

helped these working-men, giving one of the addresses.

PREACHING IN A CHURCHYARD.

Two years ago the vicar of St. Matthias inaugurated a series of open-air services in his churchyard, the Bishop of Bedford preaching the first sermon. Hence the rising ground, surrounding an old sea-captain's tomb, where the preacher invariably stands, is called "The Bedford Mound." They are now continued twice a week through the summer. A harmonium is used, surrounded by a choir, while hymn sheets are handed to the people. It is not easy to estimate numbers, but this evening I should think 500 crowded round, while others listened from the adjoining recreation ground. A number of Lascars, with their swarthy faces and picturesque costumes, added to the interest of the scene. A large number of people followed the vicar into the church for evening service. How easy it would be to use a hundred other London churchyards in the same way.

LONDON STREETS ON SUNDAY.

Turning homewards, I noticed how the streets are crowded. It is the time of evening service, and the devout are worshipping in church and chapel and hall. But the people are outside. Omnibuses and trams are loaded. Cabs are rattling by, and now and again the sound of the railway whistle and the rumbling of the railway trains are heard. The crowd is specially dense on the Mile-end road. Half-a-dozen groups are listening round as many speakers. One of these is taking a good deal of pains to prove that Christ died for His people, but there does not seem to be much Gospel for the sinner in what he says. Another is reading from a paper to show that the antiquity of man is not so great as some philosophers assert, while another is reading some newspaper report relating to false imprisonments—probably a friend of "The Claimant." One group is quietly singing, led by a harmonium—

"I gave my life for thee;
What hast thou given for Me?"

But the largest group was held by a young man who was evidently preaching the Gospel. The babel of sounds was added to by street vendors and exhibitors.

ON THE LONDON FIELDS.

At the south end of the London Fields, Hackney, I was much interested in a Primitive Methodist congregation which had turned out after evening service. The preacher stood on the fourth step of the chapel, surrounded by sympathetic friends, while others stood in the roadway or leaned against the opposite railings. This is the most easy kind of open-air preaching. Preachers and singers are ready, and the congregation thus turning out gathers bystanders more quickly than any other way.

On the east side of these same London Fields, opposite Miss Macpherson's Training Home, another meeting was in progress. The forms and harmonium had been brought out from the mission room, and here under the trees a peaceful service was held, largely recruited from the passers by. Why should not mission stations as well as churches turn out these lovely summer evenings?

PREACHING BY LAMP LIGHT.

The longest and most lovely summer day comes to a close. By the time I reached the end of Dalston lane it was nearly ten o'clock. I had been out nearly fifteen hours, and had walked about twelve miles; but could not help lingering by a member of the Open-air Mission in a turning near Dalston railway station. He had a movable pulpit, from which a lamp was suspended. This enabled him to see and read the Scriptures, and his congregation to see the hymns they sang. Then at the corner of Kingsland-green I observed a City missionary, with a small lamp fixed to the iron railing behind him, expounding to a small but attentive audience the way of life.

Such a variety of testimony noted in one Sunday's walk shows that while the agencies for evil are numerous and active, the Lord has many faithful witnesses who keep on

"Sowing the seed by the dawn-light fair,
Sowing the seed by the noon-day glare;
Sowing the seed by the fading light,
Sowing the seed in the solemn night."

May the Lord own their testimony, and stir up others to go and do likewise!

ONE of the Choctaw Indian Churches made a handsome collection, on a recent Sunday, for the purpose of sending a missionary to the heathen Indians.

MISSION MAP OF MANITOBA.

We have just received a copy of a very well executed and serviceable map of Manitoba, which, in addition to the rivers, lakes, municipal divisions, lines of railway, etc., as given in ordinary maps, shows also the names and locations of the mission stations of the Presbyterian Church in Canada as existing in June, 1882. Even the smaller edition will probably be eagerly welcomed by those who are interested in the work of the Church in the North-West. The paper employed is very good, and the impression remarkably clear; the names, numbers, etc., are quite legible at a considerable distance, and there is no approach to overcrowding anywhere. The Rev. R. H. Warden, secretary of the Home Mission Committee, has just issued a circular in reference to this map, whereof the following is a copy:

MY DEAR SIR,—The Rev. Jas. Robertson, of Winnipeg, has had prepared by Mr. W. R. Gregg, architect, Toronto, a mission map of Manitoba, giving the names and locations of the mission stations of the Presbyterian Church, also showing the lines of railway, the sections of land, etc., etc.

