

his successor, but much delay took place owing chiefly to the Germans not wishing to pay the bishop's stipend, and after a few years the Prussian Government withdrew altogether, leaving the bishopric entirely to England. In 1887 the Rev. Dr. Blyth was appointed fourth Bishop of Jerusalem, and now that the bishopric is entirely Anglican there is surely a more pressing reason for our working with renewed energy for the Jewish Missions.

There stands on Mount Zion, in Jerusalem, Christ Church, built by the London Society and used by the bishop as his cathedral. They also have a well equipped hospital there, where, within the last few years, 200,000 cases of illness have been treated. Besides these the Society has in Jerusalem an Enquirers' Home for Jews who are anxious to know the truth, also the House of Industry; but all these provide very feebly for the constant influx of Jewish population, although under Moslem rule, in addition to the mosques of that faith, there were some years ago in Jerusalem, eighteen monasteries of the Greek orthodox section, eight Roman Catholic, three Armenian Catholic, one Greek Catholic and one Abyssinian. Also fourteen Protestant Institutions, including schools, and fourteen Jewish Synagogues and two schools. For years past there has been a steady tide of Jewish immigration flowing into the Holy Land and especially into Jerusalem, in which city the arrivals annually are from 1,200 to 1,500. The great capitalists of the Jewish faith approve of this return to the land of their fathers, and are said to be now preparing plans for a scheme of a great Jewish national return to Palestine. The present then seems a peculiarly appropriate time for the extension of this mission work. Now more than in the past, perhaps more than ever again will be in the future, is the old adage true, "He gives twice who gives quickly;" now is the Church's opportunity to enter in and possess this field. Rest assured that if we fail to respond to the Master's appeal other servants, more faithful than we, will be called, and the glorious privilege of ministering to His people which is now ours, will pass from us to them.

May we not hope and pray for a substantial increase in our interest, and aid for the coming year? May we remember who expects of us that as we have freely received so we should freely give, and may we by our sympathy and assistance in teaching, elevating and Christianizing His chosen people render ourselves worthy to receive from His own lips in that happy land, where sin and sorrow are no more, that heavenly welcome, "Inasmuch as you have done it unto the least of these my brethren ye have done it unto Me."

THE Christian whose life below was poor in kind deeds, will not need a large mansion above, to hold his spiritual furniture.

OUR INDIAN HOMES.

REV. E. F. WILSON'S QUARTERLY LETTER.



I have but just completed my Annual Report for 1891, I think it will be best in this Quarterly Letter to give a synopsis of its contents, as there are many readers of the CHURCH MAGAZINE who may not see it, and should any wish for more full details of our year's work, I will gladly furnish them with a copy of the report.

Our Committee of Management for the Algoma Homes consist of the Bishop (as President), Judge Johnson, Mr. F. W. Johnston and myself. We meet once a month, the duties of the Committee being to assist the work by their counsel and advice, and it is understood that the erection of new buildings, alterations to existing ones, the dismissal and appointment of teachers, the examination from time to time and the annual auditing of the accounts are matters that rest with the Committee.

My Report for 1891 necessarily covers the entire extent of my work, embracing the Homes at Medicine Hat and at Elkhorn, as well as those at Sault Ste. Marie, as the accounts of all have been kept in one set of books; but, with the close of the year, I am taking steps to have the Medicine Hat and Elkhorn accounts kept separately, with a view to those Homes being carried on as soon as possible under their own local Committees and Superintendents. The Elkhorn Committee consists of Ven. Archdeacon Phair (President), Rev. R. G. Stevenson, Rev. George Rogers, Rev. H. L. Watts, Rev. C. Quinney, Dr. Rolston and myself. The Medicine Hat Committee of the Bishop of Qu'Appelle (President), Rev. W. Nicolls, Rev. J. W. Tims, Rev. H. G. Stocken, Col. McLeod, H. Cochrane, Mr. Sanderson and myself.

With the concurrence of the Superintendent-General of Indian Affairs, the Indian Commissioner at Regina and Archdeacon Phair, my son, A. E. Wilson, will, this next spring, undertake the Superintendency of the Elkhorn Institution, and payments towards the support of pupils may, after April 1st, be made direct to him.

Of the Medicine Hat Institution, the erection of which is not yet completed, I cannot at present speak definitely, but I am in correspondence with the Bishop of Qu'Appelle and the local Committee at Medicine Hat in regard to it. I would like to see the building completed and the Institution fairly launched before I withdraw from it.

To confine myself now to our Algoma Homes:—We commenced the year with an attendance of thirty boys at the Shingwauk and sixteen girls at the Wawanosh, the number of pupils having been greatly reduced about Christmas time (1890) on account of the lack of funds. As spring came on, in anticipation of an increased