Matthew, Zaccheus, and probably other publicans, became disciples of Christ, Luke xv. 2. Matt. xxi. 31.

PURIM, is the plural of **PUR**, and means *lots*. It is the name of a solemn feast among the Jews, in commemoration of Haman's overthrow.

PURPLE, a colour much worn by kings and emperors. It was died with the blood of a shell-fish; plenty of which were found in the sea on the north-west of Canaan, and are still found about the Carribee-islands, and other parts of America, and even on the west of England.

PUTEOLI, a city of Campania in Italy; so called from its hot waters, or the multitude of its wells. Its ancient name was *Delus Minor*; it is now called *Buzzoli*. It stood about 8 miles from Naples, and was much frequented on account of its mineral waters. From hence a considerable trade was carried on with Alexandria in Egypt. Paul halted here seven days, as he went prisoner to Rome, Acts xxviii. 13. We find several of its bishops in the primitive councils of the Christian church.

Q.

QUAILS, a kind of birds of a middle size, between sparrows and pigeons. They are extremely numerous in warm countries.

QUICK. The living flesh, the sensible part of the body. Those persons who shall be

alive at the resurrection, are called the quick, in distinction from those who will arise from the dead, Acts xii. 42. To give spiritual life to sinners, is called *quicken*ing them, Eph. ii. 1—5.

R.

RABBI, a name of dignity among the Jews, signifying doctor or master; applied to any learned man, but especially to a divine, or a teacher of their law. The Rabbi was ruler of the synagogue, decided all religious disputes, and received the utmost homage. Our Saviour exhorts his disciples not to be ambitious of gaining such distinctions and titles, as the Scribes and Pharisees sought after, but to look to him as their only lawgiver and teacher, whom they were to follow in all matters of faith and worship, Matt. xxiii. 7, 8.

RACA, silly fellow, or thou fool; a term used by the Jews to express the utmost contempt. Matt. v. 22.

RAIMENT—Was at first made of the skins of beasts, but the art of spinning and weaving was soon invented, and embroidering became common in the days of the Judges. The most common garment in the days of Christ, was a sort of shirt or tunick, reaching to the auncles generally, with sleeves, but sometimes having only arm-holes. A girdle confined it at the waist. Over this,

were worn various garments, according to the quality of the person. All classes wore something in the form of a large shawl, called a *cloak* or *upper garment*, Matt. xxi. 8. When a person had nothing on but the tunic, he was said to be naked. John xxi. 7. Persons could carry various articles in the fold of their shawl, Luke vi. 38, and at night, in that climate, they rarely needed any other bedclothes, Ex. xxii. 26. Round this outer garment the ancient Jews were accustomed to have a border or fringe, sometimes marked with texts of Scriptures. The Pharisees through ostentation, made theirs remarkably large, Matt. xxiii. 5. When engaged in laborious work, this outer garment was laid aside, as our Saviour did, when he washen his disciples' feet, John xiii. 4, and Peter, when he fished, John xxi. 7. This explains, also, Matt. xxiv. 18. These upper garments would of course fit persons of any size, equally well. To give raiment, was therefore common; and especially, when opulent or eminent men gave rich entertain-

ments. In such cases, not to accept and put on the proffered robe, was a great affront, Matt. xxii. 12. See Vail, Sandals, &c.

RAIN, was plentiful in Israel twice a year, "*the early and the latter rain,*" occurred one in September, the other in March. In Egypt, it scarcely ever rains, the overflow of the Nile, and copious dews, answering the purpose. In tropical climates, the winter is the *rainy season*. Violent winds are then frequent, which overthrow insecure houses, Matt. vii. 25.

RAISINS, dried grapes. They are much used for food in many countries, and are considered very wholesome.

RAM, a male sheep. (See SHEEP.) Battering rams were used before the invention of cannon, to destroy the fortifications of cities. This machine was a huge log of timber, with an iron head at one end, suspended by the middle to elevated poles, and driven violently against the wall, by great numbers of men, until a breach was affected. A shelter was erected to defend these men from archers on the walls, Ezek. iv. 2, and xxi. 22.

RAMAH, a city of Benjamin, which stood 8 miles northward from Jerusalem; Josh. xviii. 25, and being on

a hill was visible from thence. Near to it Deborah dwelt, Judg. iv. 5. Elkanah and Samuel resided in it, 1 Sam. i. 1, 19. vii. 17. viii. 4. xxv. 1; and at Najoth, or the meadows of Ramah, was a college of young prophets, 1 Sam. xix. There was another Ramah, on the west border of Naphtali, Josh. xix. 36; also a Ramath or Ramoth, which we suppose the same as Balath-beer, in the lot of Simeon, Josh. xix. 8. 1 Sam. xxx. 27. See *Gilead*; and also a Ramoth, Remeth, or Jarmuth, in the lot of Issachar, Josh. xix. 21.

RANSOM; (1.) The price paid for the pardon of an offence, or the redemption of a slave or captive, Prov. vi. 35. Exod. xxi. 30. (2.) A bribe, 1 Sam. xii. 3. To prevent the plague, and make ceremonial atonement for their souls, every male Hebrew come to age, paid half a shekel yearly, as a ransom, Exodus xxx. 12. The obedience and death of Christ are the only proper *ransom* and price of our deliverance from sin and misery, Matt. xx. 28. Job xxxiii. 24.

RAVEN, a bird about the size of a pullet. Its colour very black, and its voice harsh and doleful. It delights in solitude, and lives on carrion, &c. The Raven which Noah sent forth, did not re-

turn, probably because it found rest and food on the floating carcasses. It has by all nations been considered a disgusting and hateful bird, but especially so to Jews, whose laws pronounced it unclean. How striking, therefore, is the proof of God's paternal regard to all his creatures, derived from his care of this bird, Job xxxix. 3. He not only feeds the ravens, but if killed while their young are unfledged, he cares for them. "*He giveth food to the young ravens when they cry.*" The raven is a striking emblem of unconverted men. If the Lord takes care of ravens, how confidently may his people trust him. Luke xii. 24.

REDEEM. To buy back what was sold, pledged or forfeited, Luke i. 68.

REDEEMER, one who ransoms by paying the price. Jesus Christ *redeemed* us by suffering in our stead the penalty of the Divine law, 1 Pet. i. 19.

REED. 1. A tall, hollow jointed plant, much used in hot countries, (where the plant abounds) for buildings, carriages, &c. &c.; in this country, employed for fishing rods, weaver's reeds, &c. 2. An instrument of music like a flute. When our blessed Lord said, *a bruised*

reed he would not break, it is not certain to which he alluded, but in reference to either, the allusion is highly instructive. 3. A measure of 9 feet was called a reed.

REFUGE, a place of safety, to which a person may fly in case of danger. The Lord commanded Moses to appoint six cities of refuge, Josh. xx. 7, 8. The roads to which, were required to be 58 feet wide, and kept in perfect repair, with sufficient bridges over the streams, and guide boards marked **REFUGE**, pointing the way at every corner. This arrangement strikingly typifies the Lord Jesus. God is called the refuge of his people, Deut. xxxiii. 27, as he defends them against all the assaults of their enemies. Jesus Christ is the only refuge for sinners.

Refuges of lies, are false hopes, Isa. xxv. 17.

REGENERATION, the new birth, or a spiritual change from a carnal to a christian life. This renovation of the soul, with all its affections, is affected by the spirit and grace of God, and is called the *new birth*. It consists in the infusion of spiritual life into the soul, whereby it is enabled to perform spiritual actions, and live to God, Tit. iii. 5. *It differs from conversion;* be-

cause regeneration is a power conferred, and conversion is the exercise of that power. Regeneration is the *principle* given to turn unto the Lord; conversion is our *actual* turning unto him: regeneration is the *life itself*, conversion its *motion*. *It differs from justification*. Justification acquits a man from the charge of guilt; regeneration imparts a new nature; justification is effected by the obedience, death, and resurrection of Jesus Christ; but regeneration is the work of the Holy Ghost. *It differs from adoption*. Adoption entitles to heaven, and regeneration is our *meetness* for its enjoyment.

The word is also used in another sense, for that new life which is expected at the general resurrection, and restitution of all things, when Jesus shall sit on the throne of his glory, Matt. xix.

REIGN, to rule as supreme. God, who is the absolute Monarch of the world, reigns in the proper sense of the word, as he disposes of all things, in heaven and on earth.

Sin is said to reign, when its motions and influences are readily obeyed, and it exercises an absolute, uncontrolled power in the soul, Rom. vi. 12.

Grace is said to reign, when we are governed by

the impulses of the Holy Spirit.

RELIGION; the inward and spiritual knowledge and belief of divine truth. It is manifested in a regular acknowledgment, and obedience to God, and in showing proper deference to men, chiefly such as are in distress, Jan. i. 27.

REMPHAN, an Egyptian idol. The learned are very little agreed who this god was. Some are very pre-emptory, and others quite despair of ascertaining. The Israelites worshipped this false god, calling him CHUN. Amos v. 26. Probably it was Saturn. Acts vii. 43.

REPENTANCE, grief for sin, a change of mind by which we wish any part of our conduct undone. Evangelical repentance is that saving grace wrought in the heart of a sinner by the Holy Ghost, by which the sinner turns from a course of disobedience, and sincerely endeavours to live unblameably before God, in the expectation of favour and forgiveness through the merits of Christ. Matt. iii. 2, &c.

REPETITIONS. The vain repetitions blamed by our Saviour, Matt. vi. 9, were lifeless forms of prayer frequently repeated.

REPHEIM, a valley near Jerusalem, fruitful in corn.

Isa. xvii. 5. It seems to have had its name from the *giants* that anciently inhabited it. Here the host of the Philistines encamped frequently. 1 Chron. xi. 15.

REPHIDIM, a place east of the Red Sea, where the Hebrews tempted God, and quarrelled with Moses, for want of water: It was therefore called Meribah, *contention*, and Massah, *temptation*.

REPROOF, blame charged upon a person to his face, or admonition upon account of some fault. Reproof requires the utmost care and prudence in the person by whom it is administered, or it may exasperate and make the offender sin the more. Unless circumstances imperiously require it, let it never be done publicly, *but always in secret*. Make it evident that the good of the transgressor is the sole motive of your censure; that it is a painful task, to which you are urged by a sense of duty, and prompted by the most tender solicitude for his happiness. Let not an air of self-importance, an angry countenance, or a wrathful tone of expression, discover itself in your rebukes. You *must* feel, and you are *allowed* to feel; but it is to be the feeling of Christianity; that is, pity, kindness, and

the most sincere affection for the offender himself: not his *person*, but his *sin*, and his *sin alone*, is to be the object of your indignation: and every admonition should be accompanied with fervent prayer to God for his blessing to succeed your effort to do good. "*As an ear-ring of gold, and an ornament of fine gold, so is a wise re-prover upon an obedient ear.*"

REST. 1. A ceasing from bodily labour. 2. The quietness of sleep or death. 3. That peace with God and in their own consciences, which believers enjoy in this world, Matt. xi. 29, arising from a great composure of spirit, and a cheerful confidence in the promises and providence of God. Psl. cxvi. 7. 4. A quiet and secure habitation, such as was promised to the Israelites in the land of Canaan, which was also a type of that eternal rest in the heavenly Canaan, where the saints shall enjoy a never-ending blessedness in the presence of God, after all their works done for his glory on earth. Heb. iv. 9.

RESURRECTION, the act of rising from the dead, or returning to life, and commonly means the general resurrection at the last day, or the end of the world, Job xix. 25, xxvi. 27, John v.

28, 29, when we must stand before the judgment seat of Christ, and be admitted to eternal happiness, or doomed to endless misery. The doctrine of the resurrection was unknown to the wisest heathens, and is peculiar to the Bible. They had some glimmerings of the *soul's* immortality, but no knowledge of the *reviving of the body*. The resurrection of Christ is a clear and evident proof that our debt has been paid, and divine justice has received full satisfaction. On this doctrine of Christ's power over death, which was most solemnly published to the world, is built our faith in his promises, and our hope of life and glory. Rom. iv. 25. A grain of corn sown in the earth, is the image made use of by our Saviour and the apostle Paul to represent the resurrection. John xii. 24. 1 Cor. xv. 36.

REVEAL, to disclose. Christ was *revealed* when he came in the flesh. The wrath of God is revealed when sinners are made to suffer his open judgments.

REVELATION, a discovery. The sacred Scriptures are a *revelation*, or disclosure of God's will to man. The last book, however, being the declarations of John in reference to futurity, is called of itself a Revelation, from

its containing so minute and ample predictions of the state of the church in future ages.

REVENGE, to vent displeasure upon a person for a real or imaginary fault. Men revenge themselves because they are too easily offended, and too much influenced by the impulse of passion and self-love. But when it is said in Scripture, that God revenges himself, it means no more than that he vindicates the injuries done to his justice and his majesty, and to the order he has established in the world; the injuries done to his servants, because he is just, and order and justice must be preserved.

RHEGIUM, a sea-port in the kingdom of Naples, about opposite to Messina in Sicily. It is said to have been originally built by a colony from Chalcis. Paul doubtless preached here at his visit, Acts xxviii. 13. Though Luke does not record the fact. Its present name is *Reggio*.

RHODES, an island of the Mediterranean Sea, east of Crete, and ranked for dignity and size next to Cyprus and Lesbos, being about 120 miles in circumference. It had its name, *Ρόδω*, from the multitude of *roses* that grew on it. On this island was a famous colossal statue standing across the entrance of the

harbour. The Rhodians were famous about the time of the Trojan war. The most ancient cities were Lindus, Camirus, Jalysus; but Rhodes eclipsed all the rest, and is still a place of note. Acts xxi. 1.

RING. The wearing of rings is a very ancient custom. Gen. xxiv. 22. It was an ensign of authority in princes and great men; thus when Pharaoh committed the government of all Egypt to Joseph, he took the ring from his finger, and gave it to him. Ahasuerus gave his ring to his favourite Haman; and granted the same favour to Mordecai, who succeeded Haman in his dignity. It is also used sometimes at marriages, as an emblem of conjugal fidelity, and a constant memorial of the marriage vow.

RIMMON, or Remmon;
 1. A city belonging to the Simeonites, about 25 miles south-west of Jerusalem, Josh. xix. 7. Neh. xi. 29.
 2. *Remmon-methoar*, a city of Zebulun given to the Levites, Joshua xix. 3. 1 Chron. vi. 77.
 3. A steep rock near Gibeah, whither 600 Benjamites fled when the rest of their tribe was destroyed, Judg. xx. 45.
 4. A principal idol of the Syrians, worshipped at Damascus. The name signifies *eleva-*

tion; but whether that idol be the Elion, or *Most High* of the Phenicians, or Saturn, or Venus, is not agreed. Perhaps he was none of all these, but *Jupiter Cassius*.

RIGHTEOUSNESS, 1. That upright life and conversation, which proceed from a pious disposition, inclining us to render the worship due to God, and be just in our dealings with all men. It signifies, also, 2. That perfection of the divine nature, whereby God is most holy in himself, and most just in all his dealings with his creatures. 3. The active and passive obedience of Christ. Christ is called *the Lord our righteousness*, as being the procurer and bestower of all the righteousness and holiness which believers possess.

RIVER, a large stream of water. The rivers mentioned in Scripture are the Jordan, Kishon, Jabbok, and Arnon in *Canaan*; the Nile in *Egypt*, together with the Abana and Pharpar; the Euphrates, Hiddikel, Gihon, Pison, Chebar, Ahavah, and Ulai. "From the river to the ends of the earth," means from the Euphrates to the end of the then known world. No river in Palestine withstands the drought of summer but the Jordan; and that becomes greatly diminished. The others, though impetu-

ous torrents in the rainy season, become mere rivulets in summer, and sometimes wholly disappear. Hence Job compares his friends to such. Job vi. 15.

ROBE, see **RAIMENT**. Jesus's imputed righteousness is a *robe*: when imputed to us, it beautifies, warms, and protects our souls, Isa. lxi. 10.

ROCK GOAT, the same as the **IBEX**, of which a good representation is given in the *picture*. Its size is less than the common wild goat. The horns are of extraordinary size, bending back over the animal's body, sometimes to the length of three feet. Like other goats it is peculiarly adapted for climbing, and delights in the most rugged mountains staying at great elevation. Psl. civ. 8. I Sam. xxiv. 2.

ROME, for a long time the most noted city of the world. It was built by the Etrurians, and enlarged by Romulus, and a number of men little better than banditti, under his direction, about A. M. 3254, that is, about the time of Hezekiah, king of Judah. It gradually increased, till it extended over seven hills. The river Tiber runs through it, affording water to the city, and carrying off the filth which is conveyed to it by sewers under ground.

Its walls never seem to have been above thirteen miles in circumference; but it had a vast extent of suburbs. In the time of Romulus, it contained about 3000 inhabitants, and in the time of Augustus, two millions. At present, they scarcely amount to 200,000: and no more than about the third part even of what is within the walls is inhabited. It is now noted for multitudes of ancient ruins, and for St. Peter's Church, which was 100 years in building, and the Vatican, or winter palace of the Pope, which consists of about 12,500 chambers, halls, and closets, and has a famed library, garden, and arsenal. Its hospitals are under excellent regulation; but the inhabitants are licentious to an uncommon degree.

While the Romans governed a great part of the world, they either for money or good deeds, or of free favour, conferred the right of citizens on such as were not of their nation, and even sometimes on the inhabitants of a whole city. In this sense, Paul and Silas were *Romans*, having a legal title to all the privileges of the citizens of Rome, by having been born in a free city. Acts xvi. 37, 38. xxii. 25, 26, 27.

ROOF, the covering of a



THE ROCK GOAT.

P. 120.



THE SCORPION.

