

SUB-SECTION 1.—THE UNIVERSAL MINISTRY.

This sub-section includes (a) the direct outcome of the dispersion. All carry with them the spirit of Christ in their hearts and the word of truth in their minds, and under its promptings begin to preach the gospel; (b) especially Philip, the deacon, goes down to Samaria and preaches Christ to them; (c) the spirit of attention and of faith rests upon the people; (d) special miraculous accompaniments attend the presence of the Holy Spirit, including the casting out of devils and the curing of palsies and cases of lameness; (e) the work of divine grace creates great joy in the city.

Questions arising out of sub-section 1:

1. Does not the gift of the Spirit in itself convey the authority to preach even apart from the outward action of the Church?
2. Is it proper to dispense with the outward authorization except where as here circumstances preclude it?
3. How do the deacons, Stephen and Philip, pass from the position of ministers of the common funds to that of ministers of the Word?
4. There are three manifestations of the Spirit here: (1) Philip himself is endowed with the preaching gift; (2) the people with the spirit of attention and faith; (3) miraculous accompaniments attend.
5. Which of these is primary?
6. What is their relation to each other?

SUB-SECTION 2.—SIMON MAGUS.

This sub-section includes (a) the well-known character of Simon, a sorcerer, a pretender to great supernatural power, with great influence over the people; (b) the conversion of these people by the preaching of Philip; (c) the conversion of Simon himself, which seems to include at least (1) a sincere intellectual conviction, (2) an outward public profession by baptism, (3) a continued interest, in the supernatural works of Philip.

SUB-SECTION 3.—THE VISIT OF THE APOSTLES AND THE EXPOSURE OF SIMON.

This includes (a) the news which reached the apostles at Jerusalem of the conversion of the Samaritans; (b) the deputation of Peter and John to visit the new converts; (c) a description of their present spiritual condition. They (1) believed and (2) were baptized, but (3) had not yet received the Holy Ghost; (d) a service of prayer and laying on of hands, followed by the