

to have a comprehensive view of the case, men must take in all his other utterances concerning