

fishing village, as predicted (Ezek. 26: 14). It has been suggested that the ship carried wheat from the Black Sea, or wine from the Grecian isles. Here she discharged her cargo, but went on to Ptolemais, where her voyage seems to have ended, for the rest of the journey was by land.

4. And finding (R. V. having found the) disciples, we tarried there seven days: who said to Paul through the spirit, that he should not go up to (R. V. set foot in) Jerusalem. The words imply that they had some difficulty in discovering the few and scattered disciples. The Holy Spirit intimated here, as in other places, that there was danger ahead, but the advice not to proceed was their own inference. As the delay extended over the Lord's day, Paul, doubtless, as at Troas, "broke bread" with the disciples, that is, joined with them in the Lord's supper, for the apostolic church made the observance of this ordinance the main object of their weekly meeting. (Acts 2: 42, 46; 20: 7, 11.)

5. And when we had accomplished those days, we departed and went our way (R. V. went on our journey); and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, (R. V. the beach) and prayed. The expression "accomplished the days," is a peculiar one. The verb means to "fit out," or "equip thoroughly"; hence some refer it to the ship—"when we had refitted the ship during these days." It is better to understand it as referring to the seven days, full of service, now brought to a close. (Compare "the fulness of time" Gal. 4: 4.) Children are mentioned here for the first time in the N. T. as part of the church. All baptized children are members of the church, and entitled to share its blessings, and perform services as far as their capacity permits.

6. And when we had taken our leave one of another (R. V. bade each other farewell), we took ship (R. V. went on board the ship); and they returned home again. There is nothing to determine whether they took the same vessel again or embarked in another.

7. And when we had finished our course (R. V. the voyage) from Tyre, we came to (R. V. arrived at) Ptolema'is, and saluted the brethren, and abode with

them one day. The words indicate that the sea voyage ended at Ptolemais, about 30 miles from Tyre. It lies on the north side of the Bay of Carmel. The modern name is *Acra*.

8. And the next day we that were of Paul's company departed, and came unto Caesare'a, and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. The word for "departed" means "went forth," that is, from the city gate, and points to a land journey to Caesarea. It would occupy about two days, the distance being 40 miles. Caesarea was the political capital of Palestine. Here was the residence of the Roman governor. It was Paul's second visit to the place (Acts 9: 30; 18: 22). Philip had been driven from Jerusalem by Saul the persecutor (Acts 8: 3-5), and now welcomes Paul the Apostle as an honored guest. Evangelists were a class of workers in the early church corresponding to our missionaries (Eph. 4: 11). Their duties were fulfilled by the regular ministry also when necessity arose (II. Tim. 4: 5). In later times the title has been restricted to the writers of the four gospels. The Apostle John is called John, the Evangelist, to distinguish him from John the Baptist. (For former references to Philip see ch. 6: 5; 8: 5-13, 26-40.) It is remarkable that the seven mentioned in ch. 6 are never called deacons. Here the official title would have been given had Philip been accustomed to wear it. Alford says that this consideration is decisive against regarding the occurrence narrated in chapter 6 as the establishment of permanent order in the church, but that the order probably grew out of the necessity of having men to attend to such duties as the seven were appointed to perform. The seven were really deacons before the title came into general use.

9. And the same man (R. V. now this man) had four daughters, virgins, which did prophecy. This does not mean either that the daughters of Philip had taken vows of celibacy, or were ordained to the christian ministry. The statement simply is that they were unmarried and were able to speak under the special influence of the Holy Spirit. In them the prophecy of Joel 2: 28 was fulfilled. "The gift of prophecy" means the power of foretelling future events, or expounding infallibly, because by inspiration, the Word of