Christian church; but the fasts four times  
a year, or ‘ember days at the four seasons,’  
for the special purpose of ordinations, were  
probably not introduced till the fourth or  
even fifth century.

**laid their hands  
on them**] See on ch. vi. 6.

**4. being  
sent forth**] Under the guidance of the  
Spirit, who directed their course.

**Seleucia**] A very strong fortified city  
(supposed impregnable) fifteen miles from  
Antioch,—on the Orontes, and five miles  
from its mouth. It was founded and fortified by Seleucus Nicator, who was buried  
there. It was called *Seleucia ad Mare,*—  
and *Pieria*, from Mount Pierius, on which  
it was built, to distinguish it from other  
Syrian towns of the same name. Polybius  
mentions, that it has but one approach  
from the sea, steep, and excavated by  
hand, with frequent flights of stairs. This  
excavated way is to this day conspicuous  
amongst the ruins of the city. It was  
under the Seleucid kings the capital of a  
district Seleucis,—and, since Pompey’s  
time, a *free city*.

**they sailed to  
Cyprus**] The lofty outline of Cyprus is  
visible from the mouth of the Orontes.  
See below, ver. 7. It was the native  
country of Barnabas,—and, as John Mark  
was his kinsman, they were likely to find  
more acceptance there than in other parts.

**5.**] **Salamis** was the nearest port  
to Seleucia on the eastern side of the  
island. It had a good harbour. It was  
the residence of a king anciently, and  
always one of the chief cities of the island.  
There were very many Jews there, as appears by there being more than one synagogue. Their numbers may have been  
increased by the farming of the copper-mines by Augustus to Herod. On the  
insurrection of the Jews in the reign of  
Trajan, Salamis was nearly destroyed, and  
they were expelled from the island. Its demolition was completed by an earthquake  
in the reign of Constantine, who (or his  
immediate successors) rebuilt it and gave it  
the name of Constantia. The ruins of this  
latter place are visible near the modern Famagosta, the Venetian capital of the island.

**their minister**] Probably for the  
administration of baptism: see also 1 Cor. i.  
14–17.

**6.**] **Paphos** is on the western shore, with the length of the island  
between it and Salamis. It is Nea Paphos  
which is meant, about eight miles north of  
the Paphos more celebrated in classic poets  
for the temple and worship of Venus. It  
was destroyed by an earthquake in Augustus’s reign, but rebuilt by him. It is  
now called Baffa, and contains some important ruins.

**a certain sorcerer**]  
On the prevalence of such persons at this  
time, see ch. viii. 9, note. The Roman  
aristocracy were peculiarly under the influence of astrologers and magicians, some  
of whom were Jews. We read of such in  
connexion with Marius, Pompey, Crassus,  
Cæsar,—and later with Tiberius: and the  
complaints of Horace and Juvenal shew  
how completely, and for how long a time,  
Rome was inundated with Oriental impostors of every description.

**Bar-Jesus**] He had given himself the Arabic  
title of Elymas, ‘*the wise man*’ (from the  
same root as the Turkish ‘Ulemah’), interpreted a *magician* or *sorcerer* in our text.

**7. the deputy**] The office was that  
called in Latin *‘proconsul,*’ the title of  
the governor of those provinces which were  
(semblably) left by the emperors to the  
government of the senate and people. The  
proconsul was appointed by lot, as in the  
times of the republic; carried with him  
the lictors and fasces as a consul: but had  
no military power, and held office only for  
a year. This last restriction was soon relaxed under the emperors, and they were