P. 127.

house. The Jews had theirs flat for walking, or erecting booths on, and a battlement breast high around, to prevent any body falling from them. As this rendered them private places, they oft performed their devotions on them. Acts x. 9.

ROSE. From the frequent connexion of the lily with this flower, when spoken of in Scripture, it seems evident the *wild rose* must be meant, which in all hot countries is extremely beautiful. The rose is the queen of flowers, and its perfume more exquisite than any other. Christ is compared to it, Song ii. 1. *The wilderness shall blossom as the rose*, when Christianity restores this wilderness world to order and beauty. Isa. xxxv. 1.

ROUGH, coarse, rugged, uneven. By the powerful preaching of John the Baptist, the rough places were made plain, that is, people of the most ignorant and hardened description were through Divine Grace humbled, and prepared to receive the full truths of Christ's mission and ministry. Luke iii. 5.

RUBY, a precious stone of a colour somewhat red. It is of great hardness and lustre, seldom found larger than a grape seed, and almost equal in value to the diamond. Job xxviii. 18.

RUNNERS, persons who ran before the king's chariot, or bore messages in haste. They were employed particularly to carry tidings to the provinces, of the enactment of any edict or law.

S.

SABBAOTH, one of the names of God, signifying *hosts* or *armies*, whether of heaven or earth, of angels or ministers; who are all under his control, performing his will.

SABBATH, this word means REST. When God

had made the heavens and the earth, in the space of six days, he rested on the seventh, and ordered it to be observed as a day set apart for himself, or occupied in the exercises of religion.

Though it was really the *seventh* day to God, to man

who was formed on the evening of the last day, it was the *first*, and was kept as such, for ages, though called the seventh part of time. Gen. ii. 2, 3. In the first institution of the Sabbath, it was intended to call to mind the wisdom, power, and goodness of God, as they are displayed in the creation of the world:—but after the return of the children of Israel from their state of servitude and hard bondage in Egypt, that was urged as an additional object of recollection on the Sabbath-day: and also, as an additional motive to its observance. The day was at the same time changed, to correspond with that memorable event, and to preserve the Hebrews more effectually from idolatry, by making their day of worship different from that of the heathen. Deut. v. 14, 15. Under the Christian dispensation, the Sabbath is altered back again from the seventh to the first day of the week, on which the Redeemer himself rose from the dead. On the *first day of the week*, Jesus Christ made repeated visits to his disciples, who were evidently assembled together for religious purposes, John xx. On the *first day of the week*, the disciples came together to break bread and hear Paul preach, Acts xx. 7. Upon

the first day of the week, the Corinthians were required to lay by their contributions for the poor, 1 Cor. xvi. 2. And *the first day of the week* is called THE LORD'S DAY, Rev. i. 10. The Sabbath is to be sanctified, by a cessation from all worldly affairs; by a remembrance of God in creation, providence, and redemption; by meditation, prayer, reading the Scriptures, and attending public worship. It is to be a day of holy anticipation of that eternal Sabbath which remains for the people of God.

SACBUT, a musical instrument, generally thought to have had four strings, but Isidore considers it a kind of flute or hautboy.

SACKCLOTH, was a coarse cloth, made of the hair of horses, and coarsest hair of camels and goats. It was the common clothing of very poor people, and was much used for tents, awnings, &c. Elijah and John the Baptist wore such; indeed, it was anciently very common for all prophets to be thus humbly clad. Hence, the false prophets wore "a rough garment to deceive," Zech. xiii. 4. It was also used by mourners, being of a black colour, Isa. l. 3.

SACRIFICE, an offering made on an altar to God, by

a regular priest; an *oblation* meant only the simple offering of a gift. The justice of God required the death of the offender; but, being tempered with mercy, it accepted a sacrifice in his stead. All the sacrifices, with their several ceremonies, were either arguments and convictions of sin, or images of of the punishment due to it; and had a relation to Christ, the gospel sacrifice, in whom all the shadows had their fulfilment. They signified the expiation of moral guilt by the sacrifice of Christ, who is called *the Lamb of God*, John i. 29, and *the Lamb slain from the foundation of the world*, Rev. xiii. 8.

SADDUCEES, a sect among the Jews, founded by Sadoc, who denied the being of angels and spirits, the immortality of the soul, and the resurrection of the body. They are accused, though not with good proof, of rejecting all the books of Scripture, except the five books of Moses. They were strict observers of the law themselves, and enforced it upon others; but, contrary to the Pharisees, they kept only to the simple text of the law, without traditions, explanations, or modifications, and maintained, that only what was written was to be observed. The Sadducees were

generally persons of wealth and influence. Among the modern Jews, there are few, if any, nominal Sadducees; but infidelity prevails among them to a dreadful extent.

SAINT, means any person, who spends much time in religious exercises, and is eminent for piety, and zealous in the cause of God, Psalm xvi. 3. Heb. vi. 10. The word is applied to those blessed spirits, whom God graciously admits to partake of everlasting glory and blessedness, Rev. xviii. 24; and to the holy angels, Deut. xxxiii. 2. Jude 14.

SALT, a mineral dug from the earth, or obtained by evaporating sea water. It was often obtained by the Jews from salt lakes, where an upper crust, long exposed to rain and sun might lose its relish, Matt. v. It was appointed to be used in all the sacrifices that were offered to God, Lev. ii. 13. It is the symbol of wisdom, friendship, and incorruption, Col. iv. 6. When our Saviour told his disciples that they were *the salt of the earth*; he meant, that being themselves endued with grace, they ought to season others, and preserve them from corruption. The truths of the Gospel are in opposition to the corruption of the

world, both in respect to doctrine and morals.

SALOME, the wife of Zebedee, and the mother of James and John. She foolishly begged that her two sons might have principal posts in his temporal kingdom.

SALUTE. To address with civility. The forms of salutation vary exceedingly in different countries. Among Orientals, so much ardour is expressed, and so long a ceremony used, as would, in our eyes, make them ridiculous. When an Arab meets his friend he begins, yet afar off, to make gestures indicative of recognition. On coming up, he shakes hands, then kisses his hand, inquires concerning his friend's health, and that of his family, with great minuteness. All this is of course done by the other. Sometimes the beard is reverently kissed. When they separate, to pass on, each pronounces a solemn benediction, as "the blessing of Jehovah be with you," &c. The later Jews were more moderate than their neighbouring nations, and used different degrees of homage, according to the person and the occasion. A bow of the head was the common civility, to bend the body, indicated more aspect, and to lay down the face on the ground signified the

highest reverence. Jacob bowed himself *seven times* to the ground, when he met Esau; Gen. xxxiii. When the Prophet sent his servant in great haste, to raise the dead child, he forbade him to salute any one, or answer any salutation, because of the time it would occupy, 2 Kings iv. 29. And our Saviour exonerated the 70 disciples from such unmeaning waste of time, Luke x. 4. This was the more necessary, as *presents* commonly form a part of oriental salutation, Gen. xliii. 11. 1 Sam. x. Mal. i. 8. When Saul was recommended to seek Samuel's aid, he thought it utterly improper to speak to him, because he had no bread to offer, and went, when he found they had a quarter shekel, that is twelve and a half cents, 1 Sam. ix. 7. So small a present, was evidently not intended for pay. A flower, or an orange is sufficient to satisfy custom.

SAMARIA. 1. The country of the Ephraimites, or ten tribes. In the New Testament, it always signifies the territory between Judea and Galilee. 2. The seat of government of the ten tribes, built by Omri, A. M. 3080, forty-two miles north of Jerusalem. After various sieges, &c. during several ages, it was at last laid in complete

ruins, by Shalmenezer. Alexander the great, established a colony of Macedonians there. About the year 3947, Gabinius, a Roman Governor of Syria, improved it, and subsequently Herod the great restored it to magnificence, and called it *Sebaste*. For several hundred years after Christ, Samaria continued to be an important city.

SAMARITAN, a citizen of Samaria. Shalmanezzer removed many of the ten tribes to Babylon:—he sent in their place Babylonians. These intermarried with the remaining Hebrews, and their descendants were the *Samaritans*. Between these and the pure Jews there was a constant jealousy and hatred. John iv. The name was used by the Jews as a term of the greatest reproach. John viii. 48. The Samaritans, like the Jews, lived in the expectation of Messiah, and many of them embraced him when he appeared. John iv. Acts viii. 1, and ix. 31. They resided chiefly in Damascus, Gaza, at Grand Cairo, Naplouse, and Jaffa, in great poverty and degradation. At present, the Samaritans, though few in number, pretend to great strictness in their observation of the law of Moses, and account the Jews intolerably lax. From the letter of their high priest to Jo-

seph Scaliger, above one hundred and eighty years ago, and which was in the library of the French king, it appears that they profess to believe in God, and in his servant Moses, and in the holy law, the mount Gerizzim, the house of God, and the day of vengeance and peace. They keep the Sabbath so strictly, that they will not move out of their place, except to their synagogue. They always circumcise their children on the eighth day of their birth. They do not marry their own nieces, nor allow a plurality of wives, as the Jews do. Their high priest still resides at Shechem, or Naplouse.

SAMOON. See **WINDS**.

SAMOS, an Island of the Mediterranean Sea, nine miles south west of the coast of Lydia in Asia Minor. The inhabitants chiefly worshipped *Juno*, who was said to have been born there. It is now inhabited by the Greeks, who are very poor, and who, though nominally Christians, are sunk in ignorance and superstition. Here *Pythagoras* was born, and here *Lycurgus* died.

SAMOTHRACIA, a small island about twenty miles in circumference, laying on the east of Thrace. Its present name is *Samandraki*.

SANCTIFY. 1. To set

apart any person or thing to a religious use. 2. To cleanse a sinner from the pollution of sin, to free him from its dominion, and make him holy by enduing him with a principle of holiness, which is the grace of God. 1 Cor. vi. 11.

SANDALS, soles of leather or wood, tied to the feet with strings. As these afforded the traveller no protection from dust, it was always a necessary act of hospitality to have the feet of a guest washed before he could retire to bed.

SAPPHIRE, a jewel, which in its finest state is second in value only to the diamond. It is of a pure blue colour; and the finest are of a deep azure. The best sapphires come from Pegu in the East Indies; and next are those of Bohemia and Silesia. It was the second stone in the high priest's breast-plate.

SARDIS, a town at the foot of Mount Tmolus, ten hours' ride south of Thyatira. It was the capital of Lydia, celebrated for its opulence and debauchery. Here the famous *Cresus* lived. According to the Lord's threat, the candlestick here has been moved out of its place. No Christian church now exists, and few Christians (in name) reside here. It is now called *Sart*.

SARDINE, or **SARDIUS**, a precious stone of a reddish or bloody colour. The best come from about Babylon. It was the sixth foundation of the New Jerusalem, and the first jewel in the high-priest's breast-plate.

SADONYX. SEE **ONYX**.

SAREPTA. SEE **ZAREPATH**.

SATAN, the prince of hell. The name is Hebrew, and means *enemy*, for the devil is the enemy of God and man. Much of man's wickedness may be ascribed to him. See instances, Gen. iii. Job i. 2 Sam. xii. Kings xxii. Acts v. 5. He is called *the god of this world*, for his power in it. Unconverted persons are said, Acts xxvi. 18, to be under his influence.

SAVE, to preserve from danger, or from eternal death; to deliver from the guilt, or the power of sin, Matt. i. 21. Jesus Christ saves his people from sin, and from destruction; and having merited their salvation by his death, he applies the purchased redemption, by shedding abroad the Holy Ghost into their hearts.

SAVOUR, the smell or taste of any thing. The ancient sacrifices were of a *sweet savour* unto God; he accepted of, and delighted in them, as typical of the obe-

dience and suffering of Christ, Gen. viii. 21. Eph. v. 2.

SCEPTRE, a staff, or wand, signifying royalty. Anciently kings were shepherds, and hence probably this badge took its origin. Ez. xix. 11. Esther vii. 4. The *rod of the wicked*, Psl. cxxv. 3, means their power and influence.

SCHOOL, a place of instruction. Each parent is, by the obvious law of nature, bound to educate his child according to his station. The association of a number of parents to procure a person who shall devote his whole mind and time to this subject, seems not to have been known in the early periods of the world. We read of *schools for the prophets* in the days of Saul. 1 Sam. xix. 18—24. About the time of Christ, eminent doctors delivered stated instructions, which were attended by the studious whether priests or others. Paul was in this manner educated by *Gamaliel*, the most celebrated Rabbi of his time. Acts xxii. 3. Each great teacher had, of course, his peculiar views. Such as fully adopted these, called him *Father* or *Master*, and themselves children. The exhortation, *Call no man on earth Father*, means that we are not to give ourselves up, implicitly to any one great doctri-

nal leader, but examine for ourselves. Matt. xxiii. 9.

SCORPION, a reptile of fatal venom, found in most hot countries, and so malicious as to be constantly striking at every object within reach. In Africa some grow to the size of a very small lobster, which they resemble in shape, as will be seen by the picture. In general, they do not exceed three or four inches in length. The sting is in the tail. It has eight legs, and four eyes,—perhaps more. The south border of Judea, and the desert between that and Egypt was much infested with them. Deut. viii. 15. Numb. xxxiv. 4. Wicked men are called scorpions. Rev. ix. 5. The statements of some authors that the only cure for its bite is to crush the reptile on the wound, that the young ones instantly kill their mother, &c. are absurd. The folly and cruelty of Rehoboam in threatening to rule Israel as with scorpions, is very striking. What father would give his child such a reptile, when it *asked of him an egg?* Luke xi. 12. The complete security of Christ's followers is forcibly seen when he gives them power to *tread on scorpions* unharmed. Luke x.

SCOURGE, a whip, a lash; an instrument of discipline.

or punishment. In the punishment of the scourge, the offender was stripped from his shoulders to his waist, and tied by his arms to a low pillar, that he might lean forward, for the convenience of the executioner. The law directed them not to exceed *forty stripes*; and the Jews, in order to prevent the command being broken, always limited the number of lashes to *thirty and nine*. Deut. xxv. 2, 3. When the scourge had three lashes, as was common, *thirteen* blows made out the *forty stripes save one*. This was done to Paul five times. 2 Cor. xi. 24.

SCRIBE, among the Jews, one who taught and explained the Scriptures. Our Saviour classes the scribes with prophets and wise men. The estimation in which they were held by the people appears in Matt. xvii. 10, Mark xii. 35, &c. The perversion of the Scriptures, and the injury done to true religion by the traditions of these interpreters and preachers of the law, may be gathered from the appropriate answer and severe rebuke, which Christ gave to their obtrusive question, Matt. xv. 2, 3, &c. Our Saviour gave various instances of their irregular and unjust dealings, as Mat. xxiii. 2, 3, 4, &c. He, therefore,

on the mount, warns his audience of the dangers they were exposed to from such teachers. Matt. v. 20. The copies of sacred Scripture were written by the scribes, printing being then unknown. They existed as a separate class of men as early as the days of Deborah. Most of them were of the tribe of Levi.

SCRIP, a bag or purse. According to its size, &c. it was used for food or for money.

SCRIPTURE, that which is written. The Old and New Testaments, which contain the whole will of God necessary to be known for our salvation, are called the scriptures or the writings, *the Bible* or *the book*, by way of eminence, because they far excel all other writings. Though written by divers men at different times, yet they all agree, as if written by one man. *All Scripture is given by inspiration of God*, 2 Tim. iii. *and is profitable for doctrine*, to declare and confirm the truth; *for reproof*, to convince of sin and confute errors; *for correction*, to reform the life; and *for instruction in righteousness*, that is, to teach us to make a further progress in the way to heaven, or to instruct us in the true righteousness re-

vealed by the gospel of Jesus Christ, in which we may appear with comfort before God.

SCYTHIA. No country under this name, and embracing the same territory, now exists. It embraced Tartary, Asiatic Russia, the Crimea, Poland, part of Hungary, Lithuania, Sweden, Norway, and the northern parts of Germany. Col. iii. 11.

SEA, a large collection of waters. The Jews, Arabs, and others, call large lakes *seas*; thus the lake of Genesareth, which is but thirteen miles in length, and five in breadth, is called the *Sea of Tiberias*, or the *Sea of Galilee*. It is formed by the Jordan, and abounds with fish. Mat. iv. 18. John vi. 1. The *Salt Sea*, *Dead Sea*, or *Sea of Sodom*, is the lake *Asphar* or *Asphaltites*, at the south end of Jordan, about 24 miles in length, and six or seven in breadth. It spreads over the place of Sodom, Gomorrah, Admah, and Zeboim; and it is asserted by some, that the ruins of these cities are still seen under the water when it is low. The *Great Sea* is the Mediterranean, which is about three thousand miles in length. It is called the *Hinder Sea*, while the *Dead Sea* is called the *Former Sea*. The *Red Sea* is that

arm of the Indian Ocean which runs along the south west side of Arabia, and the east of Ethiopia and Egypt, to the length of near twelve hundred miles. As the Edomites had long the property and use of it for their shipping, it came to be called the *Sea of Edom*, which the Greeks translated into the *Red Sea*, Edom signifying *red*. Hence originates the mistake, that its water, or its bottom, was reddish.

SEARED, burnt off, or burnt hard, as flesh is with a hot iron. Men have their conscience *seared*, when it is so stupified with the load of unpardoned guilt, and power of inward corruption, that it sticks at nothing, however horrid and abominable, and so is as bad as no conscience at all. 1 Tim. iv. 2.

SECT, a party or number of persons united together under some particular leader, or who profess the same tenets or opinions. Among the Jews, in the time of our Saviour, we find the sects of Pharisees, Sadducees, Essenes, and Herodians.

SELAH, a word of doubtful import. Some supposed it marks the beginning of a new paragraph; others that it indicates an elevation of voice. It is probably no more than a *nota-bene*, calling for particular attention.

