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STREAMS OF THE SPIRIT

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After Holiness, What?
Etc.

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let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his
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should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified." John
7:37-39.

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PREFACE

This book has been dedicated to the believers in hope that it shall prove helpful. It may
carry in it a tone of finality, but it is far from being the last word on the subject. The writer has

been motivated by a sincere desire to explore the Word of God; and to disclose the truth found therein. To discuss each fact fully is not possible in this small book. But to touch the truth revealed one may draw virtue from it like the helpless woman that touched the hem of His garment.

What fault appears in this work, charge to the account of the author; but give the Saviour the credit for all the fact.

The reader will find that the pattern followed in this work is that truth is a trinity. This is the pattern of the Word of God. If this pattern is followed in reading it will make the subject appear in a clearer light. This is a labor of love given to provoke serious consideration of the Living Water, which is the Spirit.

The Author

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CONTENTS

1
The Promise Revealed

2
The Promise Received

3
The Promised Rivers

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1 THE PROMISE REVEALED

"In that last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified." John 7:37-39.

The Scripture before us is in two sections; in the first, Jesus gives an invitation; and in the second, John gives the interpretation. In symbolic words Jesus speaks of "Living water;" and John said, "This spake He of the Spirit." It is quite evident that all spoken by the Saviour in this great invitation, relates to the glorious benefits and works of the Holy Ghost; and must be considered as an important part of the whole plan of redemption; because both the "Drink" and the "Rivers" are measured parts of the whole measure of "Living water."

This symbolism of the Saviour is an analogy drawn from the pouring out of the water before the altar; which was done on that last day, that great day of the feast. This water pointed to the Spirit given by the Saviour, Who is both the Source and Supply of the "Living water." To this abundant supply the thirsty souls are invited to come and partake. This is the Fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness. Jesus displaces ritualism with reality; He meets the longing with the liberality.

Careful consideration must be given to the two witnesses that speak: The Saviour and the Scripture unite in witnessing the truth announced. Jesus announces the figure; and John affirms the fact. In the mouth of these two witnesses shall every word be established. Since we are to hear the witnesses, let us fix in our minds that there are two or more witnesses that always enter into the case to affirm the truth. Jesus said,. "Where two or three are gathered together in My Name, there am I in the midst of them." Mat. 18:20. Since this is always the pattern followed by the Word of God; allow me to urge the necessity of keeping this order in mind always. This is the key to unlock all truth. Let it be further noted that there is always an unseen witness; yet He is always there. "There am I in the MIDST of them." Returning to the truth of the "Living water" this order is clearly seen in the pattern of two witnesses seen, and the other unseen, Jesus yet there. Here it is in pattern: and The Spirit. John Or look at it this way; the Son, the Scripture, and the Spirit. Or see this way; the Provision in the Son; the Proof in Scripture; and the Promise of the Spirit. Here it is once more in this order! He was born, He bled, and He bestowed the Spirit.

Proceeding with this unity of the witness, which is a three in one, we shall consider the PROMISE REVEALED.

Before our minds lies a river; we behold it in figure spoken by the Saviour; and we see it affirmed in fact by John, who is the word of Scripture. But the unseen is the formula of the water in the RIVER.

After all, the figure, fact, and the formula are a three in one witness, forming the stream. But we do not yet see the formula, yet it is there; and the river cannot exist without it; but rather does exist because of it. Perhaps it is well to clarify this statement. Suppose we look at the first man that ever saw the Ohio river. It is the first river he ever saw. There lies the river in limpid loveliness. Its figure and fact are clearly seen; but not the formula; yet the formula is there; and has been from the beginning of the stream. A savage can see the shapely bends; he can see the moving current; he can see the moods and movements Of the stream; he can take a measure of its water, and finds it a means of life to himself and family. Yet the savage has never dreamed that there is hydrogen and oxygen in the formula that composes the water he so much needs. Perhaps the reader will ask, What has this to do with the truth before us? It has every thing to do with this truth; and with any truth of Redemption. In fact nothing exists without a formula. The Eternal God has given us the formula of Salvation in the Promise of the Spirit. The Spirit is the "Living water;" He came from the Source in the Saviour. The Spirit is given in a "Drink" -- the first taste of the water of life from the Son. The Spirit is the Rivers promised in pouring plenitude. Yet the whole is a united three in one figure, fact and formula. Neither can exist without the other. A man as ignorant as a savage can behold its beauty; and partake of its blessing without ever knowing any thing about its basic elements. To this truth we have now arrived; namely, there is a Divine Formula by which He works. This shall now be the whole plan followed in this message of the Streams of the Spirit.

As we look at the River Revealed, we at once behold a three in one fact: The Measure, the movement, and the means, This is precisely the order the Saviour gave. The whole picture discloses this. Look at the ritual being performed by the priest on the last day, that great day of the feast. A measure of water is brought from the pool; there was movement in the act of bringing, and in the water they had in the container used to bring it; there was movement in the pouring, as the measure was emptied. The water was a means. It had meaning in its symbol; it was a means of life. Thus we see the measure, the movement, and the means.

Come now to the spiritual fact of the meaning of the "Living water." Jesus offers the measure in the drink and in the rivers. There was a movement necessary to get each measure from the Saviour; and then the water given is the means to meet the necessity. Let us now see the "One in the Midst" of the three witnesses. The ONE is the MERIT, the SON. He is the pool from whence the measured, moving, means was taken.

The whole benefit and blessing of the means, came from the Merits of the Saviour. This is what the Scripture said. "This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted, and having obtained of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." Acts 2:32-33. John witnesses to the truth, saying that the "Holy Ghost was not yet given; because Jesus was not yet glorified." This reveals the promise in the Merits of the Atonement. Jesus later stated that, "It is expedient" that, "I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send Him." John 16:7. Here Jesus places the Promise in His Provision. The Merit procured the means. In this fact the Merits are transferred to the means; the Spirit is to minister the Merits of the Cross in the ministry of the Comforter. Furthermore, there are two revealed witnesses that unite to produce the Merits: His Birth, and His blood. His cradle and His cross. Each has a distinctive fact in both time and place. He was cradled in a manger, but He was crucified on a mountain. No one can possibly get these two things mixed into one and the same thing. Yet both the birth and the blood unite in one to provide the Baptism of the Spirit. Since it is seen that there were birth pains at the manger; and blood pains on the mountain; then both are witnesses to the merits and means of the Promise revealed.

This leaves the formula clearly before us to apply. The measure and the movement unite to furnish the means, which contains the merits of the Saviour. Great is the mystery of God; yet here He stands revealed in the formula of a river. A measure, a movement, and a means.

The Measure revealed. The Saviour shows that there are two distinctive measures of the "Living water" bestowed; a drink, and the rivers. Likewise He shows that there are two periods of time; one is the present, and the other is in prospect. Also He shows that the present drink was bestowed in the Birth time of the Saviour; but the other was after He shed His blood on the cross. Hence redemption is not complete until both the birth of the Spirit and Baptism of the Spirit are accomplished facts. Since there were two parts of the work of the Saviour, His cradle, and His cross; so also are there are two parts and periods of the work of salvation; our spiritual birth; and the Spirit's Baptism. In the first we are children; in the second we are completed. In one we enter; in the other we are endowed. In the birth we are of the family; in the baptism we are filled. This is the measure received in the drink, and the rivers.

But what say the Scriptures about the drink being a present fact in realizing the measure of spiritual birth? We are shown that during the days of the Saviour on earth some persons were regenerated. They were born of God; and received pardon for their sins through Christ. "But as many as received Him, to them gave He power to become the sons of God, even to as many as believed on His Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12-13. The word of prophecy concerning John Baptist witnessed to this, saying; "To give knowledge of salvation unto His people by the remission of their sins, through the tender mercies of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace." Lk. 1:77-78.

It is obvious that the drink offered by the Saviour to "any man" that thirsts, was offered in the present. To receive the drink of living water would make one a partaker of the life which was in the Son, from Whom this measure was received. It would be that well of water springing up unto everlasting life. But the promised rivers would be a measure of the same living water, derived from the same Source, yet given in degree far greater than a drink.

