

## Descriptive and Explanatory Index

OF PERSONS, PLACES, INSTITUTIONS, MANNERS AND CUSTOMS REFERRED TO IN THE LESSONS.

**Azotus.**—Lesson XI.—The ancient Ashdod, on the shore of the Mediterranean Sea, eighteen miles north of Gaza.

**Caesarea.**—Lesson XI.—The chief Roman city of Palestine in New Testament times, situated on the Mediterranean, south of Mount Carmel, forty-seven miles north-west of Jerusalem. It was named by Herod the Great in honor of Augustus Caesar. It was the residence of the Roman procurators or governors of Palestine.

**Candace.**—Lesson XI.—The title of successive queens of Meroe, in Northern Ethiopia, just as successive kings of Egypt were called Pharaoh, and the emperors of Rome entitled Caesar. It is still found in hieroglyphics on the walls of the ruined palaces of Meroe.

**Cyrene.**—Lessons II., VIII.—A large city in Libya, a north African country west of Egypt. The Cyrenians mentioned in Acts were Hebrews.

**Disciples.**—Lessons VIII., XIII.—A common name applied to the twelve while attending upon Jesus, before they received the commission which made them apostles. Literally, "learners." Throughout the Orient public teachers call about them companies of "disciples" for special training. The method is ingrained in the economy of the Eastern world. It is traceable in the "servants" of the "men of God" and the "sons of the prophets" of the Old Testament. Every Hindu "guru," or teacher, pursues it more or less, and it is extended to the formation of groups of a dozen or less in different localities. Dr. Gracey writes that he found in lonely fastnesses of the Himalayas groups of disciples being trained to go out in turn to make other disciples. In Galilee and Judea a rabbi without disciples would not have been entitled to the slightest respect. On this plan the Christian church was organized, for our Lord's parting injunction was, "Go into all the world, and disciple all nations."

**Esaias.**—Lesson XI.—The Greek form of the name of Isaiah, the sublimest of Hebrew prophets. Traditions tell us that he was of royal blood, but we know only that his father's name was Amoz. He prophesied during the reign of Kings Uzziah, Jotham, Ahaz, and Hezekiah, perhaps from B.C. 765 to 698, but no certain dates can be given. The eunuch was reading Isa. 53. 7, 8.

**Ethiopia.**—Lessons XI., XII.—Meroe, south of Egypt, embracing what is now Nubia and Abyssinia. Its people were black and of large stature.

**John (the apostle).**—Lessons I., IV., V., X.—The beloved disciple, brother of James, and son of Zebedee and Salome. He was a follower of Christ from the beginning of his ministry, and was one of the "chosen three" among the disciples; witnessed the transfiguration, the agony in Gethsemane, and the trial before the high priest. To him was committed the charge of Mary, the mother of Jesus, while her Son was hanging on the cross. It is related by tradition that he remained in Palestine until the death of Mary, and then removed to Ephesus, where he took charge of the Asiatic churches. Late in life he was banished to the Isle of Patmos, in the Aegean Sea, and there received the Revelation. It is supposed that he afterward returned to Ephesus, and died a natural death at the age of about one hundred years.

**Judea.**—Lessons I., II., IX.—A name now frequently applied to the whole of the Holy Land. Properly speaking, however, it signifies the southernmost of the three provinces into which Palestine was divided in New Testament times.

**Mary, Mary Magdalene.**—Lesson XIII.—Mary seems to have been a woman of means. She was relieved by Christ from a demoniacal possession of unusual severity, and gratefully devoted herself to ministering to him. She "stood by the cross." To her Christ first appeared after his resurrection.

**Phillip (the Evangelist).**—Lessons VIII., X., XI.—A Christian of Jerusalem, who baptized the Ethiopian treasurer, planted the Gospel in Samaria and on the maritime plain, and afterward settled at Caesarea. He was one of "the seven deacons."

**Rabboni.**—Lesson XIII.—"My Master!" Mary Magdalene's word when, after the resurrection, she recognized the Lord.

**Samaria.**—Lessons I., IX., X.—The middle part of Palestine. It was not separated as a Roman province from Judea, but it was shunned by the Jews more than any foreign country, because of the hateful origin of its inhabitants.

**Simon.**—Lesson X.—A common name among the Jews. There were at this