SELEUCIA. There were several cities of this name in Asia. One in Mesopotamia, now called *Bagdad*. The Scripture mentions only that of Syria, near the river Orontes, which was built by Seleucus Nicator, the first Syro-Grecian monarch. Here Paul and Barnabas embarked for Cyprus. Acts xiv. 4.

SENSE means 1, that faculty of a living creature whereby it receives the impression of material objects. 2. The impression of an object upon the senses. 3. Meaning or import. 4. Common sense, or those general notions arising in the minds of men, by which they apprehend or understand things after the same manner.

SEPHARVAIM, or **SEPHARVITES**, a tribe of the Samaritans.

SEPULCHRE, a place for receiving the dead. Every vault, tomb or grave, may be termed a sepulchre. The Jews invariably placed them without the cities, as they always should be, on account of the noxious effluvia rising from them. The royal family only was buried in Jerusalem. 2 Chron. xxiv. 16. Natural caves were often used for interment; and in these thieves and lunatics sometimes resided. Hence the grave is called a *pit*. Ps. lxxxviii. 3—12. Our Sa-

viour's sepulchre was *hewn out of a rock*; and the door being sealed, it was impossible he should be stolen without the knowledge of the guards.

SERAPHIM, or **FIERY ONES**, an order of heavenly beings, of the distinct character of which we know nothing.

SERPENT. There are many kinds of serpents. The only remarkable kind mentioned in Scripture is the *flying serpent*. They were called *fiery* from their colour and their venom. Isa. xxx.

6. Several profane authors mention serpents found in the east, with wings, like a bat. See **ADDER** and **COCK-ATRICE**.

SERVANT. The Hebrews had several kinds of servants. 1. The slaves for life, who were strangers bought, or taken in war. Lev. xxv. 44, &c. 2. Hebrew slaves or bond-servants, who could only at the first be bound six years, and then were to be dismissed with presents. Slavery was common before the flood; and some of the patriarchs, as Job, and Abraham, appear to have owned thousands, though they seem to have been treated with great tenderness, and often to have wages and high character. Among the Romans they were often *branded*, for se

curity; but this was forbidden to the Jews.

SERVE, to labour, do work for, or help a person in any employment; to attend or wait upon a person, in order to obey and assist him. To serve God is to obey him, not only by worshipping him, as required, in spirit and in truth, but also by studying to know and do his will, on all occasions, however opposed to our depraved inclinations, or at variance with our temporal interests.

SHEBA, or **SEBA**. There were several of this name; the 1st was the son of *Cush*, who gave the name to a country in Arabia, Genesis x. 7. Psalm lxxii. 10. 2. The grandson of *Cush*, Gen. x. 7. 3. The son of *Joktan*, Gen. x. 28. 4. The grandson of *Abraham*, Gen. xxv. 3. All these seem to have taken up their residence in Arabia, and perhaps most of them in the south part of it. One or more of these *Shebas* gave name to the country, whose queen came to visit *Solomon*, and brought him large presents of gold, spices, and precious stones; but whether this *Sheba* was situated in Arabia the Happy, or in *Abbyssinia*, is doubtful. 5. The son of *Bichri*, a Jew, who headed a revolt in the reign of *David*, 2 Sam. xx. 6. The name of a famous *well*, some-

times called *Sheba*, and sometimes *Beersheba*. Gen. xxvi. 33.

SHEEP, a well known animal, of the greatest utility, and famed for meekness and cleanliness. In oriental countries, the broad tailed species prevails, which part, consisting chiefly of fat, and often weighing 12 or 15 pounds, was commanded to be offered in sacrifice to God, Lev. iii. 9. The wealth of ancient Kings, and other great men, consisted chiefly in flocks and herds; 2 Kings iii. 4; and this is still the case in some eastern countries, especially where the people are few, and pastures luxuriant. Christians are compared to *sheep*, for their innocence and excellence. Christ is God's *lamb*, that is, the great atoning sacrifice, John i. 29.

SHEKEL, a weight among the Hebrews, but its precise heaviness is not agreed on; the probability is, that the common shekel was about a half dollar, and the shekel of the sanctuary double that sum.

SHEW, or **SHOW**, an appearance or pretence; also any public sight. *Shewbread*, in the Hebrew idiom, signifies the bread of faces. Twelve loaves, according to the twelve tribes, were, every Sabbath day,

put upon the golden table, to be exposed for the whole week, when the stale loaves were removed and the new ones supplied. The bread was forbidden to be eaten by any, except the priests; therefore in the extraordinary case of David, nothing but urgent necessity could exempt him from sin, 1 Sam. xxi. Matt. xii. 4. Christ made a *shew* of principalities and powers, Col. ii. 15; when he openly triumphed over them on his cross. To make a *fair shew in the flesh*, is to be hypocritical by carefully observing outward forms, while real piety at heart is not sought.

SHIELD, an instrument of defence, held on the left arm, to ward off blows. In Scripture, God is often called the shield of his people. Princes and great men are called *shields*, because they ought to be the protectors of their people, Psalm xlvii. 9. Faith is likewise called a shield, Eph. vi. 16, because it derives strength from Christ for overcoming the temptations of Satan.

SHIGGAION. A word found in the title of the seventh psalm. It comes from a Hebrew word, which signifies to *stray*, or *wander*; whence some conjecture, that it denotes the song to be various, running from one

kind of tune into another, and expressive of great anguish of heart.

SHILOH. 1. One of the names of Jesus Christ. The great Deliverer; he that frees from the law, sin, and death, Gen. xlix. 10. It denotes the Redeemer, the author of our happiness, and our sole peace-maker with God.

2. **SHILOH**, a famous city of the tribe of Ephraim, about 25 miles north of Jerusalem. Here Joshua fixed the tabernacle of God; and here it continued at least 310 years.

SHIPS. Probably Noah's ark gave the first origin to shipping. The tribes of Zebulon and Dan appear to have early engaged in commerce. Gen. xlix. 13. Judges v. 17. Solomon, and after him Jehoshaphat; set on foot a considerable trade by shipping, 1 Kings x. xx. The Trojans were early powerful at sea; but the Tyrians and Sidonians for many ages were much more so. The Greeks were also in their turns famous by sea. After the Saracens had ruined the Grecian commerce, the Venetians and Genoese became famous in that way. About 280 years ago, the Spaniards and Portuguese became the most commercial people. Then the Dutch took the lead; but at present the English

conduct more business by sea than any other nation.

SHITTIM WOOD, much used in building the Tabernacle, and in making the sacred utensils, &c. But not now known exactly, as to what kind of tree it was. Most probably it was the *Acanthus*, or *Acacia vera*, which grows plentifully in the Arabian desert, in Egypt and around Suez. It is about the size of a mulberry tree, the bark of a greyish black—wood pale yellow, and very hard, the branches thorny—flowers globular. Both the wood and the flowers have a very pleasant smell. From this tree is obtained the Gum Arabic, by making a gash with an axe. Its leaves are almost the only food for camels travelling in the great desert.

SHRINE, a cabinet or case, to hold the effects of saints, and the relics or remains of their bodies; also the tomb or place where pilgrims offer up their prayers and oblations to the saints. Those of Ephesus seem to have been small models of Diana's temple, with her image enclosed, Acts xix. 24.

SHOE, a defence for the foot. Among the Hebrews slaves went barefoot; others generally had their feet and legs covered when they went abroad; and women of

quality wore shoes or gaiters of very costly texture, Song vii. 1. Ezek. xvi. 10; shoes were ordinarily of no great value, and so a *pair of shoes* denotes a very inconsiderable bribe, Amos ii. 6. Soldiers often wore *shoes of iron and brass*; and to this day, many of the eastern people wear iron plates on the heels and the fore-sole of their shoes. The Hebrews' eating of the first passover with their *shoes on, loins girded, and staff in their hand*, imported that they were immediately after to begin their journey, Exod. xii. 11. *Putting off shoes*, imported reverence, and was done in presence of God, or on entering the mansion of a superior, Exod. iii. 5. Josh. v. 5. *Want of shoes*, imported mourning, debasement, and slavery, 2 Sam. xv. 30. Ezek. xxiv. 17. Isa. xx. 2, 4. *The plucking off a shoe and giving it to another*, imported resignation of right to him. Ruth iv. 7. *To bear, or unloose one's shoes*, imports doing for him the meanest offices. Matt. iii. 11. Luke iii. 16. *David cast his shoe over Edom*, when he took possession of the country, and used the people as slaves. Ps. lx. 8, cviii. 9.

SHUNEM, a city of Issachar, about five miles south of Tabor. Josh. xix. 18. In

a great adjacent plain, the Philistines' army encamped, while Saul's lay at Gilboa. 1 Sam. xxviii. 4.

SHUSHAN, or SUSA, on the bank of the river Ulai, in Persia. It is said to have been built by Memnon, before the Trojan war. It was the winter residence of the Persian kings from the time of Cyrus, being sheltered by a high ridge of mountains from the north east wind: but in the summer it was so intensely hot as to be scarcely habitable. Here Daniel had his vision of the ram and he-goat. Dan. viii.

SIBMAH, SHEBMAH, or SHEBAM, a city about half a mile from Heshbon. The very best vines grew about it. Isa. xvi. 8. It was originally the property of the Moabites, and fell within the lot of Reuben. Numb. xxxii. 38. Josh. xiii. 19.

SIDON, a great trading city, and the capital of the Phœnicians. It was built soon after the flood, by Sidon, the eldest son of Canaan. Tyre, twenty-five miles south of it, was built by a colony from this city. Both Tyre and Sidon belonged to the tribe of Asher; but it never expelled the people. Indeed, at one time the Sidonians overcame all Israel. Judges x. 1. And in the days of Ahaz they drove quite a com-

merce in exporting the Jews for slaves. Joel iii. 4. The gospel was at the first proclaimed here, and flourishing churches continued for many ages. Some Christians are yet found there. It now contains sixteen thousand inhabitants, and is called *Saïde*. See TYRE.

SILOAM, a fountain rising on the base of Mount Zion. Its waters were received in two large pools; and what overflowed from the *lower* one passed into the brook Kidron. The upper pool was sometimes called *King's pool*, probably because his gardens were watered from it. Near this stood the *tower* of which Christ speaks, Luke xiii. 4.

SILVER is not mentioned as having been in use before the flood, nor till the time of Abraham; it was not coined till long after. Its ore generally contains other metals, such as lead, tin, &c. and must be often purged to render it fine. Psl. xii. 7. The fine silver of the ancients was found in the mines of Tarshish. Jer. x. 9. Great quantities of it were used in the building of the temple by Solomon. 1 Chr. xxix. 4. It is put for all temporal wealth. Hos. ix. 6. A *silverling*, or *piece of silver*, is the same as a *shekel*.

SIMEON. 1. The sec-

ond son of Jacob, born in the year 2247. 2. An aged saint who embraced the infant Jesus. It is thought by some learned historians he was the great Rabbi, with whom *Gamaliel*, Paul's teacher, studied.

SIMON. There were several of this name. 1. The Cyrenian, and father of Alexander and Rufus, who is thought by some to be the same as the Niger, teacher at Antioch. Acts xiii. 1. It is not known whether he was a Jew or a Gentile. The Jews compelled him to assist in bearing the cross. Matt. xxvii. 32. It is said that he was afterwards the minister of Bostra, or *Bezer*, and died a martyr for the faith.

2. **SIMON ZELOTES**, or the Canaanite, one of Christ's apostles. He was called *Zelotes*, because he had been one of those Galileans, or zealous Jews, who refused to pay tribute to the Romans. Some suppose that he preached the gospel in Egypt, Cyrenajca, Lybia, and Mauritania, if not also in Britain. Others affirm him to have been murdered at Lunir, in Persia, along with Jude.

3. **SIMON**, the brother or cousin of our Saviour; and the son of Cleophas.

4. **SIMON** the Pharisee, who invited our Saviour to an entertainment; and

though he omitted the customary civility of giving him water for his feet, took offence at his allowing Mary Magdalene to anoint them. Jesus, by the parable of the two debtors, convinced him of his mistake. Luke vii. 36—50.

5. **SIMON MAGUS**, from whom *Simony* had its name. Simony means making merchandise of ecclesiastical livings, &c.

SIMPLE, harmless, free from deceit. To be *simple concerning evil*, is to have little knowledge of the art of committing it. Rom. xvi. 19. The *simplicity that is in Christ*, is either the plain self-consistent truths of the gospel, or an unfeigned faith in these truths. 2 Cor. xi. 3.

SIN. 1. The name of a wilderness bordering on the Red Sea. Exodus xvi. 2. Offence against the law of God, either by doing what it forbids, or neglecting what it enjoins. Desiring forbidden things, or disliking duties, is also sin. It is the cause of all misery in this world, and of everlasting pain to the finally impenitent. Sins are called *trespasses*, because they violate law, and break in on prohibited things. When it is said, he that *committeth sin is of the devil*, and is the *servant of*

sin, it means such is the character of those who willfully sin and reject God's law. When it is said, the children of God do not, and cannot sin, John viii. 32, 1 John iii. 6, 9, v. 18, it means that such do not and cannot *willingly sin*. When such sin, it is through the power of temptation, and gives them great grief. Thou shalt visit thine habitation, and not *sin*, means we must not live in a wicked manner. *Original sin* is that whereby our whole nature is defiled, and rendered contrary to the nature and law of God, Ps. li. 5; and hence the inward part is said to be *very wickedness*;—the heart is enmity against God. Psalm v. 9. This is the sin that dwells in us, Rom. vii. 17, 20, and works in us all manner of concupiscence. Rom. vii. 8; wars in us, Rom. vii. 23; reigns in and over us. Rom. vi. 11, 12. *Blasphemy against the Holy Ghost*, as it rejects and tramples on all his evidence and convictions, is called *the sin unto death*, because being never pardoned, it inevitably ruins men. 1 John v. 16. What we render *sin-offering*, is often the same in the Hebrew as what we render *sin*. Lev. iv. 3, 25, 29. And the priests are said to *eat sin*; i. e. with pleasure feast on sin-offer-

ings. Hosea iv. 8. Christ is said to be *made sin*, that we might be made the righteousness of God in him; i. e. he had our sins charged to his account, and made a sin-offering. 2 Cor. v. 21. Psl. xi. 12. 1 Pet. ii. 24. Isa. liii. 6.

SINAI. The mount on which Jehovah appeared to Moses, and gave the Jewish law. The Hebrews came to this place in the third month of their pilgrimage. The law was given, it is thought, just fifty days after their exodus from Egypt, and hence, the *Pentecost* was observed on the 50th day after the passover. This mount stands in Arabia Petrea, and is called, by the Arabs, *Jibbil Mousa*, or the mountain of Moses, and sometimes *El Tor* or the *Mount*. It has two summits, *Horeb* and *Sinai*, which last is much the highest, and is called the *Mount of God*. The ascent is very steep, and is by steps, which the Empress Helena, the mother of Constantine the Great, caused to be cut out in the marble rock. These are now so much worn and decayed, as to make the ascent tedious and difficult. At the top of Sinai, there is an uneven and rugged place, sufficient to hold sixty persons. Here stands a chapel, and near to

it, is a fountain of fresh water. The monks that dwell here, have, with ashes and sweepings, made a kind of soil for a garden. At the bottom in a narrow valley, is the Convent of St. Catharine, enclosed by high walls without a door. This was to preserve them from Arab robbers. Whoever wishes to enter, is drawn up in a basket. Here God spoke to Elijah, 1 Kings xix. 8. Mount Sinai, says Mons. Niebuhr, has numerous beautiful springs, but they are not so copious as to unite and form streams that last the whole year. Various modern travellers have ascended to the summit of this Mount, but the Arabs practise upon them great imposition.

SINCERITY, pureness of mind, without double dealing. The word is derived from *sine* without, and *cera*, wax, or *pure honey*. When the Apostle, 2 Cor. v. 8, wished to incite us to purity and candour, he alludes very beautifully, by the use of this word, to the pureness of honey dripping from the comb.

SISERA, general of the Canaanites, under Jabin II. Jael invited him into her house, and being instigated of God to destroy this murderous idolater, and devoted Canaanite, drove a nail through his temples.

SLING, one of the earliest weapon invented by man. By long practice, wonderful skill is attained in the use of it, as was the case of the Benjamites, who, *with either hand, could sling stones at a hair, and not miss*. Judges xx. 16.

SMYRNA, a city of Ionia, built by the Amazons, about 40 miles north of Ephesus. It was famous as early as the time of *Homer*, whose birth-place it was. About A. M. 3400 the Lydians destroyed it; but Antigonus, one of Alexander's successors, rebuilt it, 300 years after. About the time of our Saviour, it was one of the most wealthy and populous cities in Asia. A Christian church was planted here very early; which maintained the Christian faith with such exactness, that in the divine epistle sent them by John, there is no reproof, but praise and direction, Rev. ii. 8, 9, 10. Christianity yet continues in this place. At present it is one of the most flourishing places in the Levant, and is resorted to by the traders in Asia, Africa, Europe and America. It contains 28,000 souls, of which above 10,000 are Christians of the Greek church; the rest are Turks and Jews.

SNOW falls occasionally in Palestine, and always in

flakes as large as a chestnut. Hence the expression, *He giveth snow like wool*, Ps. xlvii. 17. It was brought from the mountains, and sold in the hot season, to cool wine, &c. as ice is in our cities. Its water was considered very cleansing, Job ix. 30.

SOCKET, a kind of mortice in which the pillars of the tabernacle were fixed. A vast number of sockets were made, of which 100 were of silver, a talent to each, Exod. xxxviii. 27. Exod. xxvi. 37. xxxvii.; the weight of these sockets tended to make the pillars stand firm.

SODOM, Gomorrah, Admah, Zeboim, and Zoar, were five cities of the Canaanites. In the days of Abraham they had each a king. The Dead Sea now covers the site of these cities, or at least a part of it, Jude vii. The Scripture account of the overthrow of these cities is corroborated by profane historians, viz. Strabo, Diodorus Siculus, Tacitus, Solinus, &c.