There is the measure of time that each has been received. Now time is both, in measure and movement, joined to arrive at the means. There was a time element of measure and movement to give the means in the drink. It required the time to move to the Saviour in obedience to His offer, "If any man thirst let him come unto Me and drink." Unless the man moved to the point, the Source, he could not obtain the measured means. There is the time element in the Promise revealed about the rivers. This Promise must await the death of the Son. It was not yet possible because Jesus was not yet glorified. There could be no mistake about this time element being important. The movement of the Saviour from the day He was born on earth was toward the Cross. As he drew nearer the hour He felt it, and announced it to His followers. They had no clear conception of the great meaning of it; but they felt its mood in the movement of the Saviour. There must come from Him another cry; it was a cry that reached to the end of all time. "It is finished" was heard in the last breath of the bleeding Lamb. This was not the low crying of a babe in a manger; this was the "Loud voice" of the bleeding Lord. Even the voice had a measure and movement as the means were provided, whereby we are saved. The supreme measure had come to the supreme moment, both united to give mankind the saving merit, ministered by means of the Spirit.

Men have said much about following the Lord; and much needs to be said; and much needs to be done about it that has not been done. There has been too much following that is "afar off." How careful have some been to insist on the ordinances; yet many have never gotten out of the figure into the fact. Jesus was BORN; so must we be born of the Spirit. All the symbols on earth will never suffice for this fact. Jesus went to His cross to provide the Baptism of the Holy Ghost for the sons of God. All the figures of water baptism one may have will never suffice for the fact of the real Baptism of the Saviour. To fail to make the distinction in these two facts is to betray woeful ignorance of truth. The birth of Christ, and His blood on the Cross are two distinctive facts, taking place at two different periods of time. And both are united in one great Completed measure of Redemption The Perfect Saviour gave us the perfect Salvation, which salvation requires two measures of the Spirit to complete it in heart experience. The whole pattern of revealed Redemption is in the formula of measure, movement, to a means. God has declared this fact in all

nature which is a revelation of the Creator. The Sun has its measure, and movement, united to bless us with the means of light and heat. No day would be complete without its morning, its noon, and its necessity. Jesus is the Day-star; the Day-sun, and the Day Supreme. Measure, movement, and means pile upon us in every blessing of nature.

Humanity comes within this cycle. What man would be a man if he were always a baby? Yet he must be born before he can become a man. There is measure in childhood; and there is movement toward manhood. But the measure of his usefulness is in his manhood; the place where childhood ends, and stature is completed. Children are not capable of production. Yet fruitfulness is the purpose of redemption. God has designed that we come to full age. This is the place of prime ability. Maturity begins at that point in spiritual stature. Here is where we reach the measure of the stature of the fulness of Christ. Eph. 4:13. Jesus increased in wisdom and stature before his baptism. This ritual was a sign that He was ready to start His task. Little is known of the childhood of Jesus but much is known of His full stature. He did not take the cross when a lad. No other child of God takes the cross when a child. The cross belongs to men, not babies. Pentecost was the baptism on the cross level. Take your cross, and go up the hill and die, that you may enter redemption in the risen life. That is not in any sense a growth. One does not grow to the cross; one goes to it. The Gift of the Spirit is provided there where Jesus was glorified. No one grows into a baptism. This is where the purging of self takes place, so that more fruit can be produced.

The measure of the promise received is conditional. That condition is the faith of those who have the right to the gifts of the Spirit. We have seen the first gift in the measure of the drink. This is birth. The rivers are the promised baptism, given to them that believe on Him. Faith is the measure, and moving means to procure the blessing. "According to faith" is the measure the Lord offers. A little faith receives only a little. A "so great" faith receives great things. One who has no faith cannot enter into His rest.

Faith in its measure, and movement, and means is a unit. "We all come in the unity of the faith" if we ever secure anything from God. Let us look now at the measure, moving, means of faith in the proffered drink of the "Living water." Since both measure and movement cannot be separated we must watch both operate to secure the means. "If any man thirst, let him come unto Me and drink." Here is a desire, and a disclosure, and the drink. "Let him come unto me." Here is a movement toward the Saviour Who offers the drink.

Now the disclosure is the revelation of the "Living water" proffered. No one can, or will come to Jesus, until He is revealed. How would a thirsty soul ever know where the water of life was unless it was revealed in the Saviour? Thus faith must have a measure of revelation. Next there must be a measure of desire: a thirst must be the measure of our faith that moves. We do move according to the measure of desire. It was the measure of desire that drove the prodigal home. It was the measure of desire that sent the company to the upper room. It was the measure of desire that made the son ask bread. It is the urge of necessity; the cry of life. "I perish, while there is plenty in the Father's house;" "I will arise and go." If you carried this into the measure of Redemption; you will find that it was God's desire that moved Him to provide salvation. He so loved the world that He gave us the Only Begotten Son. This measure, and moving de sire is eternal and earthly. The thirsty man is moved to the Saviour disclosed in the mood of giving the living water.

The distance is covered, and the drink is given. How does one drink? It cannot be defined, but it can be done. To drink one does not need much effort, only yield to the water; yet there is effort, but not great effort. There is a point where we come in faith that all effort is only gentle yielding to the God that gives. Some how the heart answers and the means is awarded as perfectly as taking a drink.

This faith works in this order to receive the promised rivers. There is a thirst for a full measure of the Spirit. To this desire the Saviour makes a disclosure in the promise that "He that believeth on Me as the Scripture hath said, out of his belly shall flow rivers of living water." From where one is when the promise is revealed in measure, there must be a movement to it. The means will not be given so long as there is no movement to the measure. Admiration is not enough, there must be advancement; and advancement must end in an achievement of satisfaction in the fullness of rivers. The company of believers were in the appointed place to receive the promised Spirit. If they had not gone up, the gift would not have come down. God came to the under room and was born; but He only comes to the upper room in baptism. You are a sinner on the earth level; but you are a son on the eligible level to receive the baptism of the Spirit. In your birth you came to the cradle level; but in your baptism, you come to the cross level. There were many more believers in Christ than the number in the upper room; but not one was filled; only those in the upper room. If the others were ever filled it was not at the time of Pentecost when the Spirit was out-poured.

They missed the blessing by not being there. The whole city might have been full of believers at the ground level; but only those at the Gift level of faith received the fullness of the Spirit. If we should ask the ground level group if they had received the Holy Ghost when they first believed; not one would say he did. Yet all had a right to the promise; but were not in the measure and moving of faith to have it fulfilled. This distinction was not dispensational. That is, the group in the upper room were not in one dispensation, while the others were in another. It is often said by some who deny this second work of grace that before Pentecost there was a distinction made between birth and baptism of the Spirit; but that after the Spirit came at the Day of Pentecost, then all persons are born and baptized at the same time. This is so obviously an error that it only betrays the confusion of mind the person in error has. Never can any one reason that a birth and a baptism are one and the same thing. Never can one reason logically and Scripturally that any one in that Company at Pentecost was born and baptized at the same spiritual operation. What took place in that glorious Visitation and Victory of the Abiding Comforter, will be discussed in a following chapter; it is far more than a birth.

There is that normal desire of the child of God for the fullness of the Father's gift. This is what Jesus disclosed when He spoke of the son that asks for bread. The son was a living member of the Father's family; and the rights of his sonship were being exercised in the asking for bread. The Heavenly Father will give the Holy Spirit to a hungry son. The measure and moving hunger of a child of the Heavenly Father will be met by the satisfying Gift of God.

The thirst for the Streams will move us to the place where they will meet the thirsty heart. A drink is not enough; we want a river; yea we want rivers. The measure of our faith is met by the measure of the fullness. They heard the sound of His coming like the sound of a rushing mighty wind; the sound filled all the house; but the Spirit filled all the hearts. This was more than a drink;

it approached a deluge in its proportions. God emptied Himself upon them in Streams of the Spirit. The heart became the habitation of God through the Spirit; their earthen vessels were filled with the measure of eternal vastness.

