

ready access to the female portion of the population, while men are jealously excluded from opportunities of preaching or teaching in the Zenana. Indeed in all heathen lands it is vastly easier for women than for men to find their way into the home life of the people and thus to influence the women and children. Opportunity in India was the loud Providential call which could not be neglected. It is well that it should be so. There are now scores of devoted women, many of them possessing much medical skill, toiling for Christ in India. They are sowing precious seed in hearts darkened by slavery and superstition; and the results already are great. The women who have gone abroad to help in evangelizing the heathen are sustained in their work by faithful ones at home who give time and money and the best thoughts of their heads and the warmest feelings of their hearts to the work. As the missionaries sent to the heathen do much to improve their condition, material and spiritual, of the degraded victims of error, it is perfectly evident that the sending forth of such agents and the duty of supporting them and becoming acquainted with their work is doing very much to elevate and ennoble women at home. And, if we are taught that in Foreign Mission work women can render inestimable service, should we not expect similar service from godly women in relation to our Home Mission work? Women have more leisure than men: they can collect money, circulate the RECORD and other missionary periodicals, diffuse information by word of mouth, interest their boys and girls in missions; all this they certainly can do more efficiently than men. But is there not still more that they might well be trained and encouraged to grapple with? We need not answer the question. Meanwhile let us be thankful for all the "Woman's Work" going on within the bounds of the Church. Let us "help those women," and cordially encourage them to further progress.

The thirteenth annual meeting of the Women's Foreign Missionary Society of the Presbyterian Church in the United States was held at Syracuse, N. Y., on April 25th. Mr. Naomi Zammarra, a young Japanese who is pursuing his theological studies at Andover, made an interesting address. He spoke feelingly of what women had done for the women of his native land—of the ignorance and slavery of Japanese women, and of the elevating influence of Christianity among them. The Society agreed to a resolution earnestly beseeching Queen Victoria, Empress of India, to cause such enactments to be made as will free the children of India from the most hurtful practice of child-marriage. It was reported that the total receipts for the year were about \$122,000.

## At Antioch.

JUNE 3.

ACTS XIII: 13-16; 43-52.

*Golden Text, Acts 13: 49*

THESE missionaries had no thought of settling down in a comfortable "living." They were pioneers, laying foundations upon which others should build. John 4: 37, 38. It was pre-arranged that after visiting Cyprus they should go to Pamphylia, a district with which Paul must have been more or less acquainted—a Roman province adjoining Cilicia, occupying eighty miles of the sea coast and thirty miles deep. Perga, its chief city, on the river Cestus, seven miles inland, was noted for its great heathen temple of Diana. *John departing, &c.*—Matthew Henry says, "either because he did not like the work, or he wanted to go and see his mother." He was young, not inured to hardships and wanting in the enthusiasm necessary to accompany men like Paul and Barnabas through a hard country, infested with brigands and other "perils." 2 Cor. 11: 26. Though Paul resented John's faint-heartedness, ch. 15: 37, 38, he subsequently expressed confidence in his Christian integrity. Col. 4: 10; 2 Tim. 4: 11. Vs. 14, 15. *Antioch*—the capital of Pisidia, a different place from the Syrian Antioch, eighty miles due north of Perga (see map). *The Synagogue*—probably a large one, in which the Jewish service was conducted. The majority of the inhabitants were Greeks and Romans, so that one synagogue sufficed for the Jews. The strangers modestly took back seats, but did not long escape notice. Their fame had preceded them, and at the close of the introductory services they were courteously asked to come up to the platform and address the audience. Vs. 17-43 contain an outline of Paul's first reported sermon, in which he reviews the history of the Jewish Church, declares Christ to be the Messiah, refers to his rejection, crucifixion and resurrection, and closes with a solemn warning against the sin of unbelief. V. 44. Next Sabbath the Synagogue was crowded with Gentiles as well as Jews. The latter, haughty and selfish, could not endure that the Gentiles should enjoy the same privileges as themselves. "Exclusiveness" in religion is not confined to Jews, but, wherever manifested, it is *unchristian*. V. 46. Paul and Barnabas were not mealy-mouthed, but characterized this bigotry as it deserved, saying in effect:—"In preaching to you first we have done our duty; if you will not accept our message, others will." *So we turn to the Gentiles*—a policy to which he ever afterwards adhered, ch. 28: 28, Rom. 1: 16. V. 48. *The Gentiles were glad*. It was glorious news for them. *As many as were ordained*—all will be brought to believe in Christ who by his grace make eternal life their aim.—*M. Henry*. To find in this text preordination to eternal life asserted, is to force both the word and the contexts to a meaning which they do not contain.—*Alford*. V. 50. *Honourable*—refers to their social standing as wives of the most influential men of the town; who ruled their husbands—very dishonourable! Eph. 5: 22.