

Vv. 5-7.—All that the women see at first is the open mouth of the sepulchre, with the stone rolled to one side. Mary Magdalene, believing that the body has been taken away, at once hastens back and tells Peter and John. The other women, however, go into the sepulchre, and there they see an angel, (or two angels, Luke 24: 4), who announces that He is risen, and that He would meet His disciples in Galilee.

Vv. 8-10—The women believe the word, and they receive the reward of their faith; for, on their way to tell the disciples, Jesus meets them—v. 9, 10. But the disciples did not believe—Luke 24: 11. In the meantime, Peter and John run to the sepulchre, and seeing it empty, returns, leaving Mary Magdalene there weeping; and to her Jesus shows himself—John 20: 1-13. In all, Jesus shewed Himself, and to different persons, five times on this the day of his resurrection; and other five times during His forty days on earth before His Ascension.

DOCTRINES.

1. On the resurrection of Jesus Christ our faith rests—1 Cor. 15: 14-19. The whole of the Christian religion hangs on this fact. How thankful then should we be that its truth is established as firmly as it is possible for historical testimony to establish any truth! All that can be said against it is that it is miraculous. But the very idea of Revelation implies miracles. Revelation itself is a miracle, or something outside of the ordinary course of nature.

2. His resurrection involves ours—1 Cor. 15: 20, 23; 1 Thes. 4: 14.

3. Consider the eager love and ready faith of the women. They put the disciples to shame. They are first at the tomb. They believe the news of His resurrection, receiving it from the angels "with fear and great joy." Mary Magdalene in particular had been forgiven much, and, therefore, loved much.

4. Jesus accepts the worship of the women—v. 9. Therefore, He is a divine being, and demands our worship now. For He lives, and is "the same yesterday, to-day and forever."

The Semi-Annual Meeting of the Home Mission Board will be held in St. Paul's Church, Truro, Wednesday, the 19th inst. at 7 o'clock, p. m. Applications of Presbyteries for grants for the current half year will be considered. Presbyteries are also requested to make application for such missionary services as they require.

ROBERT J. CAMERON, Convener.

Christianity in Madagascar.

It was a good thing for Madagascar that the work began as it did among the middle and humbler classes, and that it was only accepted by the Government after it had made its way and established itself among the people. It will be seen that a new task, and one of vast difficulty and magnitude, now falls to the Malagasy Church to perform. This is nothing less than the work of elevating and educating nearly half a million who have recently been brought within her bosom, as well as acting upon several millions as yet outside her pale. In proceeding with this task, she will have to encounter many of those difficulties that other sections of the Church have had to grapple with; and who can fail to be interested in observing the way in which she will deal with them? There is the question already alluded to of the relation of Church and State; the pressing question of education and evangelization; the delicate subject of domestic slavery. Several social difficulties have already been successfully dealt with, notably polygamy and divorce. Ten years ago polygamy, with all its attendant evils, prevailed throughout the length and breadth of the land. It is now virtually abolished in the central province. There is thus much in the present state of the country exceedingly hopeful, while there are doubtless other elements which leads us to look with some degree of concern upon the future. The influence of Christianity cannot be restricted to the religious and social life of the people. It must tell, and that very powerfully, upon the political condition of the nation. The Church organizations established over a considerable portion of the land are training the people in the art of self-government. The people being brought together in their assemblies, are taught the habits of order connected with church-going and Sunday rest. They are being accustomed to united action, and encouraged to mutual confidence. They are trained in the selection of their own office-bearers and pastors, and in the discussion and management of their own business. They are habituated to submit to authorities who rule by moral means, and appeal to moral motives. They come to understand the principle of representation as illustrated in their assemblies; above all, a healthy public opinion is developed, and finds a means of manifesting itself, and of making itself respected. In speculating upon the future of Africa, we cannot overlook the existence in Madagascar of an intelligent energetic race like the Hovahs making advance in civilization. It cer