For this there is no substitute; without Him there is no satisfaction. The world must perish in its sin, while the church is impotent to help. Unless the revealed promise becomes a realized possession; unless the measure and movement of our faith secures for us the means, we shall perish on the dry plains of a dead earth. It is the fullness or failure; either a Divine Indwelling; or a disastrous defeat. We see how the Lord lifted up the promise in His preaching. It was the subject of His parting words before the Ascension. The promise persuades us with its prospects; it attracts us with its abundance. It is compelling, and convincing in its import. Its glories greet the gaze like the heights above the horizon. The Spirit is the Enabling Comforter from the Eternal Christ. He is the authorized Revelator of the abundant resources. He is the appointed Messenger of the Atoning Merits; and the abiding gift of the Almighty God. In the Holy Ghost we find the two immutable things which confirm our eternal hope. In Him we have the measure and moving, means of the Eternal Redemption. Through the human channel the Spirit shall enforce the convicting reproof of the World. He shall enlighten the minds of the children of God in the revealed Word. He shall guide us, and through us glorify the Christ.

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2

THE PROMISE RECEIVED

"The Spirit which they that believe on Him should receive." John 7:39.

The promise revealed has become the promise received, having been fulfilled in spiritual realization at Pentecost. The expectant faith had achieved the experienced fact; the visitation in prospect was now the victory of promise.

What shall we find to be the direct results of this gift of the Spirit? The answer will be discovered when we carefully consider the truth in the formula employed by the Saviour, and recognize the facts in the Scripture recorded.

Jesus said that "rivers of living water" would flow out of the inner-most self. In the analogy there are three things revealed; and three things realized. We have stated the formula to be the measure, movement, and means. These three are one. When applied to the promise received, we find that the measure is fullness; the movement is freedom; and the two unite in the means to produce fruitfulness. Thus the promise received is fullness; freedom; and fruitfulness. These three are one. Embraced in this trinity of truth we see the promise realized. "This spake He of the Spirit."

The fullness received. And they were all filled with the Holy Ghost. Acts 2:4. Our minds must conceive of this fullness to be that of a Person taking complete possession of the believer; The Holy Ghost is a Person; and to Him the entirety of the human personality must be yielded. He is to hold title deed to all we are in body, mind and soul. From this habitation of our hearts the

Spirit is to pour out the streams of living water to bless the world, and the church. When the promise is realized in the fullness, there are three facts evidenced in heart experience; the Person, the power, and the pledge. The Person is the Spirit; His power is our strength; and His pledge is our seal.

The Person of the Spirit given to believers in the office of the Comforter is the crowning work of redemption. This fullness is the gift of the Saviour confirming the completeness of the Atonement. When the Son was glorified, then the Spirit was given. The Saviour cried "It is finished;" the Spirit came in His fullness. The completed Atonement and the Comforter abiding are complements of each other in full salvation from sin. In the Person of the Spirit we have God in holy habitation in the human heart. He has moved His residence from Solomon's temple to the soul's temple. He has come from the holy of holies, where He dwelt in shining glory; and has taken up His abode in the sinless soul of a redeemed man. Jesus said, "We will come unto him and make our abode with him." In this is satisfaction complete. God was too far away when He dwelt in the holy place of the temple. He came closer when He dwelt among us in the incarnate Son. But God had designed to come and dwell in us, and walk in us; and we were to be His people; and He was to be our God. In the Person of the Spirit God dwells in us, and His love is perfected in us. 'Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.' John 4:13.

God can not do more than give Himself to us; nor can we do more than give ourselves to Him. In this love is made perfect with us. The relationship in this union is one of mutual possession. God possesses us, and we possess Him. All our resources become His property; and all His resources become our riches. The human soul supplies the Spirit with the channel through which He pours the "Living water" as He ministers to reprove the world; and to reveal the word.

There is in this fullness an impartation of power which is our strength. "Ye shall receive power, after that the Holy Ghost is come upon you." There is no power apart from the Spirit; only so long as He abides do we achieve in our witnessing and working for the Saviour. There is no inherent power in any believer. "Without Me, ye can do nothing" said the Saviour.

There is no lack of power while the Spirit abides in the fullness. From Him we have power to serve, power to survive, and power to sustain. In the power to serve, the Spirit enables us to work, and witness, and walk, in the holy way. "It is God that worketh in us to will and do of His good pleasure." By His grace we work out our own salvation with fear and trembling, as the Scripture hath said.

The power to survive enables us to remain alive in the conflicts of life. We can endure because we are indued. He will strengthen us with all might according to His glorious power unto all patience and longsuffering with joyfulness. He will impart the grace "Wherein we stand, and rejoice in hope of the glory of God." Not only so, but we can glory in tribulations also through the strength imparted by the Spirit. This is the Lord's way of enabling His people to enrich their lives through trials. Many things are discovered in the trying experiences of life. We are enlarged when in distress; faith and love grow exceedingly during the developing of patience in tribulations. The power to sustain life is received by that ministry of the Spirit which enables us to feed on the promises of God. The promises are the bread of life, and the water of life. The Word of promise is

a living truth by which we are made partakers of the Divine nature. Jesus said except ye eat my flesh and drink my blood ye have no life in ye. This was spoken of the Spirit. "They are Spirit and they are truth," said the Master. All the promises are the food of the flock.

Peter said there were exceeding great and precious promises given unto us. "That by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." This fact is further seen in the words of Jesus spoken of the Spirit. "He shall not speak of Himself; but what He hears that shall He speak; and He will show you things to come." John 16:13. This reveals the Spirit as the Messenger of the spoken Word. He receives the word from Christ and speaks it to our hearts and minds. How often have we been made to realize the living truth in a promise just when it was most welcome and helpful knowledge. Perhaps the promise had been known for some years; yet it had never become so real and alive as at the moment the Spirit spoke to us, of what had been spoken for us. These promises are the food on which we survive. This is the Divine diet of the saints. "More to be desired than gold, yea than much fine gold. Sweeter also than honey and the honeycomb." When these truths are revealed to faith, then they can be realized in fact of experience. This sustains the soul in spiritual growth in grace.

There is a consciousness of power and a confidence of power in the sustaining grace of the given Spirit. Both are necessary factors in the spiritual progress of Christian development. We are at the very first made aware of spiritual power; a power to perform in holy living. We are able to love, and live, and labor for the Lord. His commandments are not grievous. This is the power of which one is conscious. But there is the future yet to face with its ever increasing problems as the days come and go. The power for that which is yet unknown is assured us by the presence of the abiding Comforter. There will be grace for help in the time of need. As our days, so shall our strength be. We will be more than conquerors through Him that loves us. No temptation shall befall us that shall be greater than we can bear. He will with the temptation make a way of escape, that we might be able to bear it. "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The third fact in the fullness of the Spirit is the Pledge. In the pledge we have the "Seal of the Spirit, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." Eph. 1:13, 14. The historic account of this sealing of the "Holy Spirit of promise" is in the Acts, chapter nineteen. The writer of the Acts did not mention this as a seal of the Spirit. Paul later gave this fact in the Ephesian letter. Paul makes no mention of the miraculous gift of tongues, and prophecy when he speaks of the seal of the Spirit being the earnest of our inheritance. If these gifts were of any spiritual value in salvation, he evidently would have emphasized their necessity. What ever purpose God had in the bestowment of these miraculous gifts, it is certain that they were not a necessary part, or proof of saving grace. Neither tongues nor prophecy are given as evidence of the baptism of the Holy Ghost. Since these errors have distressed the church it is necessary to treat of the matter in the light of truth. Obviously the gift of prophecy can be counterfeited, because we are warned of "False Prophets." But what of the gift of tongues being an evidence of the Holy Ghost? We do know that the heathen worship has a gift of tongues; and they are not in any sense Christian believers. If the gift can be duplicated in false religions; then it stands to reason that God would not make a gift so readily counterfeited to be proof of the Holy Ghost. In such an event we would be resting our eternal hope on something the

devil could duplicate and deceive us into false security. Furthermore how could the person born dumb receive the evidence? If one cannot speak with the natural tongue; how could the Spirit impart the evidence? The error is at once apparent; for if there is one exception to be made because of physical limitation; then the whole scheme is unsound.

God saves and sanctifies human beings who never utter a sound of word. Their physical limitation is no exception.

