

THERE is an agricultural colony of Jewish refugees in the village of Artuf, near Jerusalem, managed by a London society. A German traveller recently made it an object to investigate the origin and status of this somewhat remarkable movement, and of his interesting report, just published, we produce the substance. The affair began in May, 1882. A large number of Russian and Roumanian refugees came to Jerusalem with the hope that their brethren in the sacred city, who now number 18,000, would welcome them as a desirable addition to their forces. In this they were bitterly disappointed. They were denied all sympathy and aid, as they came with little or no money. The refugees were in a terrible plight, as there were many families among them with eight or ten children, and scarcely a penny in their pockets. Finally, when almost at the verge of starvation, they appealed to the Protestant missionaries, who, in their great surprise at an appeal from such a source, scarcely knew what to do, but found the unfortunates willing to listen to the truth of the Gospel. The missionaries endeavoured to secure work for them, so that they would not lose their self-respect, as they had not been beggars, but generally farmers of some possessions. The mission had a piece of property, the so-called *sana-tarium*, a short distance from the Northern or Damascus gate. The land was in a bad condition, but soon a few sheds were put up, that offered shelter. These were made as habitable as possible, and the strangers asked to come and work. They complied, in most cases, quite willingly, much to the surprise of the missionaries, who were not accustomed to see Jews willing to engage in field labour. But still this arrangement could be only a temporary one. In 1883, the Rev. H. Friedlader, one of the missionaries, hastened to England and managed to effect the organization of a special committee for the Artuf movement, and organized also a local committee at Jerusalem. Artuf lies among the hills of Jordan, some twelve or fifteen miles west of Jerusalem, on an elevation between two wadis, and is probably the place where Samson was born, and is one of the oldest villages in Palestine. The inhabitants are mostly Mohammedan fellahs, who became so poor that, a few years ago, the dragoman of one of the Consuls in Jerusalem bought the whole village, and from him the missionaries have just bought it. The people of Artuf subsist mostly on their herds, and live in twenty-four miserable huts. The mission thus bought the land, and erected some temporary sheds, in which the refugee Jews reside; but the object is, as soon as possible, to secure a home for each family, and also a separate section of land. At present they all work together. The overseer is a converted Jew, who has some subordinates, to whom he assigns the work for each day. Work begins at 7 a.m., preceded each morning by a Jewish service.

The evangelical service takes place in the evening. Some of the men watch the fields during the day to protect them from the devastation of robbers and wild beasts; others watch the herds, others work in the fields, others engage in other work for the common good. No wages are paid for this work; and the results of the labour are afterwards divided among them. The whole colony is regarded as one large family, engaged in one work and enjoying the fruits of their labour together. The head steward is also a proselyte; his daughter has commenced an evangelical school. The mission compels these people to send their children to school, but does not force them to take part in the religious instruction. But one father has refused to permit his children to attend their instruction. These people speak mostly a corrupt German, the Jewish jargon; two of the emigrants speak Arabic, one being from Mosal, the other from Egypt. According to the present plan, it is the endeavour of those who have the matter in hand to have it develop itself and soon to put it upon an independent footing. A Jewish missionary is soon to be sent there. The present overseer was formerly engaged in mission work in Abyssinia, and is a friend of Missionary Flad. The new colony consists, for the most part, of peaceable men, and Christians have no trouble in dealing with them. These Jews no longer look upon the Gospel as something that pollutes them, but as a means of instruction. In Palestine they feel themselves more as being in their fatherland; and for this reason the missionaries lay more stress upon their nationality. They hope that, in the future, a national Jewish-Christian Church will be organized in the Holy Land. The Jewish-Christian questions of the apostolic days are also again appearing, and the Jews of Jerusalem cannot help but see in this movement a wedge driven into their traditionalism. The Hebrew papers are warning against it. They maintain that the Jews at Artuf have been made tame through hunger, and that these do not think of becoming Christians. "Christians they will not be; Jews they are no longer; they are really nothing at all any more; they will be lost and ruined when Friedlader no longer gives them any money," is the sentiment of the Jews.—*N. Y. Independent*.

A PREACHER not far from Boston found himself at one time in a sad dilemma. He stopped in his sermon and said: "If I speak softly, those of you who are in the rear cannot hear me; if I speak loud, I shall certainly wake up those who are close to me."

MINISTER: "Well, John, I've nae doot, frae your long experience, ye cood occupy the poopit for an afternune yoursel' should an emergency occur." BEADLE: "Hoots, aye sir, there's nae difficulty in that; but then, where in the hael parish wad we get onybody qualified to act as beadle?"