

Crombie and Bolton, the two Woman's Missionary Society workers here, Mr. McKenzie and myself to a ceremony and to partake of a feast. He thanked us for kindness shown and help given to his son, showed us some of his most ancient and rarest gifts, gave us each a keepsake, and invited us to come again. The following Monday I sent him some tracts by his son. Yesterday his son told me that his father wanted to see me and ask me many questions. I have an invitation to visit another Buddhist temple next week and see a ceremony.

The priest's son referred to the above, and said to me before I was invited to the feast, that his father would very much like to see me and talk with me, but he knew that we Christians disliked him, and did not care to talk with a Buddhist priest. I told him to assure his father that we did not dislike him, and that I was willing to talk to any person in the world, and would be glad to talk with his father.

I suppose you are all rolling up your sleeves, so to speak, in order to roll up an overwhelming majority for Prohibition when the plebiscite is taken. If I could be in two places at a time, I should like to be over there for a short time to help; but my work is here and your active duty there, and I feel sure that every Leaguer will give a good account of himself and herself in the campaign. As I read Rev. Principal Grant's letter and the account of his debate against Prohibition, I was pained by the thought that perhaps the devil's best strokes are delivered by those who are on the Lord's side. We have lamentable evidence of that here in Japan. Some of the most active propagandists of the Japanese doctrine, or New Shintoism, called "Nippon Shuge," are renegade Christians. Mr. Takagi spoke of this movement in the paper above mentioned. I have been told that some of these very men who are now opposing Christianity so vigorously, were educated in mission schools. Another thing that has pained me very much is that some foreigners even commend the licensing of prostitution, as is done in this country. Since I came here there has been a discussion in some newspapers on this way of suppressing(?) this evil, and, strange to say, some of the very arguments used by Dr. Grant against prohibition of the liquor traffic were trotted out here in support of a system of prostitution legalized by Government sanction in the form of license. Let us always remember that God is always on the side of right, whether or no it is expedient and popular, and also that right as an adjective or noun either does not admit of comparison.

I rejoice with you that you are being blessed and achieving desirable results in the various departments of League work, but most of all in that souls have been saved during the past winter. My prayer is that each League in the district may enjoy a rich blessing, and be the means of bringing many to Christ, and that each one may realize the presence of Him who said to His followers, "I will not leave thee, no; neither will I forsake thee. no; never."

Yours in the Master's service,
(Signed) D. NORMAN.

To the Leagues of the Bradford District and to other workers for Christ:

Miss Keith, your energetic Junior League worker, has written asking me for a letter on "Child-Life in Japan" for the Junior Leagues. I hope to grant her request in the near future.

Sacred Watch for Bible Study and Prayer.

At the Toronto East District rally, held in May last, there was a question asked to be answered by a representative from each league, namely: "What do our Leagues need most?" Many suggestions were offered, but it was the question which, as a nail fastened in a sure place, has ever and anon recurred with renewed force.

After weeks of thought it seems to be continually borne in upon us that the need of all needs is "a closer walk with God," which means a sacred intimate acquaintance with Him. The daily "watch," if possible the "morning watch" is the means by which we can climb to greater heights in the life spiritual and eternal,—the means to be used to enable us to "lay aside every weight, and the sin which doth so easily beset," and make us of the "pure in heart" who can see God. Oh, Fellow Leaguers, are you not thirsting after that purity that will open up the way into the presence and fellowship of your Lord and Master, whom ye serve even so feebly and so weakly. Your Master himself acknowledged and availed himself of this sweet privilege. Let me give you a crumb from that inimitable feast spread by Canon Farrar in his "Life of Christ:"

"It may be that His brethren toiled with Him at the same humble trade lived with Him under the same humble roof. But however, that may be, we are sure that He would often be alone. Solitude would be to Him more emphatically than to any child of man 'the audience-chamber of God;' He would, beyond all doubt, seek for it on the grey hill-sides, under the figs and olive-trees, and amid the quiet fields; during the heat of noonday, and under the stars of night. *No soul can preserve the bloom and delicacy of its existence without lonely musing and silent prayer:* and the greatness of this necessity is in proportion to the greatness of the soul. There were many times during our Lord's ministry when, even from the loneliness of desert places, He dismissed His most faithful and beloved, that He might yet be more alone."

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"No time." Is that the devil's device for the Christians of to-day. Does he sit upon his throne and laugh as he sees the Lord's people slip into worldliness and sin, because they have "no time?" "What I desire the most that thing will I find time to do," is the experience of one, and if we are perfectly honest, is the experience of all, the exceptions being so few that it only proves the rule. The importance of the observance of the "Morning Watch"—the spending of the first half hour or more of every day alone with God, in His conscious presence, in secret prayer, and Bible-study, and meditation,—cannot be exaggerated. The soul is in its most receptive state at the beginning of the day. Robert Murray McCheyne urged, "I ought to devote the best hours of every day to communion with God," and then follows his impressive reasoning: "because it is my noblest and most fruitful employment." We ought, therefore, not to crowd it into any corner, but give God our best for this most important exercise. Moreover, the outer conditions are more favorable at the beginning of the day than later in its progress. It is pre-eminently the still hour. The noises of the world of yesterday have rested from us, and the din of the world of to-day has not yet broken in upon us. It is much easier to heed the command, "Be still, and know that I am God." It is also much easier for us to say unto our souls, "My soul, be thou silent before God" than during the