

Descriptive and Explanatory Index

(Continued from page x.)

Mark.—Lesson VI.—Same as John. This man was a "sister's son to Barnabas" (Col. 4. 10), if the usual translation is correct. At all events, his mother was closely related to that eminent Christian worker. He accompanied Paul and Barnabas to Cyprus (Acts 12. 25; 13. 5; 15. 37). He was one of Peter's converts (1 Pet. 5. 13), and was doubtless the author of the second gospel.

Mary (mother of John).—Lesson VI.—A godly woman at Jerusalem, at whose house the disciples gathered; the relative of Barnabas (Col. 4. 10).

Niger.—Lesson VII.—The surname of Simon of Antioch. From the fact that Niger means "The Black" it has been inferred by some that it is here equivalent to negro, and that Simon was an African; this is not unlikely, but Niger was also a Roman name.

Paphos.—Lesson VII.—A town at the western end of Cyprus, greatly devoted to the worship of Venus; now Baffa.

Paul.—Lessons VII., VIII., IX., X., XI.—Saul.—Lessons I., V., VII.—A native of Tarsus, in Cilicia, and thus inheriting the privileges of a Roman citizen. His descent and education, which were of the highest order, were wholly Jewish. Under the teachings of Gamaliel, a learned Jewish rabbi at Jerusalem, he became a master of the Jewish law. By trade he was a tentmaker. The first mention of Paul, or Saul, is in the account of the stoning of Stephen, to whose death, by his own confession, he assented. While on his way to Damascus, armed with authority from the priests to bind and drag to Jerusalem all the believers in Christ, he was arrested by a miraculous light that deprived him temporarily of his sight. At this time Christ revealed himself as the object of his persecution, and from henceforth Paul became a new man. He, as he himself says, was the apostle to the Gentiles. He was put to death between A.D. 64 and A.D. 67.

Phenice.—Lesson V.—A country extending along the Mediterranean coast north of Palestine for about one hundred and twenty miles. Its breadth varied at different times, but averaged, perhaps, fifteen or twenty miles. It was the only part of Canaan never conquered by the Israelites. In the time of Solomon and Ahab and Phoenicians had very close political and commercial relations with the

Hebrews, which tended greatly to corrupt the true religion. Tyre and Sidon were its most famous cities. In the days of Rome's supremacy their marvellous mercantile enterprise had declined, and Phoenicia had been made part of the province of Syria.

Quaternion.—Lesson VI.—A quaternion was four soldiers who were on guard during one of the four watches into which the night was divided. Four quaternions, sixteen soldiers, each set of four watching three hours, were appointed to guard the prison in which Peter was confined.

Rhoda.—Lesson VI.—The same name as Rosa. A maid in the house of Mary, mother of Mark, who was closely related to Barnabas. This house was a regular meeting place of the early Christians. Rhoda recognized Peter's voice as he stood barred in the outer darkness.

Salamis.—Lesson VII.—A seaport town on the eastern coast of Cyprus. It was the nearest port to Seleucia. The town of Famagusta was afterward built near its site.

Sandals.—Lesson VI.—The sandal did not cover the foot, but was simply a sole of wood or leather underneath the foot, and was bound on it by straps or thongs of leather in a manner analogous to that of a skate in modern times.

Seleucia.—Lesson VII.—A seaport of Antioch, about four miles from the mouth of the Orontes River.

Sergius Paulus.—Lesson VII.—The proconsul of Cyprus when the apostle Paul visited that island with Barnabas on his first missionary tour. He willingly heard Paul, examined the claims of the Gospel, and accepted the evidences of its truth.

"Shaking off the dust of the feet."—Lesson VIII.—This simple ceremony obeyed a command given by our Lord (Matt. 10. 14). It symbolized an entire severance of relationship—a sort of excommunication before any communion had been formed; the apostles thus publicly and formally free themselves from the judgment impending over these rejecters of the Gospel.

Simeon.—Lesson VII.—An ancient form of Simon, which name occurred frequently among the Jews.

"Unleavened bread."—Lesson VI.—The thin cakes of bread, made without yeast or leaven, the only kind eaten by the Jews during the passover week.