But what is the truth? The Spirit is the "Earnest," said the Apostle. Now an earnest is an evidence; it is a part payment given in hand. He is an earnest to assure us that the whole purchased possession will be given at the proper time. The Spirit is this pledge given of God to assure the believers of the inheritance reserved in heaven for them. It is like one that should take a bag of the soil from the land contracted for in the purchase. When the deed is delivered, and the price fully paid, the soil in the bag, and the soil of the whole property will be the same. The Holy Ghost abiding in our hearts is the earnest, or part payment of the eternal inheritance. He is the earnest "Until the redemption of purchased possession. We do not have all of redemption until we are resurrected and glorified. But we are the purchased possession that will be delivered to the Father to the praise of the glory of His grace.

The Holy Ghost is given as an earnest to be kept until we are at last presented "Faultless before the Presence of His Glory with exceeding joy." We do not rest upon a gift of speech; but upon the gift of the Spirit. He does not need to prove His presence by a miracle; He proves it by sweetly witnessing to our purity. "Now are ye clean, through the word which I have spoken unto you." This is the witness to the heart.

He comes to abide; and holiness and heaven are in the heart. This is the heritage of the holy on earth; and will perfectly fit into the whole measure of redemption in final salvation.

The seal of the Spirit is a mark of value. The spirit is the stamp of God's approval; He is God's endorsement of the work, the word, and the walk of His saints. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." 2 Tim. 2:19. This is the eternal endorsement of God. This evaluates the person in the sight of the Lord. This is the sure foundation on which we rest; the unshaken rock of Christ on which the church is built. The gates of hell cannot prevail against this fact. The devil cannot duplicate this seal of God in the soul. The government puts a stamp on the coin, and gives it a seal of value. This authorized the coin to circulate in all markets of trade; it has the resources of the nation behind it. So the Lord, also puts His image upon the cleansed person, and gives authority to transact business for Him in all places of the earth. He will identify His work in all places, and certify the value of it at all times. The favor of God rested on the company that received the Holy Ghost; their ministries, and messages always received His acknowledgment. He stood to welcome the first martyr when Stephen was stoned.

The freedom received. This was "living water" in flowing rivers. The whole picture is one of movement in freedom. But there is likewise the purity to be considered; and purity is a freedom from filth. We see the facts of pure, pouring, plentiful, "Living water." The Holy Ghost is that

"Living water" given from the Holy Son. We cannot escape the fact of purity in the truth of the promise received.

Since there are certain persons that deny that the Gift of the Holy Ghost at Pentecost was for purity; it is needful to disclose the truth of purity through the baptism of the Spirit. We shall find that the freedom embraced three gracious facts; purity, peace, and perception. These three are one in the measure, and movement of the merits of Christ.

The purity. Certain facts must be constantly kept in mind if one is to know this truth. We do know that the promise made by Jesus could not become a realized fact until Jesus was glorified. To this both Jesus and John witnessed. It is also true that the Merits of the Atoning Son were to be ministered through the abiding Spirit. So when the believers in the upper room received the Spirit, they received the merits of the Saviour, and the measure of the Spirit. They had been given the "drink" of pure living water; and now they received a full measure of the pure living water. What saith the Scriptures concerning these facts?

Let us look at Jesus and John Baptist when they meet. "Then came Jesus .. unto John to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest thou to me? And Jesus answered and said unto Him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Mat. 3:13-15. Here we see the two persons who administer a baptism peculiar to the office of each. John baptized with water unto repentance; but Jesus is to baptize with the Holy Ghost. And note that Jesus said that it required both to "Fulfill all righteousness." Obviously the baptism unto repentance does not of itself fulfill all righteousness. But when one has truly repented he has a measure of righteousness given in the pardon of his sins, and in the regeneration received through the Spirit. But what of the baptism which only Jesus can give? This is not given 'at birth. Jesus was probably thirty years old when He came to John. No man is baptized with the Spirit when he is born of the Spirit. The water baptism pointed to the "Living water" received through the baptism of the Spirit.

John Baptist presented the Saviour's baptism in three figures. He spoke of the "fire" and the "fan," also of the "fruit." The fire and fan are figures of purity, and the good tree a figure of good fruit. The tree that produced evil fruit was cut down by the axe laid unto its root. The fire was to burn up the chaff; and the fan was to thoroughly purge. This is the symbolism of the Savior's baptism. In it we see the purity, and productiveness promised. The voice that cried, Repent, and the Victim of the cross of redemption, both met in unison to give us the Victory of righteousness.

Let us look at the witnesses of the fact revealed in the Scripture. Peter said in his report to the church after he had preached to the Gentiles in the house of Cornelius; "God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us: and put no difference between us and them, purifying their hearts by faith." Acts 15:8-9.

Here the Apostle witnessed to the fact of heart purity received at Pentecost; and at the same time, he witnessed to the fact that Cornelius received a pure heart through the baptism of the Holy Ghost. Later He wrote these words: "Ye have purified your souls in obeying the truth through the Spirit." I Pet. 1:22.

Again we see that Paul recognized this truth, and gave it great emphasis in his writings. The Roman letter in particular sets forth this truth.

"The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:2-4.

Here we see the "law of the Spirit," and the "law of Sin." When the Spirit and sin meet two laws meet; that is to say, two forces meet. The greater force of the Spirit frees the soul from the force of sin. Life meets death, and destroys it. This is what occurred when the Saviour met death. He was the law of life, and was greater than the law of sin and death. Through death He delivered us from death; in order that we might have life because He lived. This is the truth of the Word of God. Now here we find this Spirit of life in Christ Jesus delivering the soul from the dwelling sin; which is a law in our members, bringing us to death and damnation. Paul shows the futile struggle with indwelling sin in the seventh of Romans. The ceremonial law of the sacrifices could not give a man freedom from the sin that dwelt in him. This accounts for the wistful wail of the wretched man. "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." This ceremonial law of ordinances is the law that Paul said was "Weak through the flesh." But God set aside that weak law, and sent "His own Son, in the likeness of sinful flesh, and for sin, (That is, For a sin-offering) condemned sin in the flesh." Look at the fact that God has condemned the indwelling sin of the soul. He sees it as a criminal. It is enmity against God: "for it is not subject to the law of God, neither indeed can be."

The thing for us to decide is whether we will let this criminal of the heart continue to live in us. God has here made provision to destroy it through the "Law of the Spirit of Life in Christ Jesus."

Pity the poor deluded teachers that offer a defense for this malady of man. These false teachers belittle holiness of the heart; and remove from us all hope of deliverance from the war of the soul. But let faith look at the truth; and be encouraged to believe the word. You shall find the liberty which the Lord has promised.

It is well to know another treatment of truth given by Paul in the sixth of Romans. Of the many facts in this Scripture, one is very pronounced, and this is, "That our old man is crucified with Him, that the body of sin might be destroyed." In considering this together with the eighth of Romans, we find that "Crucifixion" and "Condemnation" both apply to the freedom from depravity through Christ. When we look at the Spirit's work in these Scriptures, we find that baptism is greatly emphasized in this sixth chapter. And this baptism puts one into the death of Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" If water is all that is here meant, then the whole plan of redemption is a formal ritualism; and has no experience beyond a wetting with water on the outside. This is too farcical to merit discussion.

The baptism that puts us into the death of Christ is that of the Holy Ghost. This fully agrees with what Jesus and John said, when both witnessed to the living water to be given when Jesus

was glorified. There must be the fact of crucifixion, before there could be the fact of cleansing. The merits of the Cross are in the measure of the Comforter.

We each received a measure of the merits of Christ in the birth at the foot of the cross; but a fuller measure of the merits is in the Fact of the cross. Only do we come to the fullest meaning and merits of His cross when we are baptized with the Holy Ghost. In this great work of Christ we are freed from the body of sin. It is most clearly stated that the body of sin is destroyed. The word destroy can never mean to counteract, nor to render inoperative, as some teach. To give it that meaning one will have to say that Jesus was counteracted by His foes; and rendered inoperative; but not really crucified. He might have been put in prison, and that would have rendered Him inoperative. But He died by crucifixion. So the body of sin is not counteracted nor rendered inoperative; it is crucified, and destroyed. The operation of God which destroys the body of sin is the Baptism of the Holy Ghost. This is the Purity that was received at Pentecost. Thanks be to God.

