

influenced to work for the Master. Among the Indians who became leaders of their own people were Phillip McKay, the first missionary to Alaska, and Victoria Yonge, the chiefmistress, at Port Simpson.

Among those who were influenced by Dr. Crosby to become missionaries were Rev. A. B. Winchester, of Knox Presbyterian Church, Toronto, who for many years was a missionary in China; the Rev. H. J. Robertson, now in charge of the Presbyterian work among foreigners in Winnipeg; Miss Lund, who went to Japan under our Woman's Missionary Society; and the Rev. J. H. White, D.D., now Superintendent of Methodist Home Missions in British Columbia, the son of the pioneer missionary to British Columbia, whose letter in the *Christian Guardian* was the means of Dr. Crosby's going to British Columbia to work among the Indians.

4. *The inspiration his life and work are to us.* For this division of our topic review what has been helpful during the three months we have been studying Dr. Crosby and his work. Let each member write out on a slip of paper one lesson he has learned, or state in what way his life has been enriched or inspired. Have the slips collected and given to the chairman, who will read aloud several, or ask others to do so, as time permits. At the close of the meeting, place the slips of paper on a table by the door and request that each member take one as he goes out.

5. *The heritage of work he left us to carry on.* In "Up and Down the North Pacific Coast" will be found full information for this subject. Secure also a copy of "Our Indians and their Training for Citizenship."

It may not be possible to use all five suggestions; perhaps two or three will take all the time allowed.

In the *Christian Guardian* of February 11th there is a beautiful appreciation, written by the editor, Dr. Creighton, of Dr. Crosby's life and work. This will be helpful to those preparing for this meeting.

Institutes in Saskatchewan

The Districts of Saskatchewan Conference have not yet organized thoroughly for Sunday-school and Epworth League work. One reason doubtless is that the country is yet in a pioneer stage, and not very many young people's societies have been formed. Then the distances are so great in these immense and sometimes sparsely-settled districts, that it is very difficult to hold a representative convention. Seeing these difficulties, the Conference recommended last year that the institute plan be tried, and only a small number of Sunday schools be included in each convention.

This plan was tried on the Moosomin District during the first week in January. Four centres were chosen, and all the Sunday schools and Young People's Societies of the district were divided into groups, surrounding these centres. A convenor for each group was appointed, to have charge of local arrangements, and the programme and general plan were mapped out by Rev. J. W. Platt, the district S. S. secretary. Rev. H. G. Cairns, Chairman of the District, and Rev. Frank Langford, field secretary, constituted the visiting deputation, and local workers contributed their share on each programme. Institutes were held at Windthorst, Jan. 5th; Grenfell, Jan. 6th; Wapella, Jan. 7th, and Rocanville, Jan. 8th. Every Sunday school and Young People's Society on the district was represented at one of these institutes. In fact, the attendance and interest in each case would have done credit to a district convention. The interest manifested may be judged by the fact that in three of the institutes

the evening session closed with a Round Table Conference, for which the whole audience remained and in which many took part freely.

Now there is a suggestion to use these institute groups in Saskatchewan in much the same way that the District Convention has been used in the central conferences. A small committee would be appointed in each group, whose business it would be to promote Sunday school and Young People's work in their territory and to provide for such education in missions and social service as the young folk need. The Forward Movement plan of missionary support would be encouraged in this way, and the immense reserve strength of the young people of Saskatchewan would be utilized for the upbuilding and extension of the Kingdom of Christ.



This is the picture of Marjorie and Doris Robins, two of the youngest delegates present at the Bay of Quinte Conference Epworth League Convention. They are members of the Junior League at Little Britain, Ont., of which their mother, Mrs. (Rev.) J. I. Robins, is superintendent. The Junior League there is well organized, all committees working. Last Christmas the League sent up a big hamper of useful things to the Deaconess Home for distribution among the poor children of Toronto.

That no hasty action may be taken, the May District Meetings and the Annual Conference will be asked to take the whole matter into consideration, and then there will be an advance all along the line. Saskatchewan feels that the time has come to take her place in this matter of organization for efficient service.

It is Christianity that makes men kings and priests.

Vision is as necessary to the soul as the eye is to the body.

Some folks may attempt more than they can do, but the majority attempt less.

Junior Topics

MARCH 15.—SOME BIBLE BOYS AND GIRLS.—2 Kings 6: 1-14.

This unnamed girl has been selected for our study to-day because of some very excellent qualities she possessed and the splendid lessons her story teaches.

Notice the facts that are stated about her. 1. She was a captive. 2. In a strange land. 3. She was a daughter of Israel; and 4. Quite young. 5. She was a servant of the wife of the great warrior Naaman. All these points are clearly stated in verse two of the chapter.

Ask some very proper questions about her before proceeding further.

1. Because what she was a slave, what feelings might we suppose she would feel towards her captors? 2. Would it have been unnatural if she had longed for her own home land and had hated the place of her servitude? 3. Could we have blamed her very much if she had felt some kind of satisfaction at the sufferings of Naaman? 4. Or would it have been at all strange if she had forgotten about the early religious teachings of her childhood's home, surrounded as she evidently was with idolatry, luxury and indulgence?

As we proceed to verse three we see these questions answered. 1. She did not hate even her captors, or she would never have wanted to see Naaman cured. 2. She had not forgotten her home land and its past scenes, or she would not have recommended the prophet. 3. She kept her faith in God, or she would never have spoken of any such possibility.

So we may conclude that this girl was kind, sympathetic, devout, faithful, and generous. All these qualities are as valuable to-day as ever, and our girls and boys need them. Some of the lessons for us, so far, are therefore these: 1. Love your enemies. 2. Bear one another's burdens. 3. Remember thy Creator. 4. Be thou faithful unto death. 5. Do good to them that despitefully use you. (Similar passages may occur to the Leader and be quoted as illustrating the case.)

See further. This young girl not only knew about God, had faith in His power, and trusted Him in her own heart; but she spoke for God when she recommended her mistress to seek out the prophet. So

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