

the longsuffering, these other smaller things in the life that God wants of us. The one that is planted by the riger of water will inevitably bear this fruit, unless the channels become choked and he ceases to draw the hourishment that he should. Let us ponder on this aspect of it, let us think about it, I wish we had an hour to deal with it, but we must move on to look at the leaves.

The leaves are also there. The fruit--a tree has leaves. What if a tree just has leaves, it's just show and it will be cut down and encumber the ground, nothing but leaves. But the tree will have leaves (6 $\frac{1}{2}$) in addition to fruit. Saul The Psalm says his leaves shall not wither. Ezekiel says that the leaves are for medicine. John says that the leaves are for the healing of the nations. The modernist talks about social service, he talks about improving international relations, he talks about making this world a better world to live in, and I challenge anybody to make a list of the thirty great improvements in human life which have occurred in the last two or three hundred years and get people to (6 $\frac{3}{4}$) p that these thirty would be among the thirty most important improvements in social life and in human happiness in the world, in this last two hundred years. I challenge anyone to do it and fail to find that of the thirty at least twenty-five were the by-products of the activities of those who were saved through the Lord Jesus Christ and who were attempting to advance his work in the world. The modernist talks about the social gospel, and a social gospel which puts social things first is wrong, but the fundamentalist makes the social improvements ^{in the world} because the leaves ~~are for~~ the healing of the nations. But food is first, our food is vital, but the leaves are also there. Let us not neglect those, let us not give them a primary place, but let us give them a proper place in our logic and in our economy.

Well, we must hurry on because we have a third point, and the third point is rather vital. Verse 17, And the Spirit and the bride say, Come. And let him that hearth say Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. The water, the source of the stream, the product of the stream, its availability, whosoever will, let him take the water of life freely. How many of you realize what it means not to have it available. I once had an experience that showed me what it