Peace is the result of freedom through the Promise received. This peace is a gift from the Prince of Peace Who so graciously gives the "Living water." Peace must follow purity in the order of heart deliverance because sin is a war in the soul. When this war is made to cease, then peace flows in full measure. The soul enters into that rest which remaineth to the people of God. This is that spiritual mindedness which is "Life and peace." Rom. 8:6. Peace may be defined as Confidence, contentment, and calmness. From God peace is a gift, a grace, and a guard. Peace promotes unity; it is patient toward the unruly;! and it passeth understanding

Let us look at peace as a gift from God. Jesus said, "Peace I leave with you, My peace I give unto you not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27. The work of the Spirit was to give the promised purity, and the promised peace. This gift of peace was to be like that which the Saviour had in Himself. It was not like any thing the world could give. It was not in gold, greatness, nor ground, such as earth might afford. It was the peace of God; it was to provide an untroubled heart in a world of trouble. This peace rested not on things of earth; it rested on things eternal. It was the peace Christ possessed. He had no home, though foxes had holes, and birds had nests. He had no earthly riches; but He had eternal rest. This peace is part of the Kingdom that is given to the little flock. The kingdom of God is righteousness, peace and joy in the Holy Ghost. Jesus said, "In me ye have peace." This means triumph in tribulations; serenity in stress and security in storm.

Peace is a guard. "And the peace of God, which passeth all understanding, shall keep (guard) your hearts and minds through Christ Jesus." Phil. 4:7. Derived from the same Source as the gift, and grace of peace, we have the guard of peace. Paul proceeds to show the worth of this garrison of peace to the heart and mind in the fickle fortunes of our life. Life has its extremes that swing like the pendulum. "I know how to be abased, and I know how to abound." Here we see the swing of extremes. What distance is measured between the "Abased" and the "Abound?" We may travel this distance in one day, or even an hour of time. One day there is plenty, the next there is poverty. One day we have life's health, and the next day you have lost health. So swings the pendulum of the clock of human life. To meet these extremes, God has given the garrison of peace to stabilize the heart and mind. This peace rests and reassures the heart and mind, because it "Passeth understanding." We may never know why life was so fickle and changing in its ebb and flow. Life has its triumphs and its trials, its songs and sobbings, and its wealth and want. To guard

us in these changing conditions God has given the permanency of peace. When mind has come to the brink of the void; when understanding comes to the rim of the unrevealed; there spanning the shadows, stands the bridge of peace. This peace arches the unknown; its piers are resting in the Redeeming Christ. In this calm confidence we are content with such things as we have. He hath said, "I will never leave thee, nor forsake thee. We may boldly say, the Lord is my Helper."

Perception is a result of freedom through the gift of the Spirit.

Sin is a blindness; and deliverance from this moral, and mental blindness, results in perception. We cannot see God until we are pure in heart. This is in the promise of the Saviour when He said, "I have many things to say unto you, but you cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth." John 16:13. What unspoken words of the Saviour were the disciples unable to bear? Why must He withhold this revelation until the Spirit of truth was come? They were lacking in that deliverance necessary to see these things of the Christ. No man can perceive the full measure of the things of Christ until he has been baptized with the Spirit. Our Lord has disclosed this fact; but it needs renewed emphasis in the church and ministry today. We must behold all truth, if we are to bear all truth. A man cannot proclaim what he does not possess; he cannot explain what he does not experience; neither can he reveal what he does not realize. If we have freely received, then we can freely give. The blind cannot lead the blind; both will fall into the ditch.

Perception envisions three things; rights, riches, and rewards. "Moses endured as seeing Him Who is invisible." Abraham saw the City. The Word of God abounds in this fact of perception. Peace and purity unite with perception in Hebrews twelve fourteen. Jesus united the three in the sermon on the mount. Paul said, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them by His Spirit." I Cor. 2:14. To sum these things up in mind we have: purity is the release from sin; peace is the rest of soul; and perception is revelation of the Saviour; and all through the Spirit.

The Scriptures show much of the rights, riches, and rewards given to the children of God. The Word also shows that perceiving these things depends upon whether one has been delivered from the sin of the soul.

Paul said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." Paul also said, "But he that is spiritual judgeth all things." Here we have two classifications of persons with respect to the things revealed by the Spirit. One is the "natural man, and the other is the "spiritual." One rejects, and the other receives. The difference is one of moral and spiritual perception. The natural man is the unregenerate person; and the spiritual is the Spirit-filled man. But Paul adds a third class, who are not of the natural, nor of the spiritual. He calls them babes in Christ. To this third class he said, "I could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." I Cor. 3:1-2. Here are babes in Christ, yet they cannot receive the meat of the truth; but must be fed milk. Why this denial of the greater truths of the Word? Because they were yet carnal.

Plainly it is not a difference of maturity; but of purity. Since they were not free from the carnal mind, they could not perceive of the riches of the things of the Spirit. These babes had rights, but they could not perceive of the riches and rewards until they had received the fullness of the Holy Ghost. This is the Word of God in harmony with every other part. It is from this carnal class that the evils and errors that beset the work of God have come. Men, assuming to be teachers of the Word of God, yet plainly wanting in spiritual perception, have been led into grievous errors. They have taught for doctrines the traditions of men. Some of these will sneer at sanctification of the Spirit; then proceed to discourse upon "eternal security" with the mind of a juvenile. They would feel eternally secure, but do not want to be experientially sanctified. These would offer heaven without holiness.

Look at the rights, riches, and rewards the Apostle reveals in this discourse to these babes. Look at what our spiritual perceptions behold.

"All things are yours: the world, life, death, things present, and things to come; all are yours; and ye are Christ's, and Christ is God's."

Here we have Victory; the world is yours. Every thing good in the material world is yours; and every evil in it can be conquered by His power working in the heart. Life is yours; and death is yours. Victory in life and victory over death. Life in the abundant measure that expresses itself in holy love and labors. Death is not the end, it is the entrance to the eternal home. Things present, and things to come are yours. What riches and rewards are in these words we behold.

There is nothing denied, and nothing demanded except that we be the Lord's possession. Ye are Christ's; that is the all-important thing. Christ is God's; and through Him all things are yours. This spake He of the Spirit. This is the height of holy happiness in Him.

Fruitfulness is the result of the promise received. The figure of the "Living water" reveals that fruitfulness will result from the gift of the Spirit. The fullness is the measure; the freedom is the movement, and both unite to form the means of fruitfulness. Every living thing must reproduce or die. The right to live is denied the unfruitful branch. "Every branch in Me that beareth not fruit, He taketh away." The disciples were more fruitful after Pentecost, than before that period. It is a fact that believers can, and do produce a measure of fruit before they are baptized with the Spirit. But it is also a fact that the full measure expected by the Husbandman could not be produced until He had purged the branches.

Fruitfulness has three gracious facts to consider. The fruits of righteousness; the fruits of relationship; and the fruits of reaping.

These three have their beginning in the birth of the Spirit; but the abundance is in the baptism of the Spirit. The difference in each state of fruit bearing is not in quality, but in quantity.

The fruit of righteousness is shown in the measure, manner, and ministry of the spiritual person. The measure and ministry of the fruits are given; "Being filled with the fruits of

righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:11. In this measure we are filled, and the ministry is to the "Glory and praise of God."

This coincides with the words of Jesus: "Herein is My Father glorified, that ye bear much fruit." This is the grand purpose of redemption.

The manner of the fruits of righteousness are shown to be: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22-23.

Here are nine manner of fruits in this list; yet all are one, being the "fruit of the Spirit" in a single unit. These are the fruits of life. This life is received through Christ, Who has given the full measure of the living water. Paul has shown that the believer had come to this righteousness through the Spirit. "We through the Spirit wait for the hope of righteousness by faith." Gal. 5:5. Righteousness is expected and experienced through the Spirit; and then it is exemplified in the fruit of the Spirit. This is the Word of God.

The ministry of the fruits of righteousness is further revealed in this word; "The fruits of righteousness are sown in peace of them that make peace." Jas. 3:18. In this blessed truth we have revealed that the seeds of righteousness are sown in the world by the saints. When we view this in the light of what Jesus said, we are shown that the Saviour sows the saints; and the saints sow the seed. "He that soweth the good seed is the Son of Man. The good seed are the children of the kingdom." Mat. 13:37-38. These good seed of the kingdom go forth bearing precious seed, the seed of righteousness, and sow beside all waters; and in all places. The streams of the Spirit bear these seed on the flowing fullness, and gives them fruitfulness in the earth for men to see.