SOLOMON'S history is so full of interest, and so amply given in Scripture, that we need not insert the incidents of his life. He was the author of several books, beside those in the Bible, viz. 3000 proverbs, 1005 songs, beside works on botany,

natural history, and commerce.

SORROW, inward pain, arising from guilt or affliction. It is said *the sorrow of this world worketh death*--that is, mere distress without regard to God and looking to him for help, breaks the heart, and brings us to the grave. *Godly sorrow*, is grief tempered with reliance on God. *The sorrows of hell*, Ps. xviii. are troubles of great magnitude.

SOUL, is that spiritual, rational, and immortal part or substance in man, which distinguishes him from the brute creation, and bears some resemblance to its Divine Maker; which possesses consciousness of its own existence, and actuates, directs, or disposes in all the relations of life. The Scripture ascribes to beasts a soul, which may be a second acceptance of the word, as having the same import with breath or respiration, which is the general principle of animal life. But the Scripture allows to man alone, an *immortal* soul, possessing the knowledge of God, wisdom, immortality, the hope of future happiness and of eternal life; and man alone it threatens with the punishment of another life, and the pains of hell. Soul is taken for a human creature, or the whole person, both

soul and body. Gen. xxii. 5. Acts ii. 41. When the *soul* and *spirit* are spoken of together, spirit means probably the *temper*.

SPARROW, a very small, well known bird. It is gregarious and remarkably lively; and when lamed, or deserted by its mate, seems quite disconsolate. David compares himself to a deserted sparrow. Ps. lxxxiv. 3. They were so cheap at Jerusalem, that *five were sold for twofarthings*. Luke xii. 6. The care of Divine Providence is therefore most strikingly depicted when his minute attention to them is declared. Matt. x. 29. Ps. civ. 24--31.

SPECTACLE, a public show. The Romans were remarkably fond of shows and games; and the theatres for this purpose were sometimes very costly—generally round like our circuses, and without a roof. One of the common exhibitions was to put criminals in the arena, and let loose wild beasts upon them. Hence the apostle's allusion, Heb. x. 32, 33. Perhaps when he says he *fought with wild beasts at Ephesus*, he means literally that he was thus exposed. 1 Col. xv. 32. Those who were not condemned to certain death, were allowed weapons of defence. When the company, which was always

vast, had enjoyed the horrid sight of these contests, in which the criminal was generally victor, then were brought those capitally condemned, who were allowed no weapons, nor even raiment; and were of course soon destroyed. To the latter class Paul seems to compare ministers, when he says they are *set forth last, as it were appointed unto death; being made a spectacle to the world, to angels, and to men*. 1 Cor. iv. 9.

SPIDER, a venomous, cruel, crafty insect, mentioned but thrice in the Bible, and each time in allusion to wicked men. *Their trust shall be as a spider's web*. Job vii. 13. *Their webs shall not become garments, neither shall they cover themselves with their works*. Isa. lix. 5. They insinuate themselves into places of honor, and are in *kings' palaces*. Prov. xxx. 28. The story of the *tarantula's* bite being only curable by music, is a ridiculous fable.

SPIKENARD, a very fragrant species of grass, which when trodden upon fills the air with sweetness. The ear is about the size of one's finger, and is of a strong smell, and bitterish taste. The medicinal properties reside principally in the root. The ointment made

of it is very precious. Mark xiv. 3. The best spikenard comes from the east. When cultivated in gardens, it attains the height of five or six feet.

SPIRIT, the Holy Ghost, the third person in the ever adorable Trinity; equal in power and glory with the Father and the Son; he who inspired the ancient prophets to foretell future events, and now quickens, illuminates, sanctifies, and comforts the people of God. Mat. iii. 16. 1 John v. 2. 2 Pet. i. 21. John iii. 5. Heb. x. 32. 1 Pet. i. 2, and John xiv. 26. Spirit expresses also, the immaterial and immortal part of man. Acts vii. 59. See **SOUL**.

SPIRITUAL, means that which belongs to spirits. The church is a *spiritual* house; her members are renewed in spirit. Jesus is her foundation; and his Spirit, and grace, connect them with him, and with one another. 1 Pet. ii. 5. Prophets and other church officers are *spiritual* men, because their office lies in spiritual exercises. Hos. ix. 7. Christians are *spiritual*, because the spirit of God dwelleth in them, and they seek spiritual objects. Gal. v. 1. 1 Cor. iii. 1. God's law is *spiritual*; it is a transcript of the divine nature; it is given by the Ho-

ly Ghost, and extends its authority to duties of a spiritual nature. Rom. vii. 14.

STAR— a bright heavenly body, seen in the night. Some are fixed, that is, retain the same relative distance from the stars which surround them; whereby they are distinguished from planets which revolve round the sun as the earth does. The naked eye can perceive only about 1000. The telescope discovers about 3000. The ancient Heathens worshipped the Sun, Moon, Mercury, Mars, Jupiter, Venus, and Saturn, for *planets*, i. e. wandering luminaries; and as our fathers worshipped these, they dedicated the several days of the week to them, as the names they still bear do show. But according to the new astronomy, the solar system consists of *eleven* primary planets, Mercury, Venus, the Earth, Mars, Vesta, Juno, Ceres, Pallas, Jupiter, Saturn and Herschel; *eighteen* secondary planets, of which the Earth has one, viz. the Moon; Jupiter has four, Saturn seven, and Herschel six. All these planets move round the sun, as well as round their own axes; and the satellites move round the planets. They all appear luminous by the reflection of the rays of the sun. The distance of the

fixed stars from the sun, renders it impossible for them to be illuminated by the reflection of his rays. It is thought they are equal to our sun in magnitude, and only appear small by reason of their distance. Nay, as new stars have become visible in later times, perhaps there are fixed stars whose light, since the creation, has but now reached our earth, though it travels thirteen millions of miles in a minute. Oh, how immense must He be, whom the heavens, and heaven of heavens cannot contain!—God numbers the stars and knows them as by their name: but we have few of their names in Scripture, as Chiun, Mazzaroth, Arcturus, Orion, Pleiades. The *star* which conducted the wise men to the infant Jesus, was merely a meteor, which moved in the middle region of the air, somewhat in the manner of the cloudy pillar before the Hebrews in the wilderness, Matt. ii. Jesus Christ is called the *Morning Star*, as he introduced the light of the gospel-day, and brought a fuller manifestation of the truths of God than the prophets, whose predictions are now accomplished. By stars are sometimes meant, the princes and nobles of a kingdom, Dan. viii. 10; and sometimes pastors or minis-

ters of the Gospel, who ought to shine like stars in their lives and doctrine, Rev. i. 20. The angels are called stars, Job xxxviii. 7, who joined in extolling God for his work of creation. By *Day Star*, 2 Pet. i. 19, is meant a full knowledge of Christ, dispelling our ignorance and unbelief, and making us wise unto salvation. In Scripture, an extraordinary multiplication is often expressed under the similitude of the stars of the heaven.

STEWARDS, one who manages the affairs of another, and is accountable to him for the proper discharge of the duties of his office. The ministers of Jesus Christ are *stewards of the mysteries of God*, being intrusted with the management of God's people and the distribution of spiritual food, 1 Cor. iv. 1. 1 Pet. iv. 10. Indeed, *all mankind*, are to be considered as stewards under God, and they must give an account unto him of all the talents with which they have been intrusted. It is necessary, therefore, that we should attend seriously to our important charge, and stand prepared for our Lord's appearance, Matt. xxv. Titus i. 7.

STOICKS. A sect of heathen philosophers, founded by *Zeno* of Cyprus. From

his teaching in the *Stoa*, or porch at Athens, his followers were called Stoicks. They regarded pain, poverty, bereavement, &c. as only *imaginary* evils, and the gratifications of life, as only imaginary pleasures, and therefore preserved a cool indifference under all circumstances. Paul argued with them when in Athens, Acts xvii. Some of Zeno's opinions owe their degree of truth to his knowledge of the Old Testament, and some he gathered from the writings of Socrates and Plato. One of his favourite sayings was, that "men, having two ears, should hear much, and one mouth, should speak little."

STONING; the punishment generally appointed in the law of Moses for capital offences. The witnesses threw first, then all present. Deut. vii. 7. John viii. 7.

STORK, a bird celebrated for its amiable disposition. Its size is about that of a goose; but as it obtains its food by wading in the mud and not by swimming, it has legs two feet long, and a neck in proportion. It is a bird of passage, Jer. viii. 7, and frequented the region round *Cana* and *Nazareth*, in great flocks, which the inhabitants did not molest, chiefly because they ate up injurious insects and reptiles.

STUBBLE, the stalks left in a field of grain which has been reaped. Stubble is of little value; of no strength or force; is easily scattered with the wind, and easily burnt, Job xiii. 25. xli. 29. xxi. 18. Joel ii. 5. Wicked men are as *stubble*, easily burnt in the fire of God's wrath, Psalm lxxxiii. 14. Isa. xl. 24. Mal. iv. 1. False doctrines are as *stubble*, of no worth; of no force to convince or comfort men's consciences, and cannot abide the trial of God's word, 1 Cor. iii. 12.

SUCCOTH means tents. There were two places of this name. 1. In Egypt, where the Hebrews first set up their tents. Exod. xii. 37. 2. A city east of Jordan, and south of the sea of Galilee, where Jacob set up his tents or *succoth*, as he came from Padan-aram. Gen. xxxiii. 17. It seems probable that in the valley near it, Hiram cast the large utensils for the temple. Psl. lx. 6. 1 Kings vii. 46.

SUMMER, the warm season of the year. Gen. viii. 22. In countries north of the equinoctial line, it begins in June, and ends in September. South of the equinoctial, it begins in December, and ends in March. Seasons of prosperity, and of opportunities of salvation,

are called *summer*. Prov. x. 5. Zech. xiv. 8.

SUN, the great source of light and heat. The diameter of the sun is about eight hundred thousand miles. His distance from our earth is ninety-five millions of miles; so that light, which flies at the inconceivable swiftness of *two hundred thousand miles in a second*, requires eight minutes to reach our earth. A cannon ball, shot thence, and moving with unabated swiftness, viz. (according to Durham,) a mile in eight and a half seconds, would take about 30 years to reach our earth! Three miraculous events are related of the sun. *It stood still* at the command of Joshua. Josh. x. 12. *It returned back* in the time of king Hezekiah. 2 Kings xx. 11. *It was involved in darkness*, Matt. xxvii. 45, at the time of our Saviour's crucifixion, though the moon was full, which proves it was not an ordinary eclipse. Multitudes, from the brightness and usefulness of the sun have worshipped him, under the characters of Baal, Chemosh, Moloch, Phœbus, &c. Even with the Jews, the worship of the sun was practised; and Josiah had to take away the horses, and burn the chariots, consecrated in the temple to the sun. Kings

xxiii. 11. After his death, we again find the Jews worshipping the sun. Ezek. viii. 16. From the *rising to the setting of the sun*, imports the whole world over. Ps. cxiii. 3. *Before the sun*, or *in the face of the sun*, imports the most daring, public and open manner. Jer. xviii. 2. Numbers xxv. 4. To continue while the *sun and moon endure*, is to last very long, or forever. Ps. lxxii. 5. 17. Christ is called the *Sun of Righteousness*, as he enlightens, quickens, and comforts his people. *A woman clothed with the sun*, and the moon under her feet, signifies the church, clothed with the righteousness of Christ, and rising superior to worldly things. Rev. xii. 1.

SUPERScription, that which is written on the top or outside of any thing. Mat. xxii. 20. It was the custom of the Romans to write on a tablet or board, the crime for which any man suffered death. This tablet, they carried before the offender to the place of execution, and fastened it over his head, that all might read his transgression, and beware of violating the laws of their country. Hence the superscription written over the head of Jesus Christ, as recorded by all the evangelists. Matthew xxvii. 37.

SUPERSTITION, foolish fears, extravagant fancies, or mistaken devotion in divine worship; or too much ceremony in religion, without due regard being paid to the attainment of inward holiness, accompanied by a correct moral conduct. *Idolatry* is a superstition. Acts xvii. 22. Those are superstitious who are alarmed at the howl of a dog, the spilling of salt, or who fear ghosts, witches, &c.

SURETY, one who becomes bound for another. Sins are called debts, and Jesus Christ is called the *surety*. Heb. vii. 22. Christ fulfilled the law by the holiness of his life, and underwent the penalty when he offered up himself a sacrifice to satisfy divine justice. In consequence of the atonement made by this sacrifice, the Holy Spirit is given to enable man to perform what is required of him in the gospel; namely, to repent, to believe, and obey the Redeemer, and wholly to rely upon his sacrifice for obtaining the favour of God. The Scripture forbids *suretyship*, or engagement for the payment of other people's debt, as it tends to ruin one's own family and estate. Proverbs xxii. 26, xi. 15.

SWALLOW, a small black-

ish bird, which migrates to warmer countries every winter; but returns, often to the very nest occupied before, which it constructs generally under the eaves of houses, in chimnies, &c. It seems some had their nest round the ceilings of the temple, Psalm lxxxiv. 3. In countries not very cold, swallows often venture to remain during winter, and fixing themselves in caves, or clefts of mountains, or secluded buildings, become torpid. But it is not true, that they conceal themselves in marshes or under water.

SWEAR, to make a solemn appeal to Almighty God, desiring his mercy and protection, no otherwise, than as the matter or thing affirmed is true or false; to declare, promise, or give evidence upon oath. We ought never to swear but upon very urgent necessity, and to secure some considerable good. Our Saviour, who came into the world not to destroy the law, but to fulfil it, forbade all profane oaths, Matthew v. 34. But he is not thought by learned men to have forbidden solemn swearing in a court of justice. On the contrary his answering when adjured by the High Priest, is generally considered in the light of an oath.

SYCAMINE, or SYCA-

MORE, a tree which partakes of the properties both of the fig and mulberry. The Egyptians seem to be more fond of its fruits than any other people. It is said to produce seven crops a year. We find from 1 Chron. xxvii. 28, that the Jews prized it. It attains a great size, three men sometimes not being able to grasp one. It is always green. The fruit is about the size of a fig, and is often called by that name.

SYNAGOGUE, an assembly among the Jews for religious worship. The place where they met, to pray, to read, and to hear the reading of the Holy Scriptures, and other instructions; and where by sermons and exhortations delivered to them, by prophets formerly, and afterwards by the doctors or teachers, the people were kept in the knowledge of God and his laws. They began to be used about the time of *Ezra*, and were very useful in keeping up a knowledge of God among the people; but at the time of our Saviour, they had added so many corrupt traditions, that they made the law of *none effect*, Matt. xv. 6. There was a council or assembly of grave and wise persons, well versed in the law, who had the care of all things belonging to the service of the syna-

gogue, and the management of certain judicial affairs; over whom was set a president, called the *ruler of the synagogue*, Luke viii. 41. As there was but one temple, and to this a resort was to be had but thrice a year, and then by the males only, such a mode of keeping the Sabbath became indispensable. Soon after the captivity, the Jews had a great number of synagogues, which increased, till there were about 480 of them in Jerusalem. Every trading fraternity had their synagogues, and companies of strangers, as Alexandrians, Cyrenians, and others, had theirs for public prayer, and for reading of the Scriptures. Our Saviour and his Apostles found the synagogues very convenient places for proclaiming the good news from heaven. There are now in the United States, *five* synagogues, viz. in Newport, New York, Philadelphia, Richmond, and Charleston. The congregations in each are small.

SYRACUSE, a famous city, called also *Saragossa*, on the south east of Sicily, 22 miles in circumference. It was once the largest and richest city of the Greeks. It was founded A. M. 3269, and for about two hundred and fifty years it made little figure in the world. But in

the next two hundred and eighty, it became eminent in war, in commerce, and in wealth. Here the famed mathematician, *Archimedes*, with astonishing inventions, defended the place from the Romans; but it was taken, and he was slain, about two hundred years before Christ. The Saracens seized it A. D. 675; but in 1090 it was taken from them by Roger, duke of Apulia. Here Paul tarried three days, as he went prisoner to Rome. Here Christianity was early planted, and still, at least in name, continues. The city has wholly lost its ancient splendour. Acts xxviii. 12.

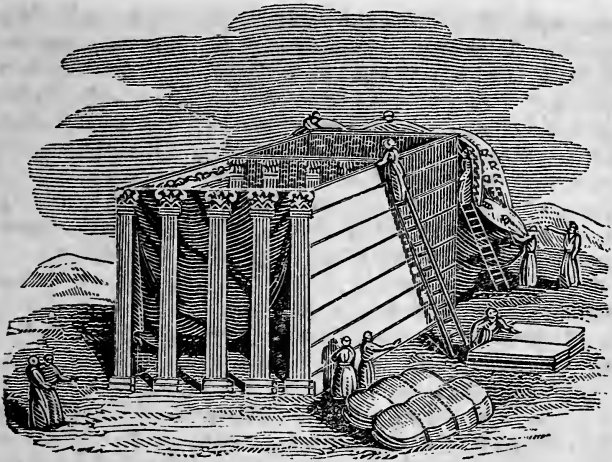
SYRIA, or ARAM. The Syrians descended from A-

ram, and possessed Mesopotamia, Chaldea, and part of Armenia. But Syria Proper had the Mediterranean Sea on the west, Cecilia on the north, and Canaan, and part of Arabia the Desert, on the south. Its excellent soil and noble rivers, Euphrates, Orontes, Cassimire, Adonis, Barrady, &c. rendered it a most delightful country. Its chief city is *Antioch*, upon the Orontes.

