

and conquered. We have had war in India. The Sutlej ran red with our blood ere the Punjab was added to the Empire. Brave men withstood our invasion of their country, and even British courage wavered in the shock of battle. We conquered; and we have left our mark on the country in the blessings of settled government, and security, and industrial development. The Queen has gone with her soldiers through the campaign of the Crimea—through the distressing Indian Mutiny—through several African, and other campaigns. She has been a Sovereign whose desire in the world has been the promotion of peace; but she has not shrunk from the stern sacrifices of what the nation considered justifiable war. As their standards waved in the field, she watched them with a fluttering heart, and with a gentle hand she has often crowned them with the peaceful laurel on their return home.

V.—Lastly, we chronicle with thanksgiving to God the revival of religion in England and Scotland during the present reign. To this was due the emancipation of the slave, for which our Queen paid £20,000,000 in British gold, and wrote upon our national banner that who touches our shores in all our climes is free. This is the brightest gem in the crown, at this moment the cynosure of Westminster. Infidelity was beaten back from English shores when it rolled as a deluge over France, by this religious revival in our land. The religious apathy and deadness of Scotland disappeared. We have had secessions and strife, more than desirable; but missions to the world have gone on increasing, and the Bible has been translated into some 350 tongues. All these things the Queen has seen, as for fifty times she has listened by her commissioner to the debates, and reports, and controversies of our General Assembly. It is yet the day of small things. May religion flourish increasingly at home and abroad. This is the only strength and defence of the kingdom.

"God save our gracious Queen!
 Lord live our noble Queen!
 God save the Queen!" AMEN.

MONTREAL.—St. Andrew's Church has been undergoing considerable repairs, and the effect of the redecorations is highly satisfactory. The ceilings have been colored a shade of greenish blue, the cornice and mouldings being in terra cotta and cream color; the walls are tinted an olive drab, which harmonizes well with the general colors of the building; the woodwork of roof, piers and gallery has been revarnished, the windows have been painted inside and out, and the doors have been grained a light oak.

APOSTOLIC STUDIES, ON THE PRIMITIVE OR INFANT CHURCH OF CHRIST.

(15.) SIMON THE SORCERER; Acts 8: 14-25.

THE first mention of this Simon (called "Magus," i. e., Magician), is in the 9th verse of this chapter. He used sorcery, bewitched the people of Samaria, and pretended to be some great one, worthy to be held in special reverence.

Sorcery is derived from the Latin word "*Sors*," signifying "lot" or chance, meaning the use of lots to draw presages or indications of what will happen in the future. In other words he was a fortune-teller, a juggler, a magician. Had he lived in this day, he would, no doubt, be a spiritualist, holding "*seances*," at which crowds of simpletons would be in attendance, in their folly and credulity!

To bewitch the people is to astonish them, fill them with amazement, and confound them with his arts and chicanery, his tricks and pretensions to be some great one—that is to say, he so worked upon the minds of the ignorant by making them believe he possessed supernatural powers, and could do what he pleased, that they held him as a personage peculiarly invested with power from on high.

Simon was struck with the preaching and the miracles wrought by Philip. He knew that there was a reality in these miracles, while his own sorceries were fictitious legerdemain. He then, with many others, professed to believe in the things concerning the Kingdom of God and the name of Jesus Christ; but evidently, as was afterwards evinced, not thoroughly converted.

When Peter and John came to Samaria to assist Philip, by the laying on of hands, the people in answer to prayer received and were brought under the influence of the Holy Spirit; which, when Simon saw, he was so ignorant of Divine things that he offered Peter money to be invested with the same power. Peter indignantly rejected this request, and gave him one of the sharpest rebukes recorded in the Scriptures, urging him at the same time to repent of his wickedness, and pray for pardon.

Peter, it seems, did not consider even his case to be utterly hopeless, though his sin, considered in its motives and objects, was of the most heinous kind. No doubt Simon had made money by his jugglery; and possibly he hoped to increase his wealth by the exercise of this new influence. Alas, poor man! how ignorant he was in respect to the gifts that can come only from God!