

Prof. H. C. Adams declares that the position of the laborer is inferior to what it was some years ago. Yet people sometimes wonder at the unrest and dissatisfaction among wage-earners.

On woman falls the hardest burden. In New York the daily wages of sewing women is fifty cents for fifteen hours. There are 150,000 women and girls in New York who work from 12 to 15 hours for 50 cents per day. Match box makers are paid $1\frac{1}{2}$ to 3 cents per gross for making boxes and one woman earns about 12 cents a day.

A New York judge says: "A large class—I was about to say a majority—of the population of New York and Brooklyn just live. The raising of two or more children means inevitably a boy for the penitentiary and a girl for the brothel." In New York 36,000 families are yearly helped by charity. This miserable condition of laborers is not confined to New York. In Massachusetts the laborers' earnings are less than the cost of living. In the majority of cases workingmen are forced to depend on their children for from one-fourth to one-third of the family support.

Illinois is one of the richest States in the Union. Its laborers receive considerable higher wages than in some more eastern States, yet labor commissioners report that "one-half of the intelligent workmen of Illi-

nois are not even able to earn enough for their daily bread and have to depend upon the labor of women and children to eke out their existence.

"There is," says the eminent Prof. Cairnes, "a constant growth of the national capital, with nearly equally constant decline in the proportion of capital which goes to support productive labor." The tendency he further says is towards worse conditions. "The rich will be growing richer and the poor at least relatively poorer." (*Political Economy*).

In New England, France, Germany, Austria, etc., the same wrongs to labor are found. The laborer cries under his burdens. The toiling millions in our land, aroused to a sense of the wrongs done them have determined that they will no longer submit to injustice. They are marshalling for revolution, by peace if possible, if not by war.

Prof. Ely of Johns Hopkins University, is a careful student of industrial questions; looking toward the future he says: "I must say frankly that I believe we are just entering on a terrible sea in the world's history—an era of internal and domestic warfare such as has never been seen, and the end of which only the Almighty can foretell." James does not foretell an easy settlement of this labor question, but I must not enter on unfulfilled predictions.

Waters From the Sanctuary

MRS. MAY MABETTE ANDERSON.

CHRIST ABOVE: CHRIST IN THE SOUL.

For the fully victorious life, there should be a double "looking away from self." First, to Christ, the "Intercessor," who, as the Word tells us, "sits at the right hand of the Father, making intercession for His people;" and also to Christ, as He abides, in His Spirit, in the believer's own soul.

It is through the inner temple, or sanctuary of the believer's spirit, that conscious deliverance and blessing come. Here the Holy Spirit works in secret, and, when the time is fully ripe, He makes His presence and healing power manifest.

Just as an untimely frost or a chilling storm may, for weeks, retard the growth of delicate vegetable life, so one hour of yielding to gloom and depression and discouragement, will delay for indefinite periods the beneficent work of the "spirit of life in Christ Jesus." This life is intent upon breaking the shackles that seek to bind God's children down under the weight of disease and pain, and, as the warmth of the natural sun aids the life in the plant to expand and mature, so the sunshine of the believer's faith and love, interpenetrated, moment by moment, with the spirit of true praise, should co-operate with the silent life-force that is working for his deliverance.

Beloved, let Faith have a fair chance to prove her heavenly origin and her power. Sweep the obstacles out of her path: then stand aside and note how daring are her "reckonings." And, as one stands firm and steady under the fire of the Foe—who will doubtless contest this bold position—"the spirit of Life in Christ Jesus" will ever and always seal these reckonings with proofs that can, in time, be seen and felt. "Believe that ye

receive, and YE SHALL HAVE," is our guarantee. Though the heavens fall this promise from our Lord shall never fail.

The writer knows from personal experience how very easy it is, after one has long stood unflinchingly true to the Truth—as outlined in these articles—and yet has seen no visible results, to suddenly yield to the power of pain and of discouragement, and to cry out in the depths of the soul: "What is the use of it all? For some reason I seem to be outside of the range and power of these promises. Of course I know God is true: the trouble is in myself."