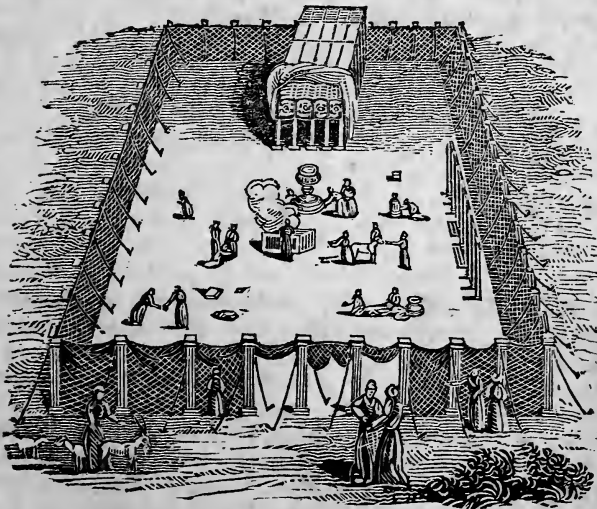
SYRO-PHŒNICIA was either that part of Phœnicia bordering on Syria, or perhaps the whole of Phœnicia, which by conquest had been united to Syria. The people were originally Canaanites. Mark vii. 26. Matthew xv. 22—28.

T.

TABERNACLE. 1. A building of the temple, was tent, or slight temporary building made to be carried about from place to place as occasion required. 2. That particular tent in which the Israelites performed their religious exercises, during their long journey in the wilderness. Here, till the building of the temple, was kept the ark of the covenant, which was a symbol of God's gracious presence with the Jewish church, Exod. xxvi. 1. Heb. ix. 2, 3. A tolerable idea of the tabernacle may be obtained from the *picture*. The court was 150 feet long and 75 broad. The curtains



THE JEWISH TABERNACLE.



THE COURT OF THE TABERNACLE. P. 146.

[The text in this section is extremely faint and illegible. It appears to be a list or a series of entries, possibly a table of contents or a list of names and dates, but the specific details cannot be discerned.]

round it were 8 feet high, sustained by 56 pillars. Within this area was the tabernacle, the altar of burnt-offering, and the brazen laver. The sacred tent or tabernacle, was, towards the west end, 45 feet long and 15 broad. A curtain divided it into two apartments, the eastern one, called the *Most Holy Place*, being 15 feet square. Within the *Holy Place*, were the altar of incense, the candlestick, and the table of shewbread. Within the *Holy of Holies*, was the ark of the covenant, with its mercy-seat, and overshadowing cherubims. Within the ark were the two tables of stone, written by the finger of God, a copy of the five books of Moses, called the *law*, a golden pot of manna, which remained for ages in a state of perfect preservation, and Aaron's rod that budded. These seem to have been at one time kept *before* the ark, 1 Kings viii. 9, and at another, laid *within* it, Heb. ix. 4. During the captivity, all these relics seem to have been lost except the stone tables. It was a splendid and costly structure; but having been removed often, it became entirely worn out by the time Solomon's temple was ready. The ark of the covenant, &c. were then all removed to that edifice, and the curtains

discarded. *The feast of tabernacles* was celebrated after harvest, in remembrance of their having dwelt in tents, in their passage through the wilderness. They returned thanks to God for the fruits of the earth, and were put in mind, that they were only pilgrims and travellers in this world, Lev. xxiii. 34. The tabernacle was a type of Christ's human nature, wherein God dwells personally, Heb. viii. 2.—ix. 11. The natural body is the tabernacle of the soul, 2 Cor. v. 1. 2 Pet. i. 13. *The dwellers in tents*, Psalm lxxxiii. 6; and the *tents of Judah*, are such Jews as dwell in unfortified cities, Zech. xii. 7. *The church's tent was enlarged, and her curtains stretched out, her cords lengthened, and her stakes strengthened*, when the Gentiles were converted to Christ, and her gospel-state established, Isa. liv. 2. *God's tabernacle is with men on earth*, when they enjoy his eminent fellowship and favour, Rev. xxi. 3. The church and her true members are like *the tents of Kedar*; their outward appearance is mean and despicable, and their condition in this world very unsettled, Song i.

TABLE. The Jewish table, most in use, was proba-

bly that now common in the east, viz. a circular piece of leather spread on the floor, on which the food is laid, while those who partake, sit round with their legs crossed, Gen. xliii. 33. Among those in high life, each guest had his separate table and mess.

When the Jews returned from captivity, they brought with them the more refined Persian method of eating, which was to have a table like ours, only shaped like a horse shoe, or three sides of a square. Against these were placed not chairs but couches, with their end to the table. The body reclined on these, propped by the left arm. The open space in the centre enabled the servants to perform their duty. Such a posture enabled Mary to come *behind* Christ to wash and anoint his feet.

TABOR. 1. A conical mountain in Galilee. Josh. xix. 12, 22. It is about two miles high, and on the top is a beautiful plain about a mile in circumference, and enclosed with trees, except towards the south. From the top is one of the most delightful prospects in the world. On this mount, Barak assembled his army, and, at the foot of it, defeated the host of Jabin. Judg. iv. 6, 8. It is thought by some that here our Saviour was

transfigured. 2. *Tabor* was also the name of a city given by the Zebulonites to the Levites of Merari's family, 1 Chron. vi. 73; and of a place near Bethel. 1 Sam. x. 3.

TABRET. See **TIMBREL.**

TADMOR, a noble city in the north of Canaan. Its vicinity was exceedingly fertile, though at a little greater distance all was a sandy desert. He lived the famous *Longinus*. It is now called *Palmyra*, and is famous only for its ruins. About thirty poor families constitute its whole population.

TALENT, a Jewish coin or weight. *Money* of specific current value was not known in early times; but gold and silver were *weighed* out when purchases were made. Gen. xxiii. 16, and xxxvii. 28, Jer. xxxii. 10. The Jews did not begin to *coin* money till about 150 years before Christ. It is not quite clear what was the exact value of the talent. That of silver was probably somewhere near two thousand dollars, and that of gold about thirty thousand. Whatever gifts or opportunities God gives to men for their usefulness are called *talents*. To some he gives these in greater, and to others in less proportion; but all ought to improve what they receive,

for of all will a strict account be exacted. Matt. xxv. Luke xix. When our Saviour speaks in a parable, of the obligations we owe to God, and those which men owe to each other, he calls the first *ten thousand talents*, and the last a *hundred pence*, Matt. xviii. 24—28, strikingly teaching us how freely we should forgive one another's offences, when we are forgiven so great a debt of sin.

TAPESTRY, cloth wrought into figures in the loom, or with the needle. It was used in the east, as early as the age of *Solomon*. The crusaders seem to have introduced the art of making it into Europe, about 600 years ago. The English and Flemish first distinguished themselves in making it. It is used to cover beds, and to ornament rooms, but is now happily become unfashionable, as its beauty is not equal to the time and pains it requires. Its figures are frequently formed with threads of gold. Prov. vii. 16.

TARES, a weed injurious to grain, both by occupying space and by the seed being unwholesome. In this country the wheat fan gets out the tare seed; but the ancient fan could not. [See **FAN**.] On this account they pulled up the tares, or separated them before threshing, when the best flour was to be made. Mr.

Fisk, the missionary, found on the plains round Ephesus, some Greek men and women employed in the field of grain, pulling up tares. Matt. xiii. 28. Sometimes a *sieve* is used. Thus Satan desired to sift Peter as wheat.

TARSHISH or **TARSUS**. There appear to have been several places called by this name.

1. **TARSUS** in Cilicia which was the capital of that country, and stood on the river *Cydnus*, about six miles from the sea, built, Strabo says, by Sardanapalus, the king of Assyria. It is said to have once excelled even Athens and Alexandria in learning; those cities, and even Rome itself, being indebted to it for its best professors. Julius Cesar, and afterward Octavius, delighted to honour it, granted its citizens the same privileges as those of Rome; and hence Paul was here *free born*. To evince their gratitude, the inhabitants called their city *Juliopolis*, or the city of Julius. This city at present is of no importance: but Christianity, planted here by Paul, has never since been wholly extinct. Its present name is *Trassa*. 2. The name seems to be applied to Spain. Ps. lxxvii. 10. 3. A place on the east of Africa, not far from **OPHIR**. 1 Kings x. 22. 4. *Carthage*. Isaiah xxiii. 6.

TEKOA, a city of Judah, twelve miles south of Jerusalem. Around it was an extensive wilderness, or pasture land and forest. *Amos*, the sacred writer, kept a herd here before his call to the ministry. *Amos* i. 1.

TEMPERANCE, that rational and regular command over our passions, affections, and inclinations, whereby we restrain or keep ourselves from eating, drinking, or desiring any thing to excess. It is opposed to every excess, whereby the mental faculties are beclouded, or the moral habits rendered unchaste. Intemperance in the use of ardent spirits had become most awfully prevalent in this country, and threatened entire ruin, till of late vast numbers of good men, alarmed at the approaching crisis, rose to check the spreading evil. Associations were formed—newspapers established—agents employed—tracts circulated—addresses delivered, &c. and by the blessing of God, the growth of the evil is not only checked, but a good measure of reform produced. It is the purpose of those who began to sound the alarm, not to cease till such liquors are only used as a *medicine*, according to the Scriptures, *Prov.* xxxi. 6.

TEMPLE. The house built at Jerusalem for the wor-

ship of God. The preparations for this temple were immense. David and his princes contributed 108,000 talents of gold, 1,017,000 talents of silver, which together, amounted to 46,000 ton weight of gold and silver, or the value of more than four thousands million of dollars! About 184,600 men, were employed seven years in building it. It was erected on mount Moriah. And was dedicated with a solemn prayer by Solomon, by seven days of sacred feasting, and by a peace-offering of 20,000 oxen and 120,000 sheep, to consume which the holy fire anew came down from heaven. It remained in its glory but about 34 years, when Shishak carried off its treasures, *1 Kings* xiv. 25. Jehoiada and Joash repaired it about A. M. 3150. Soon after, Joash gave its treasures to Hazael king of Syria, *2 Kings* xii. *2 Chron.* xxiv. Ahaz stripped it so completely to hire the assistance of Assyria that it was for a long time entirely shut up. *2 Chron.* xxviii. *2 Kings* xvi. Hezekiah repaired it, and made such vessels for it as it wanted; but in the 14th year of his reign, he was obliged to rob it of much of its wealth, to give to Sennacherib, *2 Chron.* xxix. *2 Kings* xviii. Manasseh, idolatrously reared altars to the host

of heaven in the sacred courts, but afterwards restored the true worship of God. Josiah his grandson further purged the temple, and replaced the ark of God therein, 2 Kings xxi. xxii. 2 Chron. xxxiii. xxxv. About A. M. 3398, Nebuchadnezzar carried the sacred vessels to Babylon, and at last, in 3416, entirely demolished the temple, Ezek. vii. 20—22. xxiv. 21. Jer. lii. 13. About A. M. 3469, Cyrus ordered it to be rebuilt, which was done under the direction of Zerubbabel. It wanted, as the Jews say, five things, which were the chief glory of the former, viz. the ark and its furniture, the Shechinah or cloud of the divine presence, the holy fire, the Urim and Thummim, and the spirit of prophecy, Ezra i. iii. vi. About A. M. 3837, Antiochus profaned it, stopped the daily sacrifice, and erected the image of Jupiter on the altar of burnt offering; but, about three years after, Judas Maccabeus purified and repaired it, and restored the true worship of God. Herod the Great, about A. M. 3987, began to build it anew. In nine years he finished the principal parts of it; but 46 years after, when our Saviour had begun his public ministry, it was not quite finished; nay, till the beginning of their ruinous wars,

they still added to its buildings. It was burnt and entirely destroyed by the Roman army under Titus, for an account of which, see *Josephus*.

TEMPTATION. 1. The act of enticing to a crime. 2. The state of being tried. 3. Any thing offered to the mind as a motive to ill. It signifies those means which are made use of by the Devil, to ensnare mankind, and draw them from their duty, Matt. vi. 16. xxvi. 41. Luke xi. 4. God *tempts* men by those afflictions and persecutions for religion, which he permits, in order to exercise and prove the graces of his people, and to confirm them by such trials. They should therefore be borne by Christians without murmuring, that they may become patterns of obedience. Gen. xxii. 1. Jas. i. 2, 12. Luke viii. 13. Men *tempt* God, when they unseasonably and irreverently require proofs of his presence, power, and goodness; when they expose themselves to danger, from which they cannot escape without the miraculous interposition of his providence; and when they sin with great boldness, as if to try whether God would punish them, Exod. xvii. 2. Matt. iv. 7. Mal. iii. 15. Acts v. 9.

TERAH, the son of Na-

hor was born, A. M. 1878; and at the 130th year of his life, had Abram born to him. He and his family were idolators; but it would seem that the call of Abraham was blessed to his conversion. It is certain that Terah emigrated with Abraham to Haran, and died there, Gen. xi. 24—32. Josh. xxiv. 2, 14.

TERAPHIM, images of household gods. Some think they were talismans, to preserve the family from evil. Eastern nations have for many ages been addicted to such charms. The Persians call them *telephin*, which is much the same as teraphim. They were sometimes consulted for oracles, Zech. x. 2.

TETRARCH, one who governed the fourth part of a kingdom.

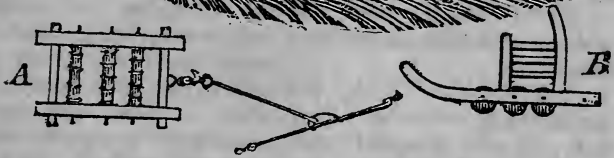
THESSALONICA, the capital of Macedonia. Phil. i. 1. It was anciently called Halis, and Thermæ; but Philip, the father of Alexander the Great, called it *Thessalonica*, to commemorate his victory over the Thessalians. About A. M. 3837, it fell into the hands of the Romans. About A. D. 52, Paul, Silas, and Timothy, planted a church here. The Saracens took it about eight hundred years after Christ; and after various revolutions, it is now under the power of

Turkey. Its present name is *Salonaky*.

THOMAS, or **DIDYMUS**, one of the apostles. Matt. x. 3. He had staid several years at Jerusalem, after the Pentecost, and then went, it is said, to preach among the Parthians, Medes, Hyrcanians, and Bactrians. He suffered martyrdom in Meliapor, in the East Indies, where, three hundred years ago, the Portuguese discovered Christians, who called themselves by his name.

THRESHING-FLOOR.

A very good idea of this important part of a Jewish farm may be got from the picture. It was prepared in the open field, as it is at this day in our southern States, by trampling and rolling a sufficient spot of ground, generally on some gentle eminence, for the sake of the wind. Here the smaller kinds were beaten out with a long staff, or flail; the larger kinds with oxen or horses. These drew a set of rollers, over which was constructed a seat for the driver of the team. Isa. xxviii. 27. To separate the chaff and grain, the fan was used. [See **FAN**.] The grain was cleared of heavier substances, such as lumps of dirt, by means of the *sieve*. To depict the dire ruin of the wicked, it is said, "They shall be as the chaff



AN ANCIENT THRESHING FLOOR.

A. View of the bottom and rollers.

B. View of the side and driver's seat.

[The text in this section is extremely faint and illegible, appearing as a series of horizontal lines.]

that is driven with the whirlwind out of the floor." Hos. xiii. 3. Job xxi. 8.

THRONE, the seat of a monarch. Being always higher than a chair, it needed a *footstool*, where, in token of reverence, applicants bowed themselves. Solomon's throne was raised six steps, and was of solid gold and ivory. The word is used to denote kingly authority, Gen. xli. 10; and hence *angels* are called thrones. Col. i. 16.

THYATIRA is situated between Sardis and Pergamos, near a branch of the Caicus, in the centre of an extensive plain. At the distance of four or five miles, a belt of mountains surrounds it. It was once famous for its *purple dye*. Acts xvi. 14. There are now about one thousand houses in the place, but poor. The streets are very narrow and dirty. It is now called *Ak Hisar*.

TIBERIAS, a city of Galilee, built by Agrippa, and named in honour of the emperor Tiberius. Hegesippus says it was the same as *Cin-nereth*. In the time of the Jewish wars, this city was the capital of Galilee, and was bravely defended by Josephus the historian: but being taken by Vespasian, the father of Titus, afterwards emperor, it was almost de-

molished. It was, however, a place of considerable note, for many ages after. Here was a Christian church, thirteen synagogues, and a famous Jewish academy. John vi. 1, 23. Here was held the last session of the *Sanhedrim*, and here the *Talmud* was collected.

TIBERIUS. Cesar Augustus having married Livia, Tiberius' mother, adopted him as his heir. In the beginning of his reign, Tiberius behaved with moderation; but afterwards became peevish, cruel and oppressive. About the thirteenth year he made Pilate governor of Judea. In the fifteenth year John Baptist began to preach. Luke iii. 1. Soon after he took from the Jews the power of putting criminals to death. It is said, that hearing of the miracles of our Saviour, he was earnest to have him enrolled among the Roman deities, but was hindered by the senate. He so favoured the Christians, as to threaten death to such as molested them on account of their religion.

TIMBREL, an instrument of music, very like our *Tambourine*, consisting of a brass hoop, over which was stretched a parchment. It was held in the left hand, and struck with the right; and was played on while

dancing on occasions of great joy. Exodus xv. 20. It is also called *Tabret*.

TIME, the measure of duration; the season to do a thing. To *redeem time* is to be doubly diligent in duty on account of former negligence. *The last times* mean gospel times which are under the last dispensations of grace, and near the end of the world. *The fulness of time* means the time when every thing is ripe, and exactly prepared for an event. Gal. iv. 4.

TIMOTHY, or **TIMOTHEUS**, was a native of Lystra. His father was a Greek, but his grandmother Lois, and his mother Eunice, being pious Jewish women, trained him up from a child in the knowledge of the Scriptures. His bodily constitution was very weak, but his gifts and graces were eminent. Acts xvi. 1. 2 Tim. i. 5, 15, iii. 15.

