

opric as a failure. On the contrary it has enabled much useful work to be done, which without it could scarcely have been accomplished, and of which we are just now, as it would seem, seeing the fruit."

On the death of Bishop Gobat in 1879 it became England's turn to fill the vacant see. Lord Beaconsfield offered the bishopric to Canon Tristram, an orientalist and archæologist of repute.

He declined it and Bishop Barclay, the third bishop, was appointed June 20th, 1879, on the recommendation of Lord Shaftesbury. Dr. Barclay was well known in Jerusalem. He had lived there before in another capacity. There was great rejoicing on his return. "Jews, Turks and Infidels" came out to meet him. All the foreign consuls, French, German, Austrian, Greek, Russian, etc., came forward to give him a warm greeting. The Jewish chief rabbi, being blind, was led out of his house to welcome him and to express, as he said, the feelings

of his whole community in doing so. A Turkish Effendi came forward, and greeting the bishop with much feeling said: "I have been praying for four years in the mosque that Dr. Barclay might one day come to live among us as a bishop, and God has heard my prayer." "Thus auspiciously did the third bishop commence his episcopate. But it was a very brief one, less than two years. Bishop Barclay died in 1881.

*The Northern Christian Advocate*, published at Syracuse, New York, on September 26th had the following: "There are more Jews in New York city than there are in Jerusalem. They number 90,000, or about ten per cent of the population. They form an influential element, many of them being bankers, merchants, editors and politicians. Although comprising ten per cent. of the population, they contribute less than one per cent. to the

criminal classes. In religion many belong to the Reform party or, in other words, are rationalists in their interpretation of the Old Testament. *The Hebrew Standard*, published in New York, lately said: 'Judaism in this city has sunk down more and more to the level of superstition. The principles of high morality, of sublime humanity, which are its essence, its soul, are being lost sight of, and we have on one side Jews who worship the letter and know not the God above us, and on the other side Jews who worship themselves and have no God at all.'



THE THIRD BISHOP OF JERUSALEM, BISHOP BARCLAY.

A TRAVELER in Korea writes: "Buddha worship, as conducted among Koreans, is a species of idol-worship. Diviners walk the streets in the persons of blind men with long staffs, who announce their presence with a peculiar professional cry. Demon-worship prevails in various superstitious practices, to ward off disease and other ills of life."