

ten miles distant from the wide mouth of the great Yang-tse, the 'child of the ocean,' as it pours down seawards after its journey of 3,600 miles. Woosung, now connected with Shanghai by a railway, lies at the confluence of the Whangpoo river, on which Shanghai stands, with the Yang-tse, and its great forts command the entrance to the gigantic river. Between Woosung and Shanghai there is a serious obstacle to free navigation, from the existence of an extensive bar, called sometimes the 'heaven-sent barrier' and sometimes regarded as 'Shanghai's trouble,' by those respectively who dislike or wish to foster free access. Possibly commercial Shanghai may migrate some day to Woosung, and thus avoid the bar. But that migration is not yet.

We are concerned to-day with the great city and settlement of Shanghai, containing between them probably from 400,000 to 500,000 souls. The city is shut in by its ancient walls as of old, a piece of 'old China.' The settlement with its numerous foreign houses, with wide and well-laid roads, with electric light, and telephone wires in all directions, with its excellent supply of water from works under foreign management, with its cloth and paper factories, and its crowds of carriages, and numerous bicycles, and with its long rows of ocean-going and river steamers, is a piece of new China, or rather of China in combination with the great West.

Would that we could speak only of the effects of this contact on material improvement in locomotion, in illumination, in architecture, and of its vivifying influence on commercial enterprise, and the development of trade and improvement in useful arts, and the increase of true scientific enlightenment. But Shanghai, like so many great centres of human concourse, is a stronghold of moral evil and of audacious sin. And as Shanghai is looked upon by many as a piece of Europe, transplanted here, shall we not pray that they may see no more un-Christian Christians, but that in all who bear the Christian name, the 'beauty of holiness,' the gladness and the nobility of a pure Christian life may be manifested?

In such a place, with such varied features, how can the testimony and work of the Christian missionary be introduced or receive attention? Amidst bustle and worldly gaiety, and the preoccupation of business, and the struggle for wealth or for daily sustenance, and with the 'palace' occupied by worldly thoughts and the 'death in life' of sin—are there any who have time or desire to listen to the spiritual, Divine message which we bring to them?

It will be found that both in the old city and in the settlement there is an under-current of serious thought. People will come into our chapels and preaching-rooms, and sit by the hour with deep attention, without any attraction except the Word of God read and preached by earnest, prayerful speakers. Sometimes they will wait at the doors till the evening preaching begins, and are unwilling to leave when it is time to close, longing to hear more, and coming again. Sometimes a tune played on the harmonium, or a picture explained, or a lantern view, may lead many to listen; but oftentimes through the power of the Holy Spirit, it is the deep desire to know something of the 'life of the world to come,' and the way thither which draws them.

I remember a young man who attended one of our chapels, night after night, occupying the same seat, growing in interest and earnestness. He became a diligent and true inquirer. He was carried away by

cholera, before his baptism, but he died, we believe, in simple faith in the Lord, and was, we trust, truly taught and changed by the Holy Spirit.

Then both in the city and in some parts of the settlement access and a friendly welcome can be obtained for house-to-house Christian visitors, ladies accompanied by Chinese biblewomen doing very much in this way.

Numerous schools are opened by the different Missions, both for boys and girls, and are well attended, and Divine saving truth finds its way thus into many heathen homes. It is well to remember what a power we have in China for blessing, in God's hands, through the retentive memories of the Chinese boys and girls. Girls under twelve years of age in our boarding schools have learned all four Gospels by heart, retaining the whole with wonderful accuracy for repetition, and with intelligent apprehension of the meaning through God's grace; and boys commit much more to memory.

The disadvantage in Shanghai arising from the floating character of part of the population (numbers of people from other provinces visiting the place in connection with the shipping and boat traffic, perhaps for a short time and then leaving again) may be with God's blessing an advantage in this busy place as a centre of evangelization, because messages of salvation which they have heard, and portions of the bible or Christian tracts which they have obtained, may be scattered thus in places not yet visited by missionaries.