Then the poison of unbelief gets in its deadly work: the wily Foe stands ready to inject fresh poison, and the blessed healing of soul and mind and body, is halted. It may be that the visible proof of deliverance was just ready to be manifested, when the sudden "break" occurred. . . .

But do not linger under the baneful power of discouragement. Arise from the dust: get under the cleansing stream: adjust your "armor:" again place yourself on God's side, under the workings of His gentle, mighty power, and sing His praises, come what may. And do not forget that there "are hosts of God's high angels about you, day and night," and they stand ready to minister to you when faintness threatens.

The riper the saint, the harder it seems, for deliverance to be experienced. He must be "proved," but, O, how rich his reward! "He shall come forth as gold." Not as gold full of alloy, but as the precious metal when it is ready to be stamped with the Government's seal, and adorned with its crest.

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ONE DOLLAR A YEAR IN ADVANCE



E. A. FERGUSON.

This well known and very aggressive preacher was taken sick while at the Waco Camp-meeting, the malady proving to be typhoid fever. He was brought to his home, Mt. Vernon, Ill., where he only lived a few days. We were just beginning a Camp-meeting at Carthage, Miss., when the Associated Press dispatches brought the news of his departure. He had held this meeting for the two previous years.

Bro. Ferguson was a strong preacher. The Master had gifted him above the ordinary. Added to an impressive physique were qualities that thrust him into the front rank of Holiness preachers. He was fluent in speech, with a sweeping impetuosity of soul. Rich in imagination, striking in exegesis and possessing tides of emotion, he easily obtained a hearing.

Stepping from the position of a freight train conductor, he traversed the country as a flaming evangelist. He died at the noon tide, as men count years. The passing of this cyclonic evangelist, in the prime of his heaven-bestowed gifts, is a solemn admonition to us all, to work while it is called to-day, remembering that the night cometh, when no man can work.

Heaven's richest blessings upon the many who have been blessed under his ministry, and especially upon the wife and children who will miss him most of all.

THE CARTHAGE MEETING.

This Camp is located in the heart of Mississippi, near the capital city. It was established by J. L. Morrill and great good was done at the time and much fruit of his ministry is still abiding there.

This was also the Camp of the late Captain G. H. Cole, of Eutaw, Ala., a warm personal friend and for years a member of the Pentecostal Mission, and a friend and regular attendant at the tabernacle services at the headquarters in this city. We understand that he never missed a service at this Camp as long as physically able to get there. How fitting that the daughter of this faithful man of God should be blest on the very spot where her father had so often prayed with others as happened in this meeting.

They have the best tabernacle that we have seen, with a number of good cottages for campers; and they are planning to erect a hotel and make further improvements, so as to be ready for their next meeting. The Camp is supported by an able and devout constituency. Added to the joy of meeting so many lovable characters, whom, it had not been our privilege to know before, was that of greeting again, two old Trevecca students, Pastor S. B. Watkins and Miss Sallie Chamblee, who were among the most faithful workers of the meeting. Prof. M. A. Beeson, of Meridian Male College, was present a number of days and rendered faithful and efficient aid.

The Lord wrought graciously. A goodly number were blessed and quite a forward step taken in Missions. At the missionary service, the last Sunday afternoon, sufficient pledges were taken to support a missionary in India, and Miss Olive D. Graham was impressively consecrated as their missionary at the evening service. It was to many a never-to-be-forgotten scene. Scores of earnest souls knelt around Miss Graham, pledging to hold the ropes, while she went down into India's dark mines after gems for the Master's crown.

The outgoing missionary is from Pittsburg, Penn., and has completed the missionary course at both Nyack and Trevecca.

We seldom, if ever, fared better than we did at the hands of these warm hearted and appreciative people. May all who were in any way quickened be followed up with the largest blessing, and may the word, sown even in unpromising places, yet spring up and bring forty, thirty, sixty and a hundred fold.