This map has been lithographed in two sizes. The larger size—specially intended for the use of the Home Mission Committee—is five feet by two feet six inches. As several ministers desired copies for permanent use, we have had a number of this size stretched on linen, varnished, and mounted on rollers, ready for hanging up. They are suitable for use at prayer meetings and missionary meetings, or for ministers' libraries. As additional stations are opened up they can be marked on the map, with the year when organized, etc.

A copy of the larger-sized map, thus mounted, will be forwarded to anyone sending me two dollars, the proceeds to aid in meeting the expense of the lithographing, etc. As the number of copies is limited, early application is necessary. The map being too large to send by mail, please state in ordering how you desire it forwarded. Yours very truly,

ROBT. H. WARDEN.

260 St. James Street, Montreal, 30th August, 1882.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVII.

Sept. 17. | WATCHFULNESS ENJOINED. | Mark xiii. 1882. | 21-37.

GOLDEN TEXT.—"Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5: 6.

TIME.—Evening of same day as last five lessons—Tuesday before the crucifixion.

PLACE.—Same as latter part of last lesson—on the Mount of Olives.

PAPARALLEL.—Matt. 24: 23-42; Luke 21: 25-36.

Notes and Comments.—Vers. 21, 22. "Then:" during the time just foretold. "False Christs:" impostors, pretending to be the expected Messiah, of whom there were several between this and the destruction of Jerusalem (see Josephus). But it has a further meaning—it points to Anti-Christ, or the many Anti-Christ's constantly arising—1 John 2: 18. Such are those who claim His prerogatives of being infallible teachers, divinely appointed rulers, and mediators between God and man.

Ver. 23. "Take ye heed:" third time, "ye:" emphatic; are forewarned; remember my words.

Vers. 24, 25. "After that tribulation:" how long we are not told. Calvin says that it signifies after the consummation of all the woes of which Jesus had been speaking. "Sun—moon—stars:" are we to understand this literally or symbolically? visible phenomena in the heavens at the appearing of Christ? or corresponding spiritual manifestations? We incline to the latter. The image is so used in the Old Testament. Cudor says, "I think that the Lord here speaks of those stupendous revolutions, religious and secular, which attended and followed the judgment on apostate Israel, not only in the passing away of the Jewish economy, but also in the downfall of Paganism and of the Pagan empire of Rome."

Ver. 26. Compare Matthew and Luke on this verse; there are slight variations, but a striking general similarity. "The Son of man coming:" the visible second coming of the Lord Jesus. He will come again—1 Thess. 4: 16. This is at the first resurrection, foretold by the angels—Acts 1: 9-11.

Ver. 27. "Angels:" Matthew says "with a trumpet of great sound" (24: 31, Rev.). So were they of old summoned to the solemn feasts—Psa. 81: 3; and God's elect shall be gathered from all parts of the world—so they are not, will not be found in one place, teaching us the great truth of Acts 10: 34, 35.

Vers. 28, 29. "Learn a parable:" a lesson, "of the fig-tree." All God's creatures have a lesson for us. The fig-tree, late in its foliage (the fruit comes first), teaches that delay is not abandonment, but that God's purposes will surely be fulfilled in His own time—2 Pet. 4: 8, 10. "When ye shall see these things:" the signs already mentioned—"know that it is 'Rev.' 'He,' 'is nigh.' They had asked; so Matthew of His coming.

Vers. 30, 31. "This generation:" this was spoken A.D. 30, and was fulfilled A.D. 70. But "generation" may mean not only living men, but the race, and we think that the prophecy has this double force; the near future has been fulfilled, and shall not the final future? "Heaven and

earth:" shall, positive, "pass away"—not necessarily destroyed, but changed in their present appearance. But the truth of His words shall never be changed.

Ver. 32. How could Christ, the Omniscient, be ignorant "of that day and that hour?" Plainly in taking up His own nature, He took with it the conditions of man's mind. There were special seasons when all was open to Him—the hearts of men, the invisible world, all the future; but it may have been part of His humiliation to exert no such knowledge in many things—to have been as a man among men. But we are ignorant, and would speak with hesitation on such a subject.

Ver. 33. "Take heed—watch—pray:" these are the practical lessons which the Great Teacher gives from his warnings; they are for us as well as for the Jews.

Ver. 34. A parable in a verse, the main point of which is at the close, "to watch." The Rev. gives a different idea to the verse by omitting "For the Son of man is," which was supplied by the old translation, and reading instead, "It is as when a man sojourning in another country having left," etc.

Ver. 35. Still the same refrain, "Watch"—"ye know not when:" there is uncertainty as to the time, but none as to the Coming itself. Of two things we are alike ignorant—the day of our death, and the time of Christ's coming; while of their certainty we are alike sure. "Even—midnight—cock-crow—morning:" the four watches of the night.

Ver. 36, 37. "Suddenly," as He will come; "sleeping:" the very opposite of watching; "unto you:" His hearers; "unto all:" all men at all times, unto us; "WATCH:" the fourth repetition of this solemn injunction. Matthew gives us (chap. 25) three parables, very vivid and impressive, following these utterances and closing the discourse—The Ten Virgins, The Talents, and The Last Judgment.

HINTS TO TEACHERS.

Prefatory.—The key thought of the whole lesson is, as in the title, "Watchfulness." The conditions, the circumstances, the manifestations of danger may differ in every age, but the source is the same, and the duty is the same; until the Master shall return it is the duty of the servant to watch!

Topical Analysis.—(1) Watching against deceivers (vers. 21-23); (2) Watching for the coming of the Saviour (vers. 24-37).

On the first topic we may show that these words of Jesus as to false Christs and false prophets have had continual fulfilment. There were false Christs in the apostolic days; in the early history of the Church they abounded, and so right down to our own times. What was Mahomet but a false Christ? What Joseph Smith? Some are old enough to remember the blasphemous hallucination of Joanna Southcott, or later still of the Kentish (England) impostor; but beyond all these there is a perpetual false Christ with headquarters at Rome. We need not trouble ourselves with any intricate question about the "number of the Beast," which may be made to mean almost anything. The marks of Anti-Christ are there unmistakably, ineffaceably, let no exercise of charity blind us to that fact. But are there not other "false Christs, false prophets?" Unhappily, yes; there are teachers who teach everything but Christ, everything but the Gospel; of such we and our scholars are to "take heed;" upon such rests the curse of Gal. 1: 9.

On the second topic, teach the great truth that Christ will come again. That fact is clearly set forth in many passages in the New Testament, and no amount of reasoning, if it is honest, can explain that away. Then, His coming will be sudden; although there will be signs as foretold, yet "of that hour" will no man know. Suddenly, as the coming of the lightning, will be that of the Son of man. It will be to take an account of His servants. In one sense, you may teach, Christ is always taking account; but the Scriptures point to a more general time of judgment. Much of the language respecting it is, no doubt, parabolical, and may be, has been mistaken, by pressing it too literally; yet the underlying fact remains a truth of God. Press the practical lessons which our Saviour gives—lessons of watchfulness and prayer. We are to "WATCH." How? Not by idleness—"to every man his work" (ver. 34). We are to be active, diligent, doing our every-day duties heartily and earnestly. Show that true religion does not interfere with these; neglect of them is not religion. It is the watchfulness of Hope, not of Fear; so there must be an acceptance of the Saviour, and a living for Him. Thus living, there will be constant readiness and preparation. It is not needful that we should be all the time talking, or even thinking about it; but to live daily as in the Master's sight, to use well the talents He gives us, to have oil in our lamps. So living, He may come suddenly, but there will be no terror in the coming; nay, we shall be prepared, and our constant prayer will be, "Even so, come Lord Jesus."

Incidental Lessons.—That there have been religious deceivers from the beginning, and will be to the end.

The signs and working of the great deceiver—2 Thess. 2: 10, 11; Rev. 13: 11-17.

That those who do not receive the true Christ will be the most likely to follow false Christs (Spiritualism and such like lying wonders).

That what Christ may not know, angels cannot know, Christians should not seek to know.

That the future, the end, is the secret of God.

That this world and all in it must pass away.

That the coming of Christ is certain.

That for it the saved of all nations look.

That the uncertain day of death is to every one a coming of the Lord.

Main Lesson.—Our duty, Watchfulness. How?

Vigilantly.—Luke 12: 35, 36; Phil. 4: 5; 1 Thess. 5: 6; 1 Peter 5: 8. Steadfastly.—1 Cor. 16: 13; 2 Thess. 2: 14, 15. Patiently.—2 Thess. 3: 5; James 5: 7, 8. Constantly.—Matt. 25: 13; 1 Thess. 5: 3; Rev. 3: 3. Joyfully.—Luke 12: 37, 38; John 14: 5; 1 Thess. 2: 19. Prayerfully.—Luke 21: 8; Eph. 6: 18; 1 Peter 4: 7.