The fruits of relationship are shown. This fruit is also shown in the measure, manner, and ministry. The fruits of relationship are products of love. We mean that the relationship of love produces children; which are fruit of kind. Our children are the fruit of love in wedded union. This is the truth in the fruits of relationship with Christ.

This union that produces fruit of kind is revealed in the parable of the Vine and branches. The vine only bears one kind of fruit; yet there are many of the same kind. In the relationship of love only one kind is produced, that is children. There may be more than one in number, but all are the same in nature of kind.

This is the truth in the unity of relationship. with Christ; we do produce our spiritual kind; we do have spiritual children. The very fact that God will bless this union with fruitfulness is the Joy of the ministry. "I have chosen you, and ordained you, that ye should go and bring forth fruit; and that your fruit should remain, that whatsoever ye shall ask the Father in My Name, He will give it you." John 15:16. Behold the array of facts in the word of the Saviour. We see reproduction, rights, and rejoicing. The reproduction is the fruit; the rights are in His Name; and the rejoicing is in the facts. Like a wife shares the rights of her husband's name; and shares in all his wealth; so do we in the relationship of love shown in this parable. We find prayer, praise, and performance, resulting from the rights of this relationship.

The fruits of reaping are revealed and realized in the promise. This fruit is shown in the measure, manner, and ministry. Jesus discloses this fruit of reaping in these words; "He that reapeth receiveth wages and gathereth fruit unto eternal life: that both He that soweth and he that reapeth may rejoice." John 4:36. This is the fruit of labor.

The manner of the fruit of reaping is the grain that has been sown. Those who sow are to live by the fruits of their sowing; and also to have some to sell to others that they might have life. We sow the seed of righteousness to the Spirit; and of the Spirit we shall reap life everlasting. Jesus shows that there is a remuneration for the present sowing, and a reward to be given at the harvest time. We receive the wages here, and then in the end-time, we shall receive the gift of life eternal. Both the Saviour, who has sown us, and the saints who have sown the seed, will rejoice together at the harvest. We shall reap life, and receive a reward of life. Our conduct will be crowned. This is a great truth, and should receive our sincere consideration. Life here is too valuable to be wasted in worthless ways. We shall reap our sowing; and if the sowing has been small, we shall reap sparingly. Time is too valuable to spend it in preparing programs that entertain. We shall give an accounting to God in the Judgment for our time. If we redeem the time, we shall reap from our toil.

The crowning will come when the Chief Shepherd shall appear. In that day we shall receive the fadeless crown of life. Others may sow, and we reap the reward of their sowing. Jesus said, "I have sent you to reap that whereon ye bestowed no labor other men have labored, and ye are entered into their labors." This is so often seen in the way and work of the Lord. Many before us have sacrificed, and sown the seed of righteousness; and we reap the harvest after they have passed on to their home in heaven. We sow in hope, and we gather in the harvest at the end. One prepares a sermon, and another preaches it. But if in all the Master is honored, we should be happy. Each has a part in the whole harvest that shall be to the glory and praise of God.

Let each one remember that God is not unrighteous to forget the labor of love given in faith. Perhaps not in the lifetime will some see the fruits of their toils; but be faithful to the end; and He shall reward thee in the eternity, where all shall share in the rejoicing.

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3

THE PROMISED RIVERS

"Out of his belly shall flow rivers of living water." John 7:38.

To identify the persons in the symbolism of the rivers is not difficult; they are the Holy Spirit and the human soul. Each has an important place in forming the promised rivers. The Saviour is the First Source, and the united Spirit and soul form the streams. The promised rivers are the results produced when the Spirit takes His abode in the heart of the believer. Now this truth is in figure, fact and formula. We shall find that the measure, movement, and means of the Rivers are witnessed in Scripture; and that both the Saviour, and the Scripture, unite in agreed witnesses of the truth of the promised rivers. What the Son said of the promised rivers; the Scripture will show in proved results.

The promised rivers are revealed in their nature, their number, and their necessity. It is found that the nature and number unite to meet the necessity. This is in full agreement with the formula of the measure and movement that unite to minister the means. This agrees with the facts of Pentecost which show that the fullness, and freedom unite to produce the fruitfulness. Hence all the witnesses do agree.

The nature of the rivers. Whatever is true of one, is true of all. The river is formed by the water uniting with the channel that contains it. The Spirit is the "Living water;" and the soul is the living way. Both the water and the way become one. These two are different persons, yet in the unity, each becomes a necessary part of the other. The water alone is not the river; it must have the channel to contain it in the capacity of a stream. Through this channel the river proceeds on its course from its rise to its rest. Now a channel without the water is not a stream; it can only be an empty ravine. In nature the river runs; if it does not run it is a reservoir. But stored water is not a stream. A reservoir is bounded on all sides and forms a basin; but a river is bounded only on two sides; and by nature forms a flowing stream. The believers were in the upper room at Pentecostal level; and from that lifted point in spiritual fullness the flow started to the level of the need that was presented in a prostrate world below them. They received a Gift; and rushed out to give. Pentecost was a gift, a going, and a giving. This the flowing fruiting, fullness of the streams of the Spirit. Here we see the measure and movement united to meet the necessity with the means of life.

A river has dimension, direction, and duty. In dimension it has length, width, and depth. Its direction is from its rise to its rest. Its duty is its service and supply that save life.

Do these facts conform to the truth of heart experience? In every way they do precisely fit the facts. The Spirit and soul do unite in one; and each possesses the other as the water possesses the channel, and the channel possesses the water. Neither can function without the other in the sense of a river. The Spirit must have the human channel through which to minister the merits of the Saviour to the Church; and to the world. Every believer must have the Holy Ghost in the flowing fullness; else he is an empty ditch, a ravine without resources.

All the weakness evidenced in the church is due to the lack of this fullness of the Spirit. The most efficient ministry can never make up for this want of the Streams of the Spirit. Program cannot hide poverty; vested choirs cannot substitute for victorious currents of the Holy Ghost. Air conditioned buildings cannot beget sons of God. There must be the Rivers if we have the results. God has provided the measure, the movement, and the means; we must furnish Him the human container to hold this measure; and through which He can move in power to minister the living means to lost men. A people without the Spirit may own a building; but only the Spirit can give them babies in Christ. God forbid that a man should deny the Saviour this human channel to be a way for the water of life. Such a soul will be only a ditch in the dirt; and emptiness in the earth; a grave without God.

Not all rivers have the same dimensions, but all have the same direction, and duties. Yet there is a true sense in which all have the same measure of content. Some streams are not as long, or as wide and as deep as others; yet all have the same water in kind. Not all persons that are filled with the Spirit are as large as others who are likewise filled. Yet each has the full measure

of the capacity. This is seen when applied to life in Christian experience. Little Sammy Morris was not long in this world; yet we still feel the measure that he contributed to the whole system of God's far flung work. David Livingstone watered Africa with the plenitude of the fullness of his Life. Every stream, regardless of its dimensions, makes its full contribution to the whole work of God. Each is a part of the great system of the Streams of the Spirit that flow through the world, and through the work of the Church. There is a true sense in which we can enlarge in depth and width of spiritual development. We can be as wide as our wills; and as deep as our devotions; and as long as our lives. The measure of a stream in its length is the measure of its course. It may flow in many winding curves and bends. It may not be as many miles in a straight line; but it may flow many miles in its ministering course. We can live full and long, even if our days are few in number.

The channel of the stream is its deepest point; but its course is governed by its banks. The banks of its course never move; only the water moves; yet the banks are every place on the stream. This is what Jesus meant when He said, "Where I am, there will my servant be also." In this way He is with us always; and we are with Him all the time.

We must flow toward all points of the compass; yet always to the Creator. Our lives in the Streams of the Spirit flow from our Rise in the Son, to our rest in the Saviour. A stream flows from its Mountains to its Mouth; from its Lift to its Level. It moves, meanders and ministers through its wending way. It will bend but not break; it can be harnessed but not held; it can be enjoyed, but not exhausted.