THE ROD OF THE LORD.

Standing over against the contending host was the rod of the Lord. The extending rod marked the obedience of Moses on the one hand and symbolized the power of God on the other. How profoundly significant that their first battle after their deliverance from Egypt should be fought in this way, indicative of the source from whence all future victories should be won. Ever afterwards, the great law-giver extended the rod, not always literally as on this occasion but when the battle raged fiercely he flew to Jehovah for succor. Over against every need in his marvelous career this rod was extended. So in the case of the great Elijah, a child of the desert, cradled doubtless in poverty, reared amid the hardships and solemn grandeur of a barren and isolated district, he learned to know and obey the voice of his God, and when the emergency came he became the mouthpiece of Jehovah to the dissolute monarch who disgraced the throne. Over against Israel's terrible sin, the rod of the Almighty was extended and God's strange work, that of judgment, began. The country parched, the heavens became as brass, vegetation withered away, the streams dried up, the domestic animals starved and the people themselves were famishing, when suddenly he appears the second time before Ahab and orders him to summon the people to a final test as to who was the true God. The proclamation goes throughout the kingdom. Multi-

tudes of excited and starving people traverse the country from every direction, all gravitating toward the mountain top. Ahab goes attended by the four hundred false prophets in all the splendor of an oriental court. Elijah evidently goes along. No one seems to care about thus identifying themselves with him. In the presence of this vast throng, he appeals to the rod of the Almighty, and lo the answer is as sudden as a flash of lightning and God is vindicated in the presence of his enemies. But now rain is needed. Going alone from the people he sticks his head down between his knees and prays. The servant goes to look if he can see any sign of rain, but the heavens laugh in his face and the withered earth mocks him. He returns to his master. Elijah prays again and no answer, and again and no answer, and so on he stood the rod of the Lord over against the drought when lo the seventh time there was a little cloud the size of a man's hand hanging over the sea and the downpour came.

So in the case of the Lord Jesus. Fifteen instances are recorded by the evangelist of his praying. Over against the need of a lost world he extended the rod of the Almighty. Likewise the great apostle to the Gentiles faced every conflict with this extended rod. "Go thou and do likewise." Is it money needed for the prosecution of the Master's work? Extend the rod over against the world's covetousness. Is it the conversion of a prodigal child? Stretch forth the rod of Jehovah over the profligate one. Is it guidance amid what appears to be the insoluble perplexities of intricate surroundings? Stand over against them the rod of the Almighty. In fact it matters not what the needs are. Face them with this rod, and as in the olden time when the rod of the Lord is extended, His people will prevail. It was simply the ancient way of indicating reliance upon God and this staff of the ancient time when thus used wrought in exactly the same way as the prayer of faith now-a-days. It matters not what kind of battle is going on. Take your place on the top of the hill above it, and stretch forth the rod, for behind the rod stands God, the God of all battles. They held until sun down, and so the conflict will last with us all until life's sun will go down and the day of battle is over.

Amalek is to be forever destroyed. The rod of Jehovah will be extended against all His foes until the sun shall shine down upon a world in which there is not a sin. The day of wickedness will have ended. The sun will have set forever on a devil-intoxicated world and will rise to shine upon a new one in which dwelleth righteousness.

BIBLE STUDY CLASSES.

Every community or church ought to have a Bible study class. Ignorance of the Word is widespread. There is much known about the Scriptures; there is a great deal of running to and fro that has in it a measure of piety, but there is a scarcity of digging deep and getting at the heart of things. The aged John writes, "I have written unto you young men be-

cause ye are strong and the word of God abideth in you, and ye have overcome the wicked one." (I John 2:14).