TIN, a white metal, of little elasticity, lighter than almost any other metal, and so ductile as to be capable of being beaten out into leaves as thin as paper. It is procured in Germany, Saxony, England, South America, and the East Indies. It seems to have been known and used very early, being mentioned, Numbers xxxi. 32. Ezek. xxvii. 12. Homer mentions it in the

Iliad. Its ores frequently occur in granite. *Tin ware* as it is called, is really sheet iron ware, washed with tin to prevent rust.

TIRHAKAH, a king of Cush; called in profane history, *Thearchon*. 2 Kings xix. 19.

TIRSHATHA, a title of honor bestowed on Zerubbabel and Nehemiah, thought to be equivalent to *commissioner*. Ezra ii. 63. Neh. x. 1.

TIRZAH, a very beautiful city belonging to the tribe of Ephraim. 1 Kings xiv. 17.

TITHES mean **TENTHS**. We suppose God suggested to the patriarchs his claim to the tenth part of their gain. When Abram returned from his victory over Chedorlamer and his allies, he gave to Melchizedec, the Lord's priest, the tenth of his spoils. Gen. xiv. 20. Jacob dedicated to God, by a vow, the tenth of his gain in Mesopotamia, Gen. xxviii. 22. Nay, multitudes of Greeks, Romans, and other Heathens, devoted the tenth part of their incomes to the service of God. After the first-fruits and their attendant offerings were deducted, the *tenth* of their remaining product of corn, cattle, &c. were assigned to the Levites. Of what remained to the proprietor, *another tithe* was levied,

and in value or kind, sent to the service of the tabernacle and temple, and the ministers thereof, at the solemn feasts. On every third year a *third tithe* was levied, for the use of the Levites, and the fatherless, widows, and strangers. It does not appear that the tithe of herbs was demanded. The Pharisees, however, tithed their mint, anise, cummin, and rue; nor does Jesus condemn them for it, but for neglecting weightier things, as mercy, judgment, and faith, while they were so wonderfully exact in small matters. Deut. xiv. 22—29. Num. xviii. 20.

TITTLE, a minute point; a small circumstance.

TITUS, an eminent minister of the primitive church of whom nothing is known but what we derive from the New Testament.

TONGUE. 1. That member whereby we articulate sounds, and communicate thoughts one to another, James iii. 5. 2. The language that is spoken in any country, Deut. xxviii. 49. There appears to have been but one language, till the confusion of tongues at Babel. The Hebrew tongue contains more internal evidence of being the same that God communicated to Adam, than any other; but it is supposed

to have undergone alterations, in the series of so many ages from Adam down to Moses. The simplicity of its construction, the conciseness and energy of its expressions, and its peculiar fertility; the relation it has to the most ancient oriental languages, which seem to derive their origin from it; the etymology of the names whereby the first of mankind were called, which naturally occurs in this language; the names of animals, which are often significant in the Hebrew tongue, and describe the nature and property of those very animals; the most ancient book, viz. the Bible, being in this language, &c. indicate that it was the original language of the human species.

TOPAZ, a transparent jewel, third in value to the diamond. The finest are brought from the East Indies, generally about the size of a pin's head. Scarcely any exceed the sixth part of an inch in diameter. The best are of a yellow golden colour. The most valuable topaz in the world, is that in the possession of the Great Mogul. It is said to weigh about one hundred and thirty-seven carats.

TOPHET, a drum, or timbrel. **TOPHET** was the name of a place in the valley

of *Hinnom*, called GEHENNA, where the idolatrous Jews burned their children to *Molech*: it was so called from the *beating of drums*, (*toph* being the Hebrew name of a drum,) which were used to drown the cries of the poor innocents during these horrid rites, 2 Kings xxiii. 10. In order to disqualify this valley from being a place of worship, and thus the more thoroughly to have *Molech* discarded, the good king *Josiah* caused it to be a place for offal, dead carcasses and filth of every kind, Jer. xix. It was from that time universally abhorred, and abandoned to loathsomeness. In order to prevent the pestilent influence of a place where dead bodies rotted above ground, perpetual fires were kept burning there. Hence it grew to be an image of *hell*, and ultimately the name *Gehenna*, was definitively applied to the place of future and eternal punishment.

TORTOISE. There are two kinds of tortoises, viz. sea and land ones. It is the *land tortoise* that is mentioned in Scripture. It feeds on flowers and insects, and lives longer than men. By many it is reckoned a fine dish. It has a wonderful power of enduring the want of food. Its general size is from four

to eight inches long; but in the Isle of Madagascar, the Gallipagoes, &c. it attains five or six times that size, covered with a shell mixed of white, yellow, and other colours, of great value in commerce.

TOWER. 1. A high stage erected in cultivated fields, on which a watchman was stationed toward harvest to guard against thieves, Jer. vi. 27. 2. A fortified building to afford protection against enemies, or to annoy them, 2 Kings xvii. 9.

TRADITION, a narrative or ceremony delivered from father to son by word of mouth, without any written memorial. Those traditions, for the observance of which the Scribes and Pharisees so much contended, were condemned by our Saviour, as having no divine warrant. Matt. xv. 2, 3. The fifth commandment was so strangely perverted by these self-righteous teachers, that, according to them, a man might give the surplus of his estate, as a religious gift to God, and deny any support to his parents, who might be destitute of the necessaries of life. Matt. xv. 4, &c. These *traditions* of the Jews became in time amazingly numerous, and had regard to the most trifling actions of life. About A. D. 190 they

were collected by the industrious Rabbi Judah, and *written*. He called his work the MISHNA, or *second law*. About one hundred years after Rabbi Jochanan wrote a commentary on the Mishna, which he called GEMARA, or *Perfection*. The whole was called the TALMUD, or *Instruction*. About the year 500, the Babylonian Rabbins composed another Talmud, written in a clearer style, and not quite so full of absurdities. It makes ten or twelve great folio volumes; but there is an abridgment by Maimonides, in four great volumes. The Roman Catholics are fond of traditions, and hold to many. The word of God, however, is our only guide in faith and practice, and whatever has no warrant there ought not to be considered binding. 2 Thes. iii. 15, Rev. xxii. 18, 19.

TRANCE, that state of a person's mind, wherein supernatural things are revealed to him. When Ezekiel and John had their visions, they were often cast into a *trance*. Ezek. i. &c. Rev. i. 4, &c. And so was Peter, when admonished to go and preach to the Gentiles, Acts x. 10, xi. 5; and Balaam boasts that he, falling into a *trance*, saw the glory of the Lord. Numbers xxiv. 4.

TREES are useful—some for fuel, some for timber, some for medicine, some for dying, some for fruit, &c. The Scripture mentions the shittah, cedar, chestnut, cypress, almug or algum, oak, teil, ash, elm, box, fir, oil, olive, apple, pomegranate, fig, sycamore, mulberry, &c. Every pleasant and fruitful tree grew in the garden of Eden. Rev. xxii. 2, &c. Jesus Christ is called the *tree of life*, because by partaking of his fulness we attain life everlasting. Christians are called *trees of righteousness*, because like Christ, and yield benefits to men. Psalm i. 3. Isaiah i. 3, &c.

TRIBE, a division of people. The tribes of Israel were the descendants of Jacob's sons. As Jacob blessed both Manasseh and Ephraim, who were Joseph's sons, it made *thirteen* tribes, and yet no tribe of *Joseph*. The land of promise, however, was divided only into 12 portions, because the tribe of *Levi*, being ministers in religion, were to be supported by tithes from their brethren. There being *twelve* tribes who each payed them a *tenth* of every thing, their condition was more easy than the other tribes. The Jews inform us that each tribe had its banner as follows:

Jndah,	a Lion couching,	Gen. xlix. 9.
Issachar,	Ass,	Gen. xlix. 14.
Zebulon,	Ship,	" " 13.
Reuben,	Man,	" " 4.
Simeon,	Sword,	" " 5.
Gad,	Lion,	Deut. xxxiii. 22.
Ephraim,	Unicorn,	" " 17.
Manasseh,	Bull,	" " 17.
Benjamin,	Wolf,	Gen. xlix. 27.
Dan,	Serpent,	" " 17.
Ashur,	Sheaf of wheat,	" " 20.
Naphtali,	Hind,	" " 21.

TRIBUTE; money paid by a tax. Our Saviour, Matt. xxii. 17, shows clearly, that religion does not exempt men from their civil duties; and the apostle Paul recommends to faithful Christians the same obedience. Romans xiii. 7. Jewish pride was greatly humbled by their being compelled to pay tribute to Rome, and the Publicans who collected it were odious to them.

TROAS, or **TROY**, a city of Phrygia, near the mouth of the Hellespont, very famous in history, which, after a seige of ten years, was taken by the Greeks. This occurred, according to Sir Isaac Newton, about nine hundred and four years before the birth of Christ, or during the reign of *Jehosaphat*. A new city of the same name was soon built about four miles nearer the sea. Here Paul often preached, lodging with one *Carpus*. Acts xvi. 8, xx. 5—12, 2 Tim. iv. 13. A Christian church long existed here, but is now extinct, and the place is in ruins.

TRUMPET, an instrument of loud music, still in common use. It was originally made of the horn of a ram or ox, and subsequently of metal. The Bugle is a modern improvement of this instrument. On that new moon festival, which commenced the Jewish civil year; that is, the first day of *Tizri*, was held the *Feast of Trumpets*. Leviticus xxiii. Numb. xxix.

TRUTH, the positive matter of fact; contrary to falsehood. Moral truth is the conformity of words and actions to the thoughts of the heart; as when a man speaks what he thinks, and is in reality what he seems to be. It is taken for the true principles of religion, the true doctrine of the gospel; and Jesus Christ, being the Author, is emphatically styled "*the truth*," because he is the substance of all the types. John xiv. 6.

TWILIGHT, the light which continues after the sun has set, and commences before it rises. 1 Samuel xxx. 17, Prov. vii. 9. This is caused by the atmosphere, which being thicker than the space between it and the sun, *bends down*, or *refracts* the rays of light; and even makes the sun itself appear when it is beneath the horizon. In the northern

parts of Scotland, the sun sets but for a short time in the summer, and the twilight will enable a person to read even at midnight. Near the poles, twilight continues for several weeks together, without the sun's rising. It then rises, and shines uninterruptedly the whole summer. Then the twilight of several weeks recurs, and afterward the sun sets to be seen no more till the next summer.

TYPE, a person or thing, prefiguring something relative to Christ or his church. These were numerous, as none of them could fully point out its anti-type; and were a kind of *real* predictions of things to come, as those uttered by the prophets were *verbal*. There were *typical persons*, as Adam, Abel, Noah, Melchizedek, Abraham, Isaac, Jacob, Job, Moses, Aaron, Joshua, David, Solomon, Jonah, Daniel, Zerubbabel, &c. *Typical classes of persons*, as Israelites, the first-born males, kinsman-redeemers, Nazarites, high-priests. *Occasional typical things*, as Noah's ark, Jacob's ladder, the burning bush, the cloudy pillar, the water of Marah, the *manna*, Aaron's budding rod, the brazen serpent, the pool of Bethesda, the deliverance of the Hebrews from Egypt, their pas-

sage through the Red Sea, their travels in the wilderness, their entrance into Canaan, their wars with the heathens, their return from Babylon, &c. The *typical institutions* were circumcision, sanctification of fruit-trees, offering no base things to God, exclusion from the congregation of the Lord, wearing proper apparel, avoiding mixed garments, sowing mingled seed, ploughing with oxen and asses, tenderness to beasts, not muzzling the treading ox, &c. The *typical places* were Canaan, the cities of refuge, Jerusalem, Zion, the tabernacle, and the temple. The *typical utensils* were the ark, the pot of manna, the table of shew bread with its loaves, the golden altar of incense, the golden candlestick, the silver trumpets, the brazen lavers and sea, the brazen altar, &c. The *typical offerings* were the burnt, the sin, the trespass, peace, and meat-offerings, the drink-offerings, the anointing oil, ransom-money, tithes, first-fruits, things voluntarily devoted, the ram caught in the thicket, &c. The *typical seasons* were the time of the daily sacrifices, the Sabbath, the feast of new-moons, the pass-over and feast of unleavened bread, Pentecost, the feast of trumpets, the feast of tab-

ernacles, the year of release, and the jubilee, &c. The *typical purifications* were from the defilement of unholy things, from child-birth, leprosy, and infection by dead bodies, &c. To him that discerns the evangelical signification of these various types, the narratives of the Old Testament are not a dry history, but appear replenished with the most useful instructions concerning our Saviour, and his body the church.

TYRE, a very ancient city, (mentioned by *Homer*,) and for many ages possessing astonishing enterprise and wealth. Isa. xxiii. 8. It was built four furlongs from the shore, on an island. Ezekiel xxvii. 4. Their gods were *Hercules* and *As-tarte*. It was the emporium of commerce and the arts. Their ships found the way even to England, whence among other things, they brought tin from the mines at Cornwall. Its kings sway-

ed a powerful sceptre, and their colonies were scattered over all the Mediterranean. It belonged to the tribe of *Asher*, but was never wholly subdued. It was a part of the conquest of Alexander. About two hundred years after Christ it was destroyed by *Niger*, emperor of Rome. After this it flourished five hundred years, under the Seljukian Turks, was then taken by the crusaders, and finally was destroyed A. D. 1289, by the Sultan of Egypt. A. D. 1516 it was seized by the Ottoman Turks, who are to this day masters of all that country. The predictions of Isaiah and Ezekiel, that this city, for its wickedness should be utterly destroyed, have been most severely fulfilled. There are not even ruins on its site to attract the traveller's attention. The present city of the same name, having 10,000 inhabitants, stands on a different spot. See SIDON.

U.

UNBELIEF, infidelity of heart, or a want of faith; a distrust of any narrative, person or doctrine. Unbelief of God's holy word, is a universal sin in the world; it is the cause of disobedience to his high commands; and over whomsoever it shall finally prevail, that man will

be eternally condemned, Matt. xiii. 58. It is a most horrid crime, as it makes God a liar, blasphemes all his perfections, rejects Jesus and his whole salvation, and is the root of all other sins. Unbelief is either *negative*, in such as have not heard the gospel; in which sense Heathens are called *unbelievers* or *infidels*, 1 Cor. vi. 6. 2 Cor. vi. 14; or *positive*, in those unbelievers, who, though they hear the gospel, and profess to regard it, yet believe not with their hearts, Luke xii. 46. Tit. i. 15. Rev. xxi. 8. Unbelief is either with respect to a *particular* declaration of God: as when Zacharias discredited God's promise of a son to him, Luke i. 20; or *universal*, having respect to the whole declaration of God. It is either *partial*, importing some degrees of distrust, Mark ix. 24; or *total*, where there is no trust at all, 1 Tim. i. 13.

UNCLEAN. Persons or things are unclean, 1. Naturally; as dunghills, or hateful animals, are *unclean*, Rev. xviii. 2. 2. Ceremonially; such persons as touched dead corpses, &c. and a great number of beasts were thus unclean, Numb. xix. Lev. xi.—xvi. 3. In scrupulous opinion; so some meats were reckoned *unclean* by the primitive Chris-

tians, Rom. xiv. 14. 4. Morally, being polluted with sin; so devils are *unclean spirits*, Matt. x. 1.

UNICORN, a fierce and powerful animal often mentioned in Scripture. It is generally thought to mean the *Rhinoceros*, which has a strong horn between its forehead and nose, with which it rips up soft trees into splinters, for food. Some have thought the *Buffalo* was the true Unicorn. The pictures which represent the unicorn in the form of a horse, with a horn in its forehead, are probably wholly fictitious, though it has been lately affirmed that a similar animal is found in South Africa.

UR, an ancient city of Chaldea or Mesopotamia, where Terah and Abraham dwelt.

URIM, lights. The **URIM** and **THUMMIM** mentioned Exodus xxviii. 30, and Lev. viii. 8, literally signified, *lights* and *perfections*. It seems highly probable, that they were no other than the *twelve precious stones* inserted into the high priest's breast-plate; and on which were engraven the names of the twelve tribes of *Israel*, whom Aaron bore upon his heart before God. And that the letters by standing out, or by an extraordinary illu-

mination, marked such words as contained the answer of God to him who consulted this oracle. Many learned men are of opinion that the answer was given in an audible voice, sounding from the Shekinah, that brightness which always rested between the cherubims over the mercy seat, Psl. lxxx. 1. and xcix. 1. When this oracle of Urim and Thummim was to be consulted, it is said, the high-priest put on his golden vestment, and in ordinary cases went into the sanctuary, and stood with his face to the Holy of holies, and the consulter stood as near him as the law allowed. This oracle was never consulted in matters of faith; as in these, the Jews had the written law for their rule; nor in matters of small moment; nor by any but

priests, rulers or prophets. Judges i. 1, and xx. 18. 1 Sam. xxii. 10, &c.

USURY, among the Jews, meant the customary and fair price for the use of money. The word now means extortionate and unlawful interest. The law of nature forbids not the receiving of moderate interest for the loan of money, any more than the taking of rent for houses. As the Jews had very little concern in trade, and so only borrowed in case of necessity, and as their system was calculated to establish every man's inheritance to his own family, they were allowed to lend money upon usury to strangers, Deut. xxiii. 20; but were prohibited to take it from their brethren of Israel; at least if they were poor, Exod. xxii. 25. Lev. xxv. 35—37.

V.

