

England, on the Continent and in Asia.

AT HOME. Missions to the Jews in free and glorious America are yet few and far between. Let us give first some facts about the Jewish population in this country. In the United States the Jewish population has increased in an extraordinary manner. In 1812, 1,000 Jews only were known; in 1818 3,000; in 1840 already 45,000; in 1877, 189,000; then in 1888, in consequent of the extraordinary immigration from Russia, 400,000, while at the present time the Jewish population is about 1,200,000. In New York City are over 600,000, so that one person in every five on Manhattan Island is a Jew. The Jewish population is, however, widely scattered, a few being found in almost every town and village, while the great Cities outside of New York have had large accessions in recent years. The immigration to the United States from 1881 to 1903 was 695,772. It is expected that about 75,000 Jews will reach our shores this year.

AS TO PRESENT OPPORTUNITIES

It may be of interest to state that there are classes among the Jews; the immigrants come largely from Russia, Roumania, and from the Eastern countries, and belong to the stricter or orthodox class. This country is fast becoming the home of Reform-Judaism, representing the progressive and intelligent class, who have cut loose from Talmudic and Rabbinic authority. Strictly speaking, they have a new form of Judaism and are despised by the orthodox for their apostasy. Many from both classes however have cut loose from either profession, are infidelic, and make up that element which is against law and order and work secretly in collusion with anarchist and nihilist.

THIS PROBLEM WE MUST MEET.

Our experience is that American Christianity must soon undertake Jewish evangelization on a larger, more liberal basis than has heretofore been done. Some effort has been made to arouse the Church to prayer for Israel. Thus saith the Lord: "Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O, Lord, save thy people, the remnant of Israel." (Jer. 31; 7.) The New Covenant Mission has a number of praying bands in different parts of the country, who regularly plead for Israel's salvation. Pastors, evangelists, and others may lead their people to do likewise. It will result in more earnest effort to evangelize the Jews of America. Think of it. Cities like Buffalo with 30,000 Jewish population and not a witness for Christ. Rochester, Syracuse, Cincinnati, Indianapolis, and many other cities with large Jewish population and no work in their midst.

LET US HOPE FOR BETTER THINGS.

In all America there is not a fully equipped Jewish Mission. Some 80 workers are scattered over our broad land, and American Christians spend about \$55,000 annually on Jewish evangelization. In other words, we value the soul of an American Jew at three and three quarter cents. The Eastern Christian world sets a slightly higher value on a Jewish soul, and spends five and one half cents a year per capita in Jewish evangelization.

THE NEW COVENANT MISSION.

This Mission is the second incorporated Mission in America. Founded in 1898 as the House of the new Covenant under the auspices of the Friends of Israel Union. In April, 1903, the Mission was incorporated as the New Covenant Mission to Jews and Gentiles.

ing circulated and altogether we are greatly encouraged, as the Jews are hearing the blessed Gospel of Christ and not a few are responding to its message of hope, pardon and peace.

No single mission can give a satisfactory report as to results. We are dealing with a peculiar people. We have received letters from California, Chicago, New York, Cuba, Liverpool, from Hebrew brethren who had heard the Gospel for the first time in Pittsburgh and after many months of conflict finally surrendered to Christ. The number of Jewish baptisms in American Evangelical Churches from 1895 to 1901 has been 1,072 (according to Rev. Louis Meyer, the Statistician of the Hebrew-Christian Conference), and of these Jews 643 were baptized by pastors whose Churches were indirectly connected with Jewish Missions. A diligent inquiry, however, showed that of the 1,072 Jews baptized, 897, or more than 83 per cent, had received their first ideas of Christianity, their



AN OPEN-AIR SERVICE

The Mission was presented with a handsome building, which is now being used as Headquarters and Home of the Superintendent and workers. A fund has also been started with a gift of \$5,000 by the same friend who has given the building, Bro. J. B. Corey, and it is hoped that the Trust Fund of \$100,000 will be raised to fully equip the Mission as follows:

1. To open a training school to train workers for this peculiar field.
2. To establish a manual training school to promote the material and spiritual welfare of seekers and converts.
3. To publish and distribute Missionary Literature in the required languages.
4. To open Branch Missions, and to enter the field with the glorious message of redemption to Christ's brethren according to the flesh.

