

## V. THEIR UNWORLDLY SPIRIT.

Thy money perish with thee. v. 20.

"Be not conformed to this world."

Rom. 12. 2.

## VI. THEIR SPIRITUAL INSIGHT.

Thy heart is not right. v. 21.

"He that is spiritual judgeth all things."

1 Cor. 2. 15.

## VII. THEIR ZEAL.

Preached the word in many villages. v. 25.

"Shall be witnesses . . . in Samaria."

Acts 1. 8.

## ADDITIONAL PRACTICAL LESSONS.

## The False Professor of Religion.

1. There may be some professed believers in Christ whose hearts are wrong in the sight of God.

2. The false professor may be correct in outward demeanor, and may appear to many as sincere. v. 13.

3. The false professor unites with Christ's Church for the purpose of earthly gain. v. 18, 19.

4. The false professor is apt to suppose that others in the Church are as corrupt as himself. v. 18, 19.

5. The false professor looks upon Christianity as an earthly institution, and fails to comprehend its spiritual side. v. 19, 20.

6. The false professor is soon or late discovered and unmasked. v. 20, 21.

7. The false professor is without true fellowship with God's people and true sympathy with Christ's work. v. 21.

8. The false professor is in wretchedness and bondage under Satan's power. v. 23.

9. The false professor may find mercy and pardon if he will repent and seek the Lord. v. 22.

## CATECHISM QUESTION.

4. *Wherein doth your soul differ from your body?*

My soul differs from my body in that my body is made of flesh and blood, and will die, but my soul is a spirit, and will live after my body is dead.

A spirit hath not flesh and bones.—Luke 24. 39.

Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.—Ecclesiastes 12. 7.

Fear not them which kill the body, but are not able to kill the soul.—Matthew 10. 28.

## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

"THE view from that window is a very dull one," I remarked one day to a friend. "I don't agree with you at all," she answered; "the common is beautiful, and you can see so far." I wondered at the answer, but by

and by it struck me that from her point of view she was quite right. Looking out on the same prospect we saw very different things. I saw a flat, monotonous stretch of green, relieved only by a dark, wavy line at the back, with here and there something that might possibly be a distant roof. She saw an undulating common in front, further back a bright little suburb of the town on which the common bordered, and behind all a rich belt of pine woods. She saw, in fact, what was really there in all its beauty; I a mere shadow of it. How was this? The difference lay in my defective sight. The sight being wrong, the view could not possibly be to me what it was to her.

It is a great blessing to have good bodily sight. It prevents mistake, wards off danger, adds to enjoyment, and confers powers for usefulness which cannot belong to those in whom it is lacking. And where the eyesight is radically wrong, not only is much enjoyment missed, but much risk may be run. We read to-day of one who lost a great good and ran into fearful danger.

The persecution that followed on the martyrdom of Stephen had caused the scattering of the Church at Jerusalem. Instead of remaining in one compact body, the believers in Jesus were dispersed abroad. Philip had been a fellow-labourer with Stephen in the work of ministering to the needy. This work was now interrupted, and he was led to minister the word of life to needy souls in Samaria, as well as healing to many who suffered with bodily afflictions. "And there was great joy in the city."

But there was more to come. Perhaps the hearts of the apostles were drawn out with special love towards the Samaritans because the Lord had more than once passed through their country. John 4. 4; Luke 17. 11. Anyhow they were led to send to them Peter and John, that through their means the Samaritans might become partakers of those gifts of the Holy Ghost enjoyed by the Church at Jerusalem, and in no way be left behind their brethren. It must have been a scene of solemn gladness, one which angels beheld with joy and praise, when, in answer to prayer, the Samaritan believers, as the apostles' hands were laid upon them, received the Holy Ghost.

But there was one who looked upon all this with very different feelings. Before the advent of Philip in Samaria, Simon the sorcerer had been a person of great importance. But after Philip's arrival things became different. The words Philip spoke were a gracious message from God. The miracles Philip wrought were not mere wonders, but works of mercy. Simon soon found his in-