VAIL, or VEIL, whatever covers or hides any thing from being seen. The veil, which divided the holy of holies from the holy place in the Jewish tabernacle, was a type of the human nature of Christ, and also of the separation between Jews and Gentiles; but was rent in twain at our Saviour's death,

and the separation is now removed by the preaching of the Gospel to the Gentiles, Exod. xxvi. 31. Heb. x. 20. Eph. ii. 14. Matt. xxvii. 51. The veil of ignorance, blindness, and hardness of heart, which kept the Jews from understanding the spiritual sense and meaning of the law, caused them to crucify

the Saviour, resist the introduction of the new covenant, and reject the Gospel light, is still a hinderance to the extension of the Redeemer's kingdom, John ix. 39. 2 Cor. iii. 14, 15. Women disgraced themselves by appearing in public without a vail. 1 Cor. x. Especially, perhaps as it was the chief and almost the only difference between the dress of women and men. There were various forms of the vail, some covered the whole person, others only the bust.

VALLEY of HINNOM, see TOPHET.

VAPOUR, water combined with so much heat as to cause it to rise in a gaseous form. It has greater expansive force than even gunpowder, which the moderns have discovered the art of making eminently useful in propelling engines for boats, factories, mines, &c. and is the noblest drudge ever contrived by human ingenuity. By means of a steam engine, a single bushel of coal can do the work of ten horses for one hour. The vapour raised by the sun is held by the air, till it accumulates in clouds, and by electricity, or by some unexplained cause, descends in rain, Psl. cxxx. 7. Vapour is a wonderful evidence of the wisdom and goodness of God,

Jer. x. 13, and li. 16. By evaporation we obtain rain, mist, dew, &c. By its constantly taking place in the human body, man is enabled to sustain the heat of every climate. By the extraction of vapours from the earth, the air is sweetly cooled and made refreshing. The occasional dry winds of Africa carry with them terror and death. Without evaporation, grain and grass could not be cured for use, clothes could not be dried if washed. In fine, a great variety of common operations on which our comfort depends, could not be performed. Well does David, therefore, represent the *vapour*, as praising God, and *fulfilling his word*, Psalm cxlviii. 8. Human life is compared for frailty and transience to a vapour, James iv. 14.

VESTMENTS, robes for priests. The *vestry* was the place where they lay, and were put off and on. 2 Kings x. 22. A *vesture* is chiefly an upper robe, Deut. xxii. 12. Christ's having his *vesture dipt in blood*, and inscribed with this name, *King of kings*, and *Lord of lords*, imports, that, in conquering and destroying his enemies, he mightly shows his sovereign power and dominion, Rev. xix. 15, 16.

VINE, one of the most

prominent productions of Canaan, and flourishing best in the lot of Judah, which contained the mountains of *Engedi*; and the vallies of *Escol* and *Sorek*, Gen. xlix.

11. At the present day, a single cluster from those vines will often weigh twelve pounds, and as the whole country is now comparatively neglected and barren, it is probable they once were much larger. Hence the spies, to avoid bruising the fine specimens they brought to Moses, hung them to a pole, borne by two men.

The *vine of Sodom* grows about Jericho, near the Dead Sea. Its grapes are bitter as gall, and considered poisonous. Hence Moses compares rebellious Israel to this plant, Deut. xxx. 22.

VINEYARD, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold or high summer-house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was always shelter for the workmen at their meals, and a suitable place to keep the tools, Isa. v. 1-7. Matt. xx. In the parable, Matt. xxi. the householder is God the Father; the Vineyard the Jewish church; the hus-

bandmen, are the Jews; his servants are the Prophets and Apostles, commissioned and sent to stir them up to bring forth fruit in due season, to the glory of God and the good of others; his Son is Jesus Christ; but owing to the obstinacy and impenitence of the Jews, God caused the ruin of their Commonwealth, and set up a church among the Gentiles.

VIPERS, serpents which bring forth their young alive; and not as is generally the case, by eggs. They are always of a small size. Their body is yellow, speckled with brown spots, and the scales under their belly are of the colour of polished steel.

VOICE, in general, signifies any kind of noise, whether made by animals or not. God's voice is, 1. The thunder, which loudly declares his existence and providence, Psal. xxix. or, 2. His laws, teaching, and promises; in which he declares his will to men, Exod. xv. 26; or, 3. His providences, wherein he publishes his own excellencies, awakens us from our stupidity, and calls us to turn from our sin to duty, Mic. vi. 9. Amos i. 2. *Voices*, in the Revelations, denote, 1. The glorious and loud proclamation of the gospel, by the authority of God, Rev. iv. 5. xi. 19; or, 2. The astonish-

ing events of Providence, that rouse and alarm the world, Rev. viii, 5, 13. x. 3; or, 3. The great joy of the saints, and their praises of God, for his deliverance of the church, and the destruction of her enemies, Rev. xi. 15. To mark John Baptist as not the true Messiah, put a proclaimer of his appear-

ance, he is called a *voice*, Isa. xl. 6.

VOW, a sacred promise, made to God in an act of devotion, to leave off some sin or to perform some duty. A general vow is made at baptism. It is also used in an inferior sense to signify an oath, or solemn assurance to a person.

W.

WATER, a fluid, which occupies a large portion of the globe. Moisture raised by the heat of the sun; in the form of vapour, being carried about in the air, and meeting in a collective mass, produces clouds; these uniting and becoming heavier than the surrounding air, fall down in dew or rain, to make fruitful the earth. Much more rain falls on the higher than on the lower ground, and the water entering through crevices, on the hills, and finding its way through the earth to the surface again, produces springs. The streams of these uniting, form brooks, which unite into rivers; and after adding to the beauty of the country, and accomplishing very many useful purposes, empty themselves into the sea.

Water is 816 times heavier than common air; a pint of it weighs one pound, and a cubic foot about one thousand ounces, or sixty-two and a half pounds. Ice is chryalized water; and by a remarkable exemption from the common laws of heat, becomes lighter as it grows colder. In this is strikingly exemplified the wisdom and goodness of God. Dreadful would have been the consequences, if, like other fluids, water had grown heavier by loss of heat. In winter the ice on the surface of rivers would have sunk as it froze, in successive sheets, until the whole would have become a mass of ice, which no subsequent summer could thaw; and the world would soon have become uninhabitable. As it now is, no soon-

er is a crust of ice formed, but the water beneath is protected from further cold; fishes are safe, water abundant, and the moderate warmth of spring unbinds the stream. Such are the wonderful works of Him who, in infinite wisdom, and by his almighty power, created the heavens and the earth. Water, when disturbed, signifies troubles and afflictions. Psl. lxxix. 1. But flowing in all the plenitude and beauty of usefulness, it represents the gifts and comforts of the Holy Spirit. Isa. xii. 3, xxxv. 6, 7, John vii. 37, 38. In Scripture, water is used for all sorts of drink, as bread is put for all kinds of food or solid meat. *Water-courses* are either the beds of rivers, wherein they run, or the streams themselves. Isaiah xliv. 4. *Water-Spouts* are falls of water from the clouds, which whirled round by tornadoes, so as to form a column; or which are forced with a mighty noise from the sea, by an earthquake at the bottom. They are more frequent on the coasts of Canaan and Syria, than any where else in the Mediterranean Sea. To these, heavy, overwhelming, and terrifying afflictions are compared. Psl. xlii. 7. To *water* is, 1. To moisten. Psalm vi. 6, Genesis ii. 6. 2. To com-

fort, refresh, and render fruitful.

WAY, a path for travellers. The word is frequently used to signify the *habits* of a person, or the method of doing any thing. The customary dealings of God are called his way. Psalm xxv. 10, Isa. lv. 8. Christ is *the way, the truth, and the life*; and his salvation is the *new and living way* of access to God. Jehovah's precepts are the *way of truth*, 2 Peter ii. 2, and those who obey, shall find themselves in *ways of pleasantness*.

WEASLES are of two kinds, the house and the field weasle. They are subtle, and though of small size, are considerably strong. They prey on serpents, moles, rats, and mice, and sometimes on poultry.

WILDERNESS. This word seems to have had various meanings, as indeed have most words in all languages. When applied to places within the holy land, it generally means tracts of land less cultivated than the generality of the country, but not wholly desert. These commonly derived their name from the chief city adjacent. as *Diblah, Engedi, Judea*, &c. The forerunner of our Lord resided in the wilderness of Judah till he commenced his public ministry.

Ishmael settled in the wilderness of Paran : and David took refuge from the persecution of Saul in the same ; where it appears the numerous flocks of Nabal the Carmelite were pastured. Such places, therefore, were not absolute deserts, but thinly peopled, or less fertile districts. But this remark will scarcely apply to the wilderness where our Lord was tempted of the devil. It is a most miserable, dry and barren solitude. A more dismal and solitary place can scarcely be found in the earth. About one hour's journey from the foot of the mountains which environ this wilderness, rises the lofty Quarantania, which Maundrell was told is the mountain into which the devil carried our blessed Saviour, that he might show him all the kingdoms and glory of the world. It is, as the evangelist styles it, "an exceeding high mountain," and in its ascent both difficult and dangerous. It has a small chapel at the top, and another about half way up, founded on a prominent part of the rock. Near the latter are several caves and holes in the sides of the mountain, occupied formerly by hermits, and even in present times by religious devotees, who repair to these lonely cells to keep

their lent, in imitation of our Lord's fasting in the wilderness forty days. The land of Canaan was environed with wildernesses. We read of *Egypt, Etham, Shur, Sin, Sinai, Tadmor, &c.* The 40 years wandering of the Hebrews was in a wilderness indeed, and by no means the common thoroughfare of travellers between Egypt and Canaan. The reason why Israel was turned into it we read in Num. xiv. The only vegetable productions which occasionally meet the eye of the traveller in these frightful solitudes, are a coarse sickly grass, thinly sprinkled on the sand ; a plot of senna, or saline or bitter herb, or an acacia bush. Moses, who knew these deserts well, calls them "great and terrible," "a desert land," "the waste howling wilderness." Jeremiah, with surprising force and brevity has exhibited those circumstances of terror, which the modern traveller details with so much pathos and minuteness : "Neither say they, where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land which no man passed through, and where no man

dwelt." The word is metaphorically used to signify things barren or unattractive. Hence God asks the Hebrews if he had been a *wilderness* to them, Jer. ii. 31. The Gentile world was called such, Isa. xxxv. 1—6, and xliii. 19. The people of God are represented as in a wilderness while in this world, but favoured with the presence of Christ, Song viii. 5.

WILD-HONEY. Bees abound in Palestine. Beside those bred in yards, many gathered their stores in hollow trees. Some made hives among the rocks, Mat. iii. 4. Of the last method we have a description in **CAMPBELL'S Travels in Africa**, "The bees have the habit of plastering their honey on the surface of rocks in cliffs; which, for its protection they cover with a layer of dark coloured wax, not easily distinguished from the rock itself. By making an incision in this outer coat, and applying his mouth, a person would suck out plenty." Deut. xxxii. 13.

WILL, that faculty of the soul, or operation of the mind, whereby a man freely chooses or refuses things. Scripturally, to will *any thing* is of nature; but to will *what is good*, is of grace, Psalm cx. 3. John viii. 36,—xv. 5.

Phil. ii. 13. The will of God may be known by reading his word, by observing his providences, and by praying for his Spirit, to enlighten; instruct and guide the soul.

WIND, a flow of air from one place to another. There are *trade winds*, which blow constantly from east to west, and *monsoons*, which blow three or six months at once, from one point, and as long from the opposite. The *trade winds* are met with, chiefly on the Pacific. In Palestine the *east wind* was pernicious to health, and often dangerous at sea. See **EUROCLYDON**. The *Samoon* is the most terrible wind of eastern countries. Coming over the vast deserts, it brings intense and suffocating heat and dryness, with billows of sand and dust. If travellers see its approach, and lay their faces to the earth till it pass, they commonly escape. Camels and other animals do this by instinct. It is, of course, most dangerous when it comes unperceived in the night. Whole caravans have perished in it. The prophet alludes to this wind, Jer. iv. 11. A *whirlwind*, is a strong blast, which winds about in a somewhat circular manner. Multitudes of such blasts come from the deserts of Arabia; and out of one of

them the Lord spake to Job, Isa. xxi. 1. Job xxxvii. 9. xxxviii. 1. Whirlwinds sometimes sweep down trees, houses, and every thing in their way. Voilent winds are computed to fly at the the rate of 4000 feet in a minute. They are of great importance in preserving the purity of the atmosphere. The operations of the Spirit of God on the heart, whereby a spiritual change is wrought in the soul, are compared to the blowing of the wind, the effect being plainly evident, but the manner incomprehensible, or above the understanding of man, John iii.

WINE-PRESS, a vat usually sunk into the earth. It was divided into two parts, one being deeper than the other. Into the shallow compartment, the grapes were thrown, where several men trod them with their feet, while the juice ran into the lower part, Rev. xiv. 18. Jer. xxv. 30.

WINTER, the cold season, when fields and trees are barren, and storms frequent. In the torrid zone, which is about 3270 miles broad, they have two winters, or *rainy seasons* a year, but both are very mild. At the poles, nearly the whole year is winter, and awfully severe, Gen. viii. 22. Spring

and autumn are scarcely known. Vegetation starts suddenly at the return of the sun, and soon comes to perfection. In Sweden, nine months are a severe winter. In Canaan, great men had their warm houses for the winter season, as well as cooler ones for the summer, Jer. xxxvi. 22. Amos iii. 15. The winter there, is very wet and cold; especially between the 12th of Dec. and 20th of Jan. Matt. xxiv. 20. Seasons of temptation, persecution, and distress, are likened to a *winter*; *summer and winter*, may signify all the year long; perpetually, Zech. xiv. 8. To *winter*, is to live or stay during the winter, Isaiah xviii. 6. Acts xxvii. 12.

WISDOM, the power of judging rightly what is to be done, according to circumstances. This is *worldly wisdom*. But spiritual wisdom which *is from above*, Jas. iii. 7, begins in the fear of God, and produces true piety in all our deportment. It is known by several properties. It is *pure*; it makes men careful to avoid any defilement by sin. It is *peaceable*; under all the trying circumstances of life. It is *gentle*, toward the infirmities of others, interpreting all things for the best, and receding from right for

peace's sake. It is *easy to be entreated*; it makes men yield to good counsel, and sound reason. It is *full of mercy*; it makes us pity the afflicted, and ready to forgive those that have offended us. It is *full of good fruits*, of beneficence, liberality, and all other offices of humanity which proceed from mercy. It is *without partiality*; not courting and favouring the rich and influential merely because they are so, but regarding and loving men according to their piety. It is also *without hypocrisy*, not counterfeiting goodness, nor condemning others, and yet being guilty of the same things themselves. It is put for the Scriptures generally, Luke xi. 49; and also for the doctrine of the Gospel, 1 Cor. ii. 6. 7; for Jesus Christ, the eternal and essential wisdom of God, Prov. iii. 19.

WITCH is a woman, and *wizard* is a man, that is supposed to have dealings with Satan, if not actually entered into formal compact with him. Witchcraft was universally believed in Europe till the sixteenth century, and is now, in most parts of the earth. Of late, in Europe and America, some have denied its existence altogether. That such persons are among men, is abundantly plain from Scripture; and

that they ought to be put to death. Deut. xviii. 10, Exod. xxii. 18. It is plain, however, that great caution is necessary in the detection of the guilty, and in punishing them, lest the innocent suffer, as has been the case, in New England, and other places. *Witchcraft* comprehends all kinds of influence produced by collusion with Satan, and excludes from the kingdom of God. Gal. v. 20. It is a great sin to place any confidence in these persons, or to honor, or aid them by seeking them to interpret dreams, tell fortunes, discover stolen goods, &c. Those who thus consult them are abhorred of God. Leviticus, xx. 6. Exodus. xx. 18.

WITNESSES, twisted boughs, bark, willow, &c. such as those wherewith faggots are often bound together, Judg. xvi. 7, 8.

WITNESS, one who gives evidence. The Holy Spirit *beareth witness* to our adoption, by producing in us the graces of Christianity, Rom. viii. Christ is called the *faithful witness*, Rev. i. 5. because he faithfully declared the things of God, and sealed his testimony with his blood. The prophets and pious persons of the old testament, are a *cloud of witnesses* to the faithfulness and

mercy of God, and the possibility of salvation. The Apostles are *competent* witnesses of the things they affirm in the New Testament, because they *saw and heard* the things of which they speak. They are *credible* witnesses, because they had no interest to deceive, and actually suffered great hardships, and even death for the sake of their testimony.

WOE is a word of mourning. Ezek. xxx. 2, Psl. cxx. 5. A *woe* is a heavy calamity. Rev. viii. 13, ix. 12, xi. 14. Matt. xxiii. 13—29. *Woeful*, full of distress and sorrow. Jer. xvii. 26.

WOLF. Wolves are animals of the dog kind, crafty, greedy, ravenous, fierce, and of a quick smell. They abide in forests, and live on smaller animals: They can bear hunger long, but are then exceedingly fierce, and will attack either man or beast. Hence in the evening, when they come hungry out of their holes, they are most fierce and dangerous. Jer. v. 6, Hab. i. 8.

WOMAN. Before the fall the woman seems to have been more on a level with the man, than now, since the curse, in which she seems to have been the greatest sharer. In most parts of the world women are treated harshly. So

much is this the case in some countries, that mothers often murder their female infants, that they may not experience such hardships as themselves endure. In the Christian church women are raised to an equality with men in most of their religious privileges, but are not permitted to govern or teach. Col. iii. 11, Gal. iii. 28, 1 Cor. xiv. 34. The rules for female behaviour and dress are laid down, Tit. ii. 1 Pet. iii. &c. and their duties towards their husbands, in 1 Cor. vii. Eph. v. &c.

WORD, an intelligible sound. Any discourse is so called. Gen. xxxvii. 14. Deut. iv. 2. The term is applied to the sacred Scriptures. Luke xi. 28, James i. 22, Ps. xi. 9, It is also a name of Christ. John i. *Why* he is so called we are not expressly told. Perhaps because he is the intelligible indication of the Father's will and character, as words are of our thoughts, Heb. i. 3, and because he spake creation into being, communicated with the patriarchs and prophets, declared the gospel when on earth, now intercedes in heaven, and will give sentence at the last day.