A River is regulated in its current by the kind of country through which it flows. Where the mountains cramp it, the flow is rushing; and its power augmented; where it is not pressed by the heights, but is passing through the plains, and wide expanses, it may flow as gentle as breath. If lashed by a storm its surface is tossing, but its depth is calm. Life is like that in the grace of the Spirit. Adversity may make life hurried; and storms make it turbulent and tossing; yet it flows on in its ministering means to bless other with its "Living water." This spake He of the Spirit.

The number of the rivers. Since our Lord speaks of the rivers in plural number we are convinced that there is a given number that can be found. Before we take up the given number, let us fix in mind a Scriptural fact about a number, whether speaking of streams, or saints. Regarding the saints, it is revealed, that there is a given number of Apostles; and a given number of Patriarchs. There is a given number of wise and foolish virgins; and many other numbers of things and persons we might mention. Also we know that there is a great number of saints that "No man can count." Abraham's seed were as countless as the stars. Yet Abraham had only one son; and the son had only two sons; and Jacob had twelve sons. This is only saying that there is a Given number; and yet there is a greater number which includes the given number. The "Father of Waters" is only one great river, yet has in it the combined number of all its tributaries. If this fact is kept before the mind then we can the more fully appreciate the given number of the Streams of the Spirit.

The number of the rivers is three. Like the number of the Trinity in unity; so are the rivers a trinity in unity. The given number takes in the greater like the Godhead takes in all the saints. Even the name of each is given. The rivers are life, love, and labor; three in number, and three in name.

We find this in the figure and fact of Scripture. We find it in the Saviour, because He was life, love, and labor. He is the pattern and perfection of these things. He is the Source of the "Living water," which is life; He is the Son of the loving Father; and He is the Son in labors for all mankind. As the Divine Workman, He has created us in the Image of God; a likeness of His life, love, and labors. Through these rivers He poured Himself out while in this world. He is now giving Himself to all through these streams of the Spirit.

It has been shown that there are only three kinds of fruit: the fruit of righteousness, which is life; the fruit of relationship, which is love; and the fruit of reaping, which is labor. In these three, we have the given number, also the great number. This three-in-one-fruits of the Spirit perfectly agree; with the three-in-one-streams of the Spirit.

Returning to the figure and fact of the nature of the river, let us put this measure, movement, and means of the "Living water" in to the channel of life. This stream is formed by the Spirit in unity with the soul. It becomes the river of life, flowing and fruiting in the world, and in the Work, which is the church. This Stream must touch the field and the family. To the field it is the means of life; and to the family it is the medium of life. How ever the stream is both a medium and means to the field and to the family. This distinction will be seen later as we look at the necessity of the streams of the Spirit.

Considering that life is a stream of the Spirit; it is well to give this truth prayerful thought. "What is your life?" James asked this. "For me to live is Christ." Paul said this. Jesus said, "Because I live, ye shall live also." No man can define life; but the Master has disclosed life, The fact is before us whether we ever see the formula.

Like the savage who first saw the stream; we can partake of its means, though we may be ignorant of its meaning, and measure. Rut in revealed truth we know more than the savage; we know the Saviour, Who is life. "And because He lives, we live also."

The river of life is abundant in its measure. "That they might have it more abundantly," said Jesus when speaking of life. The deepest desire in humanity is the desire to live. The grave is not the goal; God is our goal. Our journey in the stream of life is not from a cradle to a casket; it is from our entrance in regeneration to our eternal rest in the Redeemer. A tomb could not hold the Prince of Life; neither can a tomb hold the people of the Lord. "I will not leave you comfortless; I will come to you." These words spake He of the Spirit. This promise of His coming was in the promise of the Comforter. He has not left us bereft as orphans. No such words ever were heard before by man. The only thing we ever knew about death was its bereavement. It left a vacancy that could never be filled. It turned a thing of beauty into a thing to be buried. But here is life unconquered by the death that has destroyed us; from bereavement we come to a bestowment. Life is to be more abundant. It is not to consist of the things which we possess on the ground; it is to consist of the abundance of the things we possess in God. If all one has is an abundance of grain in a barn; then all one will find is an abiding in a grave for the body. Life is not in a barn; it is through the blood. He has come that we might have life more abundantly. Look at its abundance. It is stored in every seed, it is seen in every sky, and it surges in every stream.

Life is beheld on every bough, it beats in every breast, and is bestowed in endless bounty. Life is a gift, it is a going, and it is a giving. In its meekness it has a lift; in its message it has light; and in its motive it has love. Abundant life has no ebb in its sea, no evil in its seeking, nor esteem in its self. Life is humble, holy, and helpful.

Life stoops to serve, it stands to suffer, and it stays to sacrifice; it never wearies, it never wavers, and it never weakens. Life is radiant, life is regnant, life is revealing. The stream of life cannot be bound with fetters, nor burned with fire, neither banished by fear. Doors cannot bar it, death cannot bind it, nor devils break it. This stream of the Spirit flows through the family and the field. Its two banks extend to the full length of the stream; and these shape the course of the current. On the field side where it touches the world, we see men and machines, cities, and citizens, all depending on the river for life. These do not live in it, but they live by it, and because of it. It attracted them by its abundance. So should our Spirit-filled lives have such a ministry to the field where lost mankind lives.

This "Living water" must pour into their homes. It must afford life to family, friend, and foe alike. Some may complain of the channel, but not one will complain of the contents. The living water is the thing of importance. What if the vessel is a source of complaint; let the treasure in the vessel be plentiful in measure to the meanest man. We must exist on a level where lost men can reach the living water. When Jesus had chosen His disciples, Luke said, "He came down with them, and stood in the plain, and the company of disciples,... and a great multitude of people came to hear Him." Here is where life ran through the plains so the multitude could reach it. This is the pattern of His Person. What a moving force life is. Small seeds have rent rocks. A mustard seed of living faith can move a mountain. Through humble saints God has shaken empires, and shattered walled cities. His ministers have molded the thinking of the sages. Messages moved by the Spirit of life have turned impending defeat into immortal design.

The river of love. Behold it flowing, full, and fruiting. But only because human love has united with the Holy Spirit to form the stream of the Spirit. The given Lord unites with our given love. In this wedlock of the will; in this harmony of hearts, is formed the measure of moving, means the river of love. It pours through the countries that touch its shores. Love comes down and stands in the plain where men need its measureless ministries to brighten the blackness.

It knows no dividing line in race or color of men. It gives abundantly to all, always. Love warms them with its comforts; warns them with its counsels, and wins them to its Creator. Its measure must abound; its movement must achieve, and its means must abide. The stream of love is Christian in its character; consistent in its conduct; and constant in its course. It is the grace wherein we stand; it is the gentleness wherewith we serve; and the godliness with which we stream. This river makes glad the city of God. It sings in its praise; it sobs in its petitions; and it supplies with its plenty. Love never fails, it never frets, it never fears. Its vision is clear; its vigilance is constant; and its visitation consoling. It has healing in its touch; helpfulness for the task; and hope for its triumph. Christ conceived the church in love; He cleansed it by love, and He clothes it with love. The Apostles were streams of love. They witnessed to love; they wrote to love, and they wrought by love. They beheld its manner; they believed on its merits; and they became its ministers. Love moves men by its force; it measures them by its fullness and it melts them by its fervency. Love covers the faults, it comforts the faithful, and it crowns the fruitful. The

dust of the ages has covered the works of mighty men; and the glory of the ancients has died. But love abides in royal splendor. It is unconquered, unclouded, and uncomplaining. This is the stream in the desert; the flood upon the dry ground; the garden of delight. These were watered, and washed by the "Living water" of Love in the stream of the "More excellent way."

The river of Labor. "I must be about My Father's business." "I must work the works of Him that sent me." "Work while it is day, for the night cometh when no man can work." "In labors abundant." "Knowing therefore the terrors of the Lord we persuade men." These are a few pails of "Living water" from the stream of labor. A river formed by the union of the soul of a man with the Spirit of the Master Builder.

We do not merit salvation by our works; but we do minister salvation by our works. It is God that worketh in us to will and to do of His good pleasure. We are to let work out what He has worked within.