To what extent the apostle was alluding to the natural strength of youth we know not, but we do know that the word of God abiding in a young man will make him strong, so strong, that he can put the devil to flight at every point of attack. The only aggressive weapon mentioned by Paul in his description of the Christian armor was "the sword of the Spirit which is the Word of God," so if there is an attack made it must be made with the Scriptures as the weapon. There is sore need of expert swordsmen, those who can handle the word effectively. Shallow conviction leads to superficial experience, and that ends in a powerless life. It is through the Word that the Spirit produces deep conviction of sin, and it is through the Word that the soul is enabled to trust in a risen Savior.

The alarming discrepancy seen in professing Christians between their testimony and their living can only be remedied by having them steeped in a knowledge of the Scriptures. "Thy word have I hid in my heart that I might not sin." "Thy word is a light unto my feet, and a lamp unto my pathway." There can be no satisfactory ethical standard without it is drawn from the Scriptures. Take for instance the duty of Christian beneficence. There are few indeed who really feel that they are not their own, and that what they possess is not their own, that "the earth is the Lord's and the fulness thereof," and they only stewards of the manifold treasures of God, and that e'er long they will be called to give an account of their stewardship. If this tremendous fact really gripped the church how different would be their attitude with regard to time, talent and money!

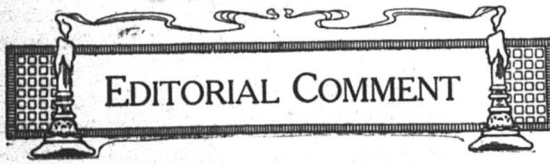
To be established in the truth one must know the Scriptures, hence there should be far more attention given this feature of religious culture. A Bible class in each church needs to be organized not for the purpose of wrangling over disputed questions, but that those who name the name of Christ may show themselves "workmen that needeth not to be ashamed rightly dividing the word of truth," and "giving to each his portion in due season." The sublime truth that centered around Calvary, the vast system of doctrine of which the cross was an exponent, affords a rich field for study, and happy the soul that roams therein, feeding upon these fat pastures until he grows up like a calf of the stall. When young converts are brought to see the work of Christ for them, they become established in the truth and then the work of Christ in them inspires to a continual going on to know the Lord in a greater fulness. The root of all the weakness in the church to-day is disloyalty to the Scriptures. The use that the Lord Jesus made of the Word is intensely suggestive. In that memorable conflict with the tempter He used only the weapon of the Word.

Bible classes can be made very interesting when the right sort of teachers are available. A year spent in dispensational study yields immense profit. The day is past when people will be interested by prosy talk,

talk, talk. The teacher must say something if he arrests attention and produces conviction.

How to begin. Enlist those who are willing to make a start. Get some text-book that will outline the lesson. Synthetic Study of the Bible by J. M. Gray is a good one. Purchase some maps. Use charts liberally. Once the people get the key to the study it is not difficult. Two years ago we had a ten-year-old boy who mastered the work enough in one session to make a map covering the outlines of dispensational truth. When people once get a glimpse of the inwardness of the lesson it begins to take root in their own hearts and they follow on with an eagerness, burning with an intense desire to see more.

Start your Bible class. If we can be of any service to you by further suggestion, command us.



GO THOU AND DO LIKEWISE.

A lady who for many years had been a great sufferer said, after a visit from the sainted Doctor Chalmers. "Oh, yes, I am better this afternoon. Mr. Chalmers has been here today, and he never comes but after he is gone I think, that is just how Jesus would have come to see me; that is just how Jesus would have spoken to me; that is just how Jesus would have looked." God help us so to live that people will remember Jesus Christ.—*Record of Christian Work.*

We never go anywhere that we do not leave an impression. What kind is it? We cannot speak a word without exerting some kind of an influence. Of what sort is it? A silent influence is continually emerging from us, as a flower emanates its odors. Does it leave an impression like this great Scotch preacher left? Does it poison or does it charm, which? that is the vital point.

THE GREAT NEED OF OUR DAY.