Aggressive work has been carried on in Pittsburgh and other cities; much literature is be-

first New Testament, tract, or teachings from Missionaries.

We hope that this article may prove a blessing to the readers of "Living Water" and that many Friends of Jewish Missions may be made. For further information a sample copy of the "Glory of Israel" our Bi-Monthly Magazine, devoted to Jewish evangelization and to the work of the New Covenant Mission, will be cheerfully sent; also an assortment of tracts for free distribution among the Jews by writing to us. The Mission is supported by the free will offerings of the Lord's dear children, and like other works of faith has to meet with the peculiar testings by which the Lord teaches us the needed lessons in a life of trust and dependence upon Him.

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What To Do In Trouble

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This is a very practical question and one that concerns everybody. Jeremiah had his share of trouble and is therefore prepared to answer this question. He was persecuted by his family and his people because he declared God's message faithfully. He was condemned to death but was spared through the intercession of the princes and finally died in exile. As Bishop Lowth says, "Every letter of his Lamentations is written with a tear and every word has the sound of a broken heart." He had his personal troubles when it seems that not only man but God was against him. He says, "I am the man who has seen affliction." Not a man but "the man." He is a personification of affliction. "He hath led me and brought me into darkness, surely against me He is turned. He hath hedged me about that I cannot get out. Also when I cry and shout, He shutteth out my prayer. He hath caused the arrows of His quiver to enter into my reins. He hath made me drunken with wormwood. He hath broken my teeth with gravel stones." Out of these depths the prophet begins to hope and says, "It is the Lord's mercies that we are not consumed, because His compassion fails not. The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord." This is Jeremiah's answer to the question—what to do in trouble. One who has passed through the prophet's experience of personal and national testing has a right to be heard. A young minister without a family is hardly prepared to give instruction about training children. Neither is one who has not passed through the deep waters of affliction and come out triumphant, prepared to tell others what to do in times of trouble. But Jeremiah is thoroughly fitted by experience to give directions regarding this very important and practical subject. In general, then, he would teach us, in harmony with the whole tenor of scripture.

1. Recognize trouble. There is no advantage in shutting one's eyes to it. The ostrich is not safe because its head is hid in the sand or brush. Those who are blind to trouble, do not escape it, but sad to say, they are too blind to learn the lessons that their trouble is intended to teach. They have to endure it and that without reaping its benefits. The Word declares that man is born unto trouble as the sparrows fly upward. Jesus says, "In the world ye shall have tribulation." The apostles declare that through much tribulation we must enter the kingdom of God. It is the lot of all. Like the estate of Joseph of Arimathaea, every garden of earth has its sepulchre.

"There is no flock however watched and tended
But one dead lamb is there.
There is no fire-side, howsoever defended,
But has one vacant chair."

Years ago a large New England estate, ad joining a great city, was the object of wonder in the eyes of all travelers. There were beautiful lakes, filled with fish upon whose placid water sported the water fowls of various lands and a large natural park where played the graceful deer as in their primitive forest and all that money could buy and skill could invent, was lavished to make this abode one of luxury and splendor and the envy of all. This is all very delightful and attractive on the surface. But when we are told that in one room of this great and beautiful mansion, the owner died of delirium tremens and that for days before his death he indulged in such vile and blasphemous language that all of his friends had to forsake him and leave him to be attended by only one poor colored servant, the picture changes its hue very materially. This is an illustration of the hidden trials that come to many who outwardly appear prosperous and happy.

A man of God was telling to us the remarkable story of his life which seemed like a poem or a romance so wonderfully had God wrought in his behalf. Just before bidding him farewell and stepping upon the train, we were led to ask, "But you have your trials also?" "Oh, yes," exclaimed he, "any number of them and all the time." It is not wise to ignore the facts and the teaching of God's Word for the sake of ancient stoicism or modern philosophy which says there is no Satan and no sin and there is no trouble unless you choose to recognize it.

2. Be submissive in trouble. Say as the little deaf and dumb boy did by writing upon the black board when asked why he had been so afflicted, "Even so Father for so it seemed good in Thy sight." Jesus said to His disciples, "What I do thou knowest not now but thou shalt know hereafter." This ought to be enough for any child of God. Wisdom and love appoints our burdens and it is a part of faith to submit gracefully to them until all their lessons are learned. He is

"Too wise to err and too loving to be unkind"

3. Endure trouble. Don't evade it. Don't shrink from it. Don't shirk it. "Blessed is the man who endureth trial for when he is tried he shall receive the victor's crown of life." How many have thus endured and have been heroes and heroines and martyrs all unknown to the world. The Essays of Elia were published in 1820 and the English-reading public laughed at the wit and wept

over the pathos of those interesting writings. But little did they know of the tragedy of the writer. Little did they realize that the author was an overworked clerk in an East India House and that the revenue was for the support of the writer's maniac sister who had taken the life of their mother and was liable at any time to end the life of the affectionate and self-sacrificing brother.

"If thou faint in the day of adversity, thy strength is small." In the eleventh of Hebrews, some "by faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and others were tortured not accepting deliverance that they might obtain a better resurrection. They endured as seeing Him who is invisible."

Notwithstanding thine enemies may say, "Where is now thy God?" and thy tantalizing comforters may say, "If we plow iniquity and sow wickedness, we shall reap the same;" notwithstanding the barbarians may say, "No doubt this man is a murderer whom Vengeance suffereth not to live" yet go forward enduring patiently and thy God will vindicate thee and show thee tokens for good until thine enemies shall see thereof and be ashamed.

OUR Young People

"Those that seek me early shall find me"—Prov. 8:17

Address all communications for this Department to Mrs. John T. Benson, Eastland Ave., Nashville, Tenn.

The Small Boy Points a Moral.

Wunst they is a man 'at's got a lot o' little boys; All the chinnern 'at he have they makes a lot o' noise. So he's always scoldin' 'em an' tellin' 'em to stop; Deest say, "Don't!" no matter if they on'y run an' hop. Their pa he deest watches 'em an' keeps on sayin' "Don't."

An' he say it lots o' times, because his chinnern won't!

Well, an' so, he deest keep on, an' holler all the time—Holler "Don't!" whenever they plays ball or slide or climb,

Or frow marbles at the cat, or seesaw on the fence—Anyfing his chinnern does, their pa he would commence

"Don't!" in' at 'em—till at last—he's sorry, nen!—one day

All his chinnern they goed out an' hid an' roned away!

Nen their pa, when he ain't got no chinnern now at all He deest hunts 'em ever' place—an' nen—an' nen—he bawl!

Yes, sir. Bawl 'At's what he do—an' go to the front door

An' say if they'll deest come back he won't say "Don't!" no more,

entertainment.

In purchasing tickets be sure and have the R.R. agent give you a certificate and that when signed by the Secretary of the Convention, will entitle you to purchase a return ticket at a one-third rate.

It will be greatly to the advantage of all the students who are arranging to attend the Bible School this fall to plan to enter school not later than October 23d so as to start with the regular classes.

Missionary John L. Boaze and family expect to return to Trinidad, Cuba, the latter part of the month.

His health has improved until he is about as well as usual and they wish to return soon, but will tarry until after the Convention, and will give the students a few talks on missions.

The majority of those who wish to take a course of study in the Bible Training School haven't the money with which to pay their expenses. Preachers as a rule come from the homes of the poor. We have been assisting a number of promising young people by paying their way through and will gladly assist others who are doing their best to help themselves. Will all those who are preparing for the ministry and feel that the Lord would have them take the course of training correspond with us. Maybe the way will be provided for some of them to attend. It matters not if you have written us before, write us if you wish to come.

"The last fi—er—four of 'em you have a perfect right to be cross," she went on. So she was cross.

"I'm just the mis-blest little girl there is!" she scolded aloud. "There can't be anybody in the world as sick an'—unfortunat as I am; so there! Did I want to be sick at this house? Didn't I want to be sick at home, where there's room enough? Mercy!—Did I want to be sick anywhere? Did I do anything to be sick? No, I didn't."

She almost laughed at herself then—not quite. But perhaps it was that which made her look up just that minute, and see the strange little girl at the other window. They had put up the curtain at last. For days Roberta had been wondering what was behind that curtain, but she had not once thought it might be a little girl—and a sick one, too!

The two windows were quite near together, just across a tiny back yard. She could see the strange little girl very plainly indeed.

"She's thinner an' whiter than I am, an' she's got more pillows behind," thought Roberta. "I wonder whether that's as straight as she can sit up!"

Suddenly the strange little girl nodded a shy little nod. Of course, Roberta nodded back. If they could only have opened the windows they would have been acquainted in a few minutes. But, of course, sick folks—

"I know what!" Roberta exclaimed, interrupting her own thoughts. "If that little girl knows how, we can talk deaf-an'-dumb! 'n going to try, an' see!"

She hitched up a little nearer the window, and held up her fingers in plain view. Then she made them spell out words, slowly.

"How do you do?" they spelled.

The strange little girl knew how. Her fingers began to spell.

"How do you do?"

After that, as Roberta said, they "regularly talked."

"I've got the measles. What have you got?" Roberta said.

"Hip disease."

The strange little girl said very short things, as if her weak little fingers got tired very soon.

"I don't know what that is, but the measles are awful,"—I am afraid Roberta said wfully. "Ever had them?"

"No, I never."

"Then you ought to be thankful. I don't live my curtain up for days, sometimes."

"Weeks, I don't."

Roberta gasped a little.

"One day I ached."

"I always do."

"Mercy!" Roberta thought hard.

"I've had the mis'blest time!"

"Why, I haven't!"

"I didn't have a thing to do."

"Why didn't you sing? I do."

It was a long sentence for the weak little fingers, and they sank wearily into the strange little girl's lap. But the strange little girl was smiling.

Roberta tried again. This would surprise her.

"I've been sick ten days."

"Ten years," spelled the tired little thin white fingers. And then some one came and drew down a curtain at the other window. There was just time to nod and spell "Good-by!"

Ten years! Ten years! Roberta sank back on her pillows and shut her eyes. She was trying to think how it would feel to be sick ten years—to ache always—and sing!

"Oh, I can't! I can't make believe it!" she cried, softly. "An' I thought I was the unfortunatist one in the world. Oh, that poor, brave little girl in the other window!"

Then there were new, sweet sounds in Roberta's window—Roberta was singing.—Selected.

This little story made my heart ache. We do not appreciate health, and strength, and sound limbs and straight backs as we should. For several days this spring Cousin Eva was sick. How hot the bed would get, and how tiresome it was to lie there, feeling badly, and so much that was interesting waiting to be done.

And then Cousin Eva received a tiny book written by a man who had not left his bed for years and years! Think of it! "My poor back gets so hot and tired in summer," he wrote, "but I am never moved into another position to rest me, because my disease has made me so stiff that I am as if cut out of wood or stone, I cannot be in any other position." Well, I tried to imagine it, but I couldn't! If a few days had seemed so long, what about weeks, and months and years! Here we need Jesus to deliver us from all the trouble sin has brought. Dear children, let's thank God for health, and pray for the invalids, the bed-ridden, the sufferers, and also ask God to send Jesus back to us, that sickness and death may be driven away.

Katie's Saturday.

"Dear me!" sighed Katie, when she got up that Saturday morning.

"What can be the matter?" said mamma, laughing at the doleful face. "Oh, there's thousands and millions of things the matter!" said Katie, crossly. She was a little girl who did not like to be laughed at.

"Now, Katie," said mamma, this time seriously, "as soon as you are dressed I have something I want you to do for me down in the library."

"Before breakfast?" said Katie.

"No, you can have your breakfast first," mamma answered, laughing again at the cloudy little face.

Katie was very curious to know what this was, and as perhaps you are, too, we will skip the breakfast and go right into the library.

Mamma was sitting at the desk, with a piece of paper and a pencil in front of her.

"Now, Katie," she said, taking her little daughter on her lap, "I want you to write