The river of labor has a measure, movement, and is a means. It is in the earth, but the earth it not in it. It was emptied of earth and filled with eternity in the baptism of the Holy Ghost. All the barriers of earth were removed in the baptism of energy. God created the river of labor that it might labor for its Creator, and for His creatures.

This is the blood stream in the body of the bride; it is the circulating current of life in the believers. This current carries health to every part of the body that is bruised in conflict. This feeds the flock with its flow.

There is a day of labor. Work while it is day, for the night cometh when no man can work. There is a time, a task, and a toil. . But the task and the toil must fill in the time. How much time have we? Where are the hands pointing now? No man knoweth the hour when the Master of the house will rise up and shut the door. We do know that the night cometh, and that will end the day. When the day closes the dark comes; and no man can work; and the door will be shut. God had not revealed the length of the day so that we may know the hour and moment that the end comes. He has revealed the task; and this is the toiling time. If humanity is ever saved, we must labor to get them to the narrow gate while it is yet light. Time is too valuable to waste in wrangling about things of no importance. We are not to mend nets, we are to catch men. Time and money are often wasted on great building programs; and in formulating great plans of attack. The company at the place of filling had nothing but hearts and minds to engage in the task. They started with God, and kept God, and gave God. They made men feel that Jesus lived, and loved, and labored among them in the sins and sorrows of a lost world. Think of the towering cathedrals where many come and get nothing, and go and give nothing. If we come to worship, then let us go to work and witness. If you came to sing, then go and serve. If the sinners do not come; then let the saints go to the sinners. But let the saints go broken and bleeding with the likeness of the Lord. Let us be miracles of grace performing a ministry of goodness. If you have furniture and no food, that is not sufficient; go to Him that hath. Ask and ye shall receive; seek and ye shall find; knock and it shall be opened to you. He will arise and give thee as many loaves as you need. Never should you say, "I have nothing to set before him." That parable of Jesus shows the poverty of the soul without the plenty of the Spirit. (See Lk. 11:1-13.)

Programs and plans are often the fig leaves that hide the shameful nakedness of soul. We must be clothed in white working garments; and the shame of our nakedness must never appear. No Christian puts on the wedding garment until he puts on the working garment. Those who shall walk with Him in white are those who have worked with Him in white. If we do not have enough oil for the last hours of light; neither will we have oil at the late hour of the Lord.

We are to go in and out and find pasture. We feed and find in our freedom. We live by the sweat of serving; we earn our bread by the efforts bestowed. If we do not labor, neither shall we live. The barren branch is only brush for the burning.

There is toil in the labors for the Master. Toil is not easy; but pleasing Him, makes it a pleasure to us. We are to do all things without murmuring and disputings. We are to give without grumbling; we must serve without a stinting; and sacrifice without saving. If we save we lose, but if we give, we gather.

Prayer is a labor of pleading and pouring. "Pour out your hearts before Him." Perseverance is a labor, and patience is a labor. Doing, denying, and devotion, require labors more abundant. We have a vocation, a victory, and visitation in labors. This is the River, the streams whereof make glad the city of God.

The stream of labor ends at the day of His appearing. Life, love and likeness go on forever. But labor yields to likeness at His appearing. "When He shall appear we shall be like Him, for we shall see Him as He is." I John 3:1-3. The saints rest from their labors; and their works follow them.

To this fact of labor giving place to likeness we should give heed.

A river can only lose itself in its sea. But when the waters of all its tributaries have joined it in its journey to the rest of the sea; then the stream is lost in the likeness of the Source from whence it was taken. The streams of the Spirit started at Pentecostal level. This was the abiding level, which ends at the day of the Lord. Then likeness begins there and abides forever. At that point the working garment is exchanged for the wedding garment. The Saviour left His seamless robe on earth. The robe of the Prophet was left when he went up in the fiery chariot. Some great truth stands before us in these things. We are like Him in this world as we live, love and labor. We shall be like Him in that world where the weary are at rest; and the wicked have ceased from troubling. It doth not appear what we shall be; but we know that we shall be like Him; that will be satisfaction to us all.

The necessity of the rivers. To discuss the necessity of the Streams of the Spirit we must see the water as a means of life, and as a medium of life. Since it has been shown as a means of life to all that are in the field of the world, and in the family of believers; we shall see it as a medium of life to all.

The measure and movement of the streams unite to meet the necessity. This necessity is seen in the "Living water" as a medium of life. We know that some creatures live in the water, and cannot live out of it. These living creatures complete their life cycle in the water as a medium. Fish

are born and bred in water. These creatures begin and end their entire cycle of life in this medium. Now the Spirit is that living water in which sons of God are born. We are born of this water and of Jesus' blood as the merit, and the Spirit as the means and medium.

Deluded men have put a human ordinance of water baptism as being the means of becoming children of God. This is too stupid to discuss.

The medium of the Spirit is where we are born; it is where we produce spiritual children, and in it we live and move, and have our being. If we leave it we die. Those who return to the world shall perish on the earth. This fact is obviously true. And since we came in by choice; we can go out by choice. The only eternal security we have is to remain in the Spirit. Jesus shows us how important this abiding is when He said, "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:6. The error of the doctrine of so-called "eternal security" could never stand the light of truth in this passage. It is only the fallacy of blind leaders of the blind, and all fall into the ditch of their empty doctrines.

Returning now to the truth of the Medium, let us see another gracious fact of the river of the Spirit. A stream is a converter, a cleanser, and a carrier. As a converter it turns the desert into a fruitful field. This stream can produce life where death reigned supreme. The flowing force of its current can bring truth to bear upon a human will. It will not force the will to yield, but it will exert a great power to enable the willing soul to break with sin and Satan. The Spirit does enable lost men to find the Saviour. He does convict them of sin against their will, but He does not compel them to be saved. A hard and stony heart can divert the stream that flows about it.

This stream of the Spirit brings the merits of the blood to pardon and purify the souls of men. The children of God live clean in this stream. In this they are kept unspotted from the world while they minister to life, love, and labor to the world. Saints do not sin; the blood cleanseth from all sin. The people who sin are sinners, not sons. God's sons live in the medium of the stream, and are clean in conduct and in character. He that sinneth hath not seen Him, neither does he know Him. Show me a Christian that lives in sin, and is yet a child of God; and I will show you a fish that lives out of water, yet never dies; and I will show you a branch cut off from the vine; yet never withers. There is no sinner that can live in the medium of the Spirit; and no saint can live out of it. This is the word of God, and of the gospel. We are all tempted to sin; but we do not need to take Satan's offers. Be wise and live in the stream of the Spirit.

The stream is a carrier. This is a fact we all should treasure to our hearts. On this stream we float our freight to all places on earth, and to heaven. Only the Stream of the Spirit can transport our loads to their destination. We cannot take them there on the dry banks of our own self. The Spirit is the means to take our prayer, our preaching, and our practices to the place designed and desired. How else can our words reach the hearer's heart except the Spirit bear them?

The man who preaches of himself, and for himself, only grounds his discourse on the banks and bars of his own being. He will never get beyond himself so long as he banks on himself.

This does not relieve us of responsibility. We are the shores along the whole course; we must keep the cargo on the current. What of the long nights of struggle we have all experienced? All our tears and toils are but our task to get the load on the stream. We are pulling it off the bank onto the bosom of the river. We have happy recollections of times when we put the freight on the flow. We rest, the load rides, and the river runs. We learned to let go, and let God.

Prayer reaches heaven on the Streams of the Spirit. We know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered. The Spirit likewise helpeth our infirmities. This is the Word of truth.

We can float our offerings on this Stream, and God will place a church in a foreign land to bless the lost. Some have put their labors of life and love on this stream; and never lived to see them land; but others have seen them land; and rejoiced at the hour of receiving.

When we have finished our cycle of days in the medium of the streams of the Spirit; when the Father calls us from the field of the human to the family in heaven; we shall rest ourselves on the bosom of the Streams of the Spirit and be borne to rest in the City of God. Perhaps this is what the Prophet meant when he said, "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." These "return," and they "obtain." They have completed the cycle of life. Their singing meets the songs of the saints in light; their joy unites in the joys of the Lord; they find likeness in eternal union with the Saviour in the city prepared where it is high noon forever. Their mourning has ended in the eternal refrain of redemption.

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THE END