It is not money, for we are the richest of nations. It is not intelligence, for we've always known a great deal better than we do. It is piety that we need more than all else. We are inundated by worldliness. The line of demarcation between the church and the world is obliterated to a deplorable extent. The most vital of all problems that confronts the church is that its membership be holy, yet that's the very thing that a large per cent of them are ignoring. A. T. Pierson, one of the leading religious thinkers of the day, writing under the above caption, makes the following forceful statement:

"Our church-life is undermined by worldliness. No line of separation from the world exists, except in the fact of church membership. Our Lord bids us keep ourselves 'unspotted from the world,' and 'hate even the garment spotted with the flesh,' because in close contact not to conformity, there is contagion; a worldly spirit, caught by the Church, infects and infests her whole life, and is fatal to spiritual power.

Not conformed, but transformed, are the conditions of true life and power. In how many disciples do we find them? Thousands, like Ananias, defraud the Lord

of his dues; like Simon, the sorcerer, estimate spiritual gifts on a money basis; like Demas, forsake Christ for this present world, or, like Diotrephes, love pre-eminence. Our Lord, even at a marriage festival, did not lose his character as the Son of God, but manifested forth His glory, and won disciples to believe. Church members drop their characters as Christians at the door of the gaieties of the world, as an oriental guest shuffles off his sandals, and so mingle indiscriminately with the devotees of fashion and frivolity!

The god of this world incloses our feet in his most ingenious snare when he secures from the Lord's disciples the recognition of his favorite beguilements. Certain institutions have always been used by Satan to ruin souls: such as the theatre, opera, card table, horse race and dance. The theatre appeals, in pure-minded men, to a normal histrionic appetite; but, as an institution, caters to our lowest propensities, and cannot be sustained without ministering to vice. Booth himself sunk \$150,000 in New York City, in trying to establish a dramatic school for good morals! The theatre shows itself a putrid carcass by drinking saloon, gambling saloon and brothel, the vultures that gather round it. A game of cards may be innocent, but for centuries has been filthy with the defiling touch of gamblers and pick-pockets. The horse race may attract, as an exhibition of the beauty and speed of the noblest of animals; but, as an institution, it is an open door to hell. The dance may be conducted by innocent maids and stainless men, but, as it exists in society, it deserves to be branded as 'lascivious.'

Separation from the world there must be. Like Daniel in Babylon, we are to present a perpetual contrast to our surroundings and be isolated and insulated spiritually, to be filled and charged with the life of God. The New Testament puts the heaviest stress upon an unworldly life. Yet in the Church are a few decided lovers of God, thousands of decided lovers of the world, and thousands more are trying to compromise between two principles and courses of life, as utterly at war as light and darkness. The bulk are not consecrated; they belong to the 'worldly holy' or the 'wholly worldly.' Out of the nominal Christians there may be "ten millions who give evidence of regeneration! With millions more, there is vain dependence upon a dead faith, or dead works, or connection with a State Church, instead of the righteousness wrought in them by the Spirit.

They said of Arnot that his preaching was good, his writing better, but his life best of all; and there was that in Fenelon which constrained even an infidel to declare that no one could be two hours in his company without desiring to be a Christian.

Every new choice that fixes the soul more entirely and securely on God is the signal for a new revelation of God to the soul; it opens a new door, through which streams the light and bliss of God, till our earthly experience becomes one not only of transformation, but transfiguration! Then we live under that sense of the 'powers of the world to come' which is the sole secret of reviving saints and converting sinners.

From this hour let us live only and wholly for God, empty ourselves of every desire save to promote His glory, ask nothing but to spread Gospel tidings and to win souls; let us live in the blaze and focus of God's light and love till we glow with red heat, and melt with white heat; till our gross elements refine away, and we burn with intense ardor and fervor for God, and our very faces shine as the sun!

Whatever be the consequences to us personally, let us dare to live absolutely unto God; let us part company with the world, and prove our God, whether He is not with us in mighty power, when once we are truly with Him in the undivided choice of a consecrated life."