WORK, any thing done. Creation is the work of God, Gen. ii. 2. The works of God's providence are his preserva-

tion and government of the world, John v. 17. The work of redemption is attributed to the three persons of the Trinity; the beginning is from the Father; the dispensation is through the Son; and the application by the Spirit. John ix. 9.—vi. 29. 1 Pet. i. 2. By *good works*, are understood all manner of duties, as well thoughts, as words and actions, towards God or man, which are commanded in the law of God, and proceed from a pure heart and faith unfeigned, and are referred unto God's glory, Eph. ii. 10. Good works are the way to the kingdom, not the cause of entering there. They are the only evidence of our title to heaven, but no part of the purchase.

WORLD. 1. The earth and all the animals, and vegetables on its surface; mankind generally. 2. The universe and all created beings, John i. 10. 3. The wicked are called the world, because they relish and love nothing but worldly things, and pursue only worldly designs, John xv. 18. 4. It is put for God's chosen people, whether Jews or Gentiles, 2 Cor. v. 19. John iii. 16. 5. For the Gentiles only, Rom. xi. 12. 6. For the pleasures, riches and honours of the world. Man's

tongue is a *world of iniquity*; its words contain inconceivable wickedness. James iii. 6. *Worldly* is what is of a carnal and earthly nature. Tit. ii. 12, Heb. ix. 1.

WORMWOOD, an herb, of a very bitter taste. Idolatry, profaneness, apostasy, and other wickedness, are likened to *wormwood*; how disagreeable to God and his people! and in the end, how bitter to sinners themselves! Deut. xxix. 18. Heb. xii. 15.

WORSHIP, to bow down with reverence; and so *worship* is, 1. Civil reverence, given to one of authority or worth, Matt. ix. 18. xviii. 26. Luke xiv. 10. 2. Outward homage, given as an acknowledgment of Deity. Mat. iv. 10. Dan. iii. 5, 12, 14. 3. Inward trust, love, and fear of God, because of his infinite excellency.

WRITING, was doubtless taught men by the inspiration of God, Ex. xvii. 14. xxiv. 4. The alphabets of all languages have a remarkable similarity to the Hebrew. At first, writing seems to have been very rudely done, the letters being cut or scratched on stone or clay, which was then baked like brick, or on plates of lead. Afterward tablets of wood were used, on which the letters were traced. Then those were improved by covering them

with thin wax, and writing with a sharp stick. To obliterate these they were held to the fire; hence God is said to blot out sins *as a cloud*. The sharp instrument for writing, was called a *style*, hence we call a man's manner of writing, his style. Afterward, bark, &c. became used. See PAPER.

Y.

YEAR, a space of twelve months. The Jews had both a *civil* and a *sacred* year; in the first they regulated their national concerns; and in the other, their religious affairs and festivals. The *civil* year commenced in the month *Tizri*; that is, at the autumnal equinox; and their *sacred* year in the month *Nisan*, or ancient *Abib*, Ex. xii. 2, which corresponded to our March or April, according to the passover moon. The sacred year was instituted as a new era to commemorate the deliverance of Israel from the yoke of the Egyptians. Ex. xii. 2. And it might be considered as a presage of the gospel day, because it began in the very month in which Christ was crucified, and thus put an end to the ancient dispensation. John xix. 30. The names and order of their months were, 1. **NISAN**; 2. **ZIF**; 3. **SIVAN**; 4. **THAMMUZ**; 5. **AB**; 6. **ELUL**; 7. **ETHANIM** or **TIZRI**; 8. **BUL** or **MARCHESVAN**; 9. **CHISLEU**; 10. **TEBET**; 11. **SHEBAT**; 12. **ADAR**. Every third year they added a month to make up for the days lost in consequence of measuring the months by revolutions of the moon, which made the year consist of 354 days. This intercalary month they called *Veadar*, or second *Adar*. Ignorance of chronology, and pride of antiquity, made the Egyptians, Chaldeans, Chinese, Indians, and others, date back the rise of their own nation to the distance of a ridiculous number of years. It is now conceded by most learned men, that the creation occurred at or about 4004 years before the birth of our Saviour. There is much confusion in all chronology, from the incorrect modes of computing the year, practised by early nations. The use of lunar months, of twenty-nine and a half days each, made the year too short. Many plans were adopted to

regulate the year, but none came near making the lunar and solar year correspond, till Julius Cesar, by the help of his astronomers, brought it to a considerable degree of accuracy. He abolished the *lunar* month, and established a solar year, of 365 days 6 hours, divided into 12 *artificial* months, consisting alternately of 30 and 31 days. The odd six hours in four years made a whole day, which was added by counting the 24th day of February twice. The year on which this was done was called *leap year*. The new reckoning, however, was not perfectly exact, for the true year consists of only 365 days 5 hours and 49 minutes, so that the Julian year was eleven minutes too long. This surplus in 130 years amounted to a whole day, and in 1600 years had created an error of *ten days*. In the year 1582 Pope Gregory XIII. at the instance of Lilio, the Roman astronomer, proposed to strike out this excess of ten days, and to omit three leap years in every four centuries. This plan was soon adopted by all enlightened nations, and is called the *New Style*. This makes our present calender very nearly, though not quite correct. The surplus, as now left, would not amount to 7 hours in 1000 years. In pro-

phetic style, a *year* signifies *three hundred and sixty years*, and a *month*, *thirty years*, a *day* being put for a year; and so three years and a half, and *times, time*, and *half a time*, or 42 months; or 1260 days denote the 1260 *years* duration of Antichrist. Rev. xi. 2, 3, xii. 6, 14.

YOKE, a contrivance for the neck of oxen, with which they draw; a mark of servitude, bondage, or slavery. The service of God is to flesh and blood, a yoke, because it restrains our natural motions and inclinations: Yet it is easy in comparison of the service of sin, the covenant of works, and the ceremonial law. Matt. xi. 29, 30, Gal. v. 1. It is easy to them that love God, and are regenerated, or born of the Spirit, because the law is written in their hearts, they are endued with faith, and they are strengthened by Christ. Ps. xxxvii. In the ordinance of the *red heifer* that was to be slain for the water of separation, Numb. xix. 2, 9, it was expressly required that she should be *without spot* or blemish, and *never have worn a yoke*. As all the ancient institutions were designed to convey religious instruction, we learn from this victim, that our *first* services are due to God; and *typically*, the perfection of

our Lord and Saviour, Jesus Christ, whose blood cleanseth from all sin. Heb. ix. 33, 14. 1 John i. 7. With respect to the creature never having worn a yoke, the heathens were particularly scrupulous on this point. Hence, in Homer, the Greek poet, Diomedes promises to Pallas, ——— “A yearly heifer, Unconscious of the galling yoke.

Z.

ZACCHEUS, a rich publican. Whether he was a Jew or not is uncertain. Publicans paid government a certain sum for the taxes of a specified district, and then collected them on their own account and risk. This is called farming a revenue.

ZECHARIAH. There were several persons of this name. 1. A king of Israel, who reigned but six months. 2 Kings xv. 2. A chief priest, martyred by king Josiah. 2 Chron. xxiv. He is probably the person mentioned by our Saviour, Mat. xxiii. 35. 3. One of the minor prophets, who returned from Babylon with Zerubbabel, A. M. 3484. 4. One of the common priests, father of John Baptist. Luke i.

ZADOK, the son of Ahitub, appointed high priest by Saul. By this event that high office was returned to the family of Eleazar, after it had continued near 120 years in the house of Eli, and the family of Ithamar.

ZAREPHTAH, or **SAREPTA**; a sea port of Phenicia, midway between Tyre and Sidon, where glass was made. Here Elijah lodged some time with a widow. 1 Kings xvii. 9, 10. Luke iv. 26. About A. D. 400 it was still of some note.

ZARETHAN, **ZARTANAH**, or **ZEREDATHAH**, a place on the west of Jordan, near to which the waters stood in heaps, as Joshua passed a good way below. The large molten vessels of the temple were cast in the adjacent plain. Josh. iii. 16, 1 Kings iv. 12. 2 Chron. iv. 17.

ZEAL, a fervent passion or earnest desire for any thing, but especially in the cause of religion. 2 Kings x. 14. Titus ii. 14. St. Paul speaks of some Jews having a *zeal of God, but not according to knowledge*, Rom. x. 2; that is, they had an earnest desire to maintain the honour of the ritual to which they were accustomed; but this, though a warm, was a

blind zeal. They know not that righteousness whereby a person is justified before God. God's *zeal* is his wise, high, and holy regard to his own honour, and to the welfare of his people. 2 Kings xix. 21.

ZEBULUN, or **ZABULON**, the sixth son of Jacob by Leah, born about A. M. 2256, from whom sprung one of the tribes of Israel. When this tribe came out of Egypt, their fighting men amounted to 57,400 men, commanded by Eliab the son of Elon: they increased 3100 in the wilderness. They had their inheritance between the Sea of Galilee and the Mediterranean, and enriched themselves by fisheries, commerce, and the manufacture of glass. They were very honest in their dealings, and, notwithstanding of distance, were punctual attenders of the worship of God at Jerusalem, Gen. xlix. 13. Their country was signally blessed with the early instructions and miracles of our Saviour. Isa. ix. 1, 2. Matt. iv. 13, 15.

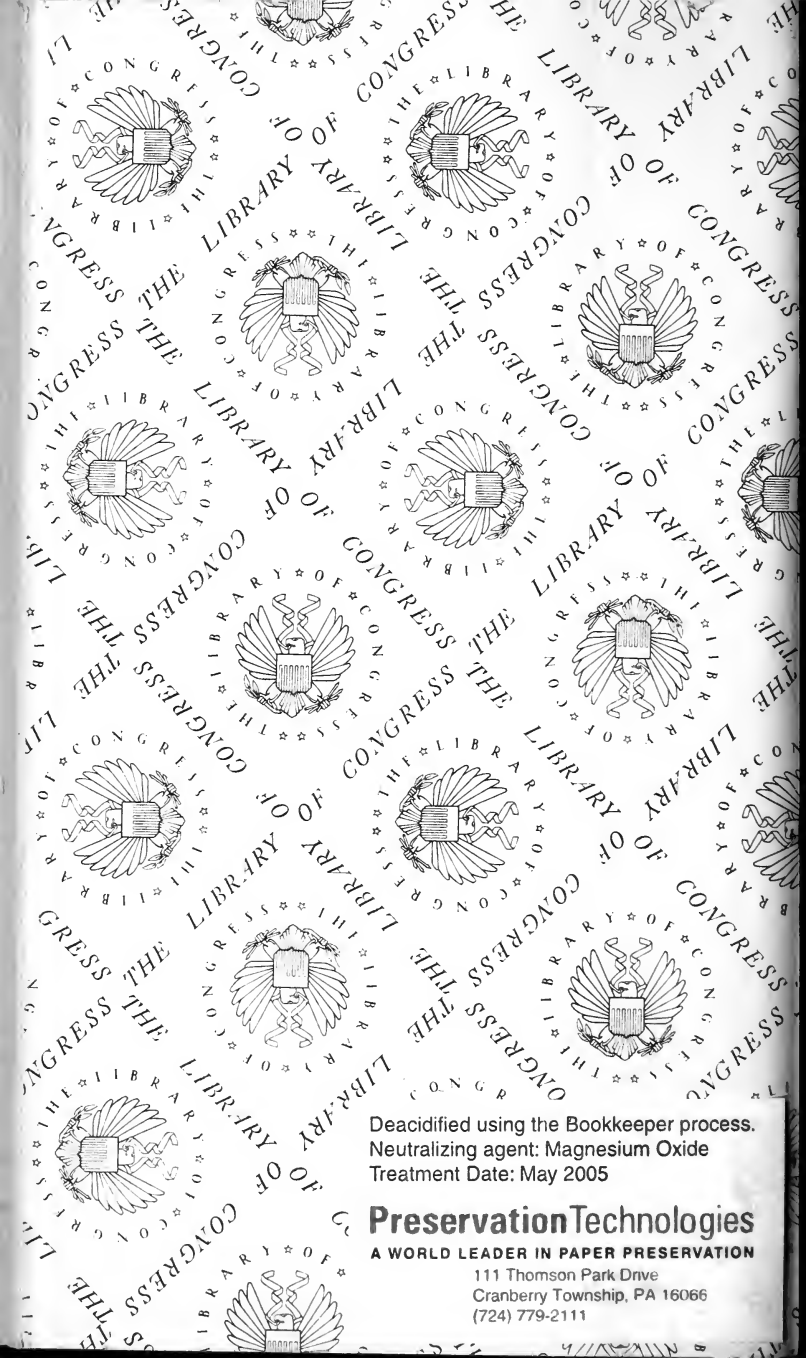
ZEDEKIAH, the son of Josiah. When Nebuchadnezzar carried Jehoiachin prisoner to Babylon, he made Mattaniah king in his stead, after he had caused him to swear to be his tributary, and changed his name to Zedekiah. He began to reign when

he was 21 years of age, and reigned 11. He revolted, but was subdued and carried prisoner to Nebuchadnezzar, who caused his children to be murdered before his face, and then his eyes to be plucked out; after which he loaded him with chains, and sent him to Babylon, where he died. Jer. xxi. xxvii.

ZERUBBABEL was the Jewish name of **SHESHBAZZAR**, who built the second temple, by authority of Cyrus, Ez. v. 6. Zech. iv. 5. He took with him to Judea a colony of 50,000 persons, and restored the temple worship. In his day lived Haggai and Zechariah the prophets. Hag. i. and ii. Zech. iv.

ZION. Which of the several hills on which Jerusalem stood was properly called *Zion*, is now not certain, the whole city having early taken that name, and the temple itself especially. Ps. lxxv. 1, lxxxiv. 7. It is thought the temple stood on *Mount Moriah*, where Abraham offered his son. 2 Sam. v. 1. 1 Kings viii. 1. Ps. xlviii. 2. The worshippers at the temple, if not the whole inhabitants of Jerusalem, are called *Zion*. Ps. xcvi. 8. In allusion to this, the church, whether Jewish or Christian, or heaven, is called *Zion*. Ps. cii. 13, Isa. ii. 3, Heb. xii. 22, Rev. xiv. 1, Isa. li. 11.



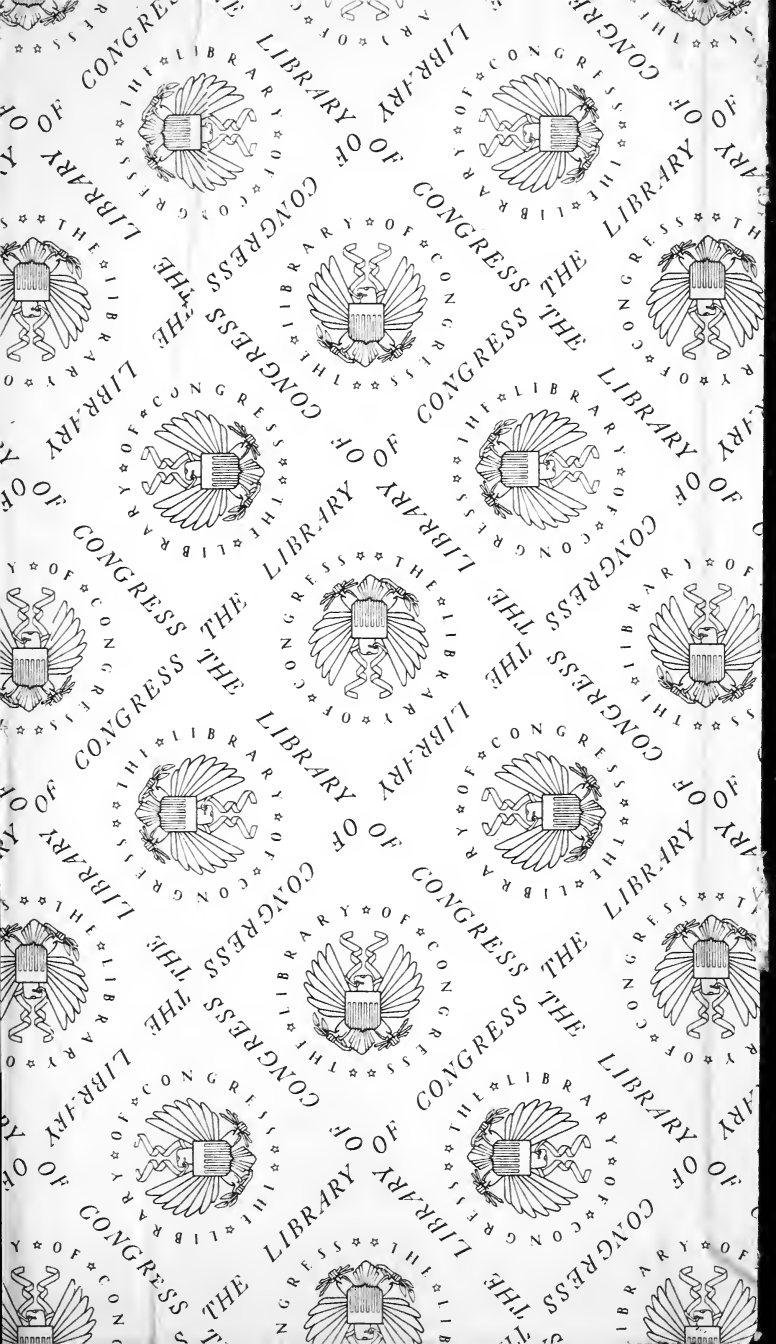


Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2005

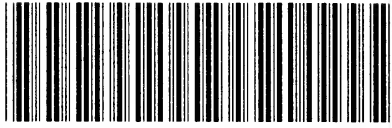
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