Street-preaching used to be carried on by some of the missionaries. It is difficult now from the crowded state of the streets, and the necessity for careful police regulation, but chapel-preaching is carried on daily; and in the Mission hospitals both for men and women, of which there are four or five in Shanghai, daily loving instruction is given to crowds of patients from the city and from far-off country districts. Special work is carried on also amongst the blind, who are numerous in Shanghai, and from whom some of the earliest Christian converts of our Mission, and of the American Episcopal Mission, were gathered.

There is a great desire in Shanghai and in many parts of China now to learn English and Western knowledge and science, and Christian influence is brought to bear on pupils coming for this object alone, but not unwilling to hear about what they think to be a Western creed, and which some of them have already learnt to be Divine—shall we not pray that all may learn it to be from heaven, for the world?

Let us pray very specially and in glad believing expectation for our dear brethren and sisters of our own and of other Missions in great and needy Shanghai, that they may be upheld and strengthened by the Lord, with the joy, and light, and peace of his life and holy presence in them through the gracious power and indwelling of the Holy Spirit, and that the Chinese converts may be established, strengthened, and settled in their most holy faith, and that the Word of the Lord may have free course and be glorified in the lives of his servants, and by the conversion of those wandering from God.

At this season of the year there is apt to be an absence of teachers from their classes. This is always injurious to the classes. If teachers find it necessary to be absent, they should provide substitutes. There is often too little sense of responsibility in this matter.

Not Forgotten.

HOW THE SOLDIER'S WIFE WAS TAUGHT A LESSON OF FAITH.

The day was bright, and the village street was full of people, but Mary Pratt felt that she was in the midst of an awful cold and solitude. Her husband had gone with his regiment to South Africa. All the other men had been heard from since the battle of Ladysmith, but no word had come from Tom.

She shut the baby up safely in the room, and ran to the post office. Many of the women had letters, but the old post-master shook his head when Mrs. Pratt's white face appeared at the square opening.

'To-morrow, perhaps, Mary,' he said, in a gentle voice.

But she saw the men glance significantly at each other, and they made way respectfully for her to pass, as they would have done for a mourner.

As she hurried down the street her soul cried out fiercely.

God had not listened to her prayers! He was deaf, cruel—that merciless Something up there in heaven, dealing out misery and death. She was to go tottering alone through the world, carrying her child, without Tom.

Presently she heard little Jack's voice talking inside. He spoke fast and loud, as if he was frightened, but tried to laugh, and when she opened the door he ran to her with a shout of joy.

'Jack was afraid, mother!' he cried. 'Me thought you was gone. Me thought you forgot Jack.'

She took him up, holding him to her breast, although her heart beneath beat full of its savage pain and fear.

'You thought mother had forgotten you! Foolish baby!'

Then Jack saw his new clothes. 'Mother made my coat,' he said, 'Mother loves Jack. Mother cooked my supper in that little dish. Mother won't forget me. She loves Jack.' He crept closer to her, while she rocked him to sleep and laid him in his crib.

A great thought came to her as she heard the child's talk. Had not he cared for her? She looked out at the setting sun, the peaceful valley, the pretty creeper at the window. 'He made them for me,' she thought. 'He gave me my home. He gave me Jack. He is good. He is my Father. He won't forget me—or Tom. He is taking care of Tom for me—somewhere.'

When she laid the boy in his crib she knelt beside it, and a great quiet came into her face. 'Take care of Tom, dear Lord!' she cried, 'wherever he may be—wherever—'

There was a hasty knock at the door. The minister stood on the step. 'It is a telegram, Mary,' he said. 'I brought it, so that there might be no delay.'

She read: 'Thomas Pratt just landed from transport. Wounded, but out of danger. Will be at home to-morrow.—' Sunday Companion.'

The Find-the-Place Almanac.

TEXTS IN DEUTERONOMY.

April 29, Sun.—The Lord thy God hath been with thee.

April 30, Mon.—There was not one city too strong for us.

May 1, Tues.—The Lord your God, he shall fight for you.

May 2, Wed.—Keep thy soul diligently.

May 3, Thurs.—Lest thou forget.

May 4, Fri.—Take ye therefore good heed unto yourselves.

May 5, Sat.—The Lord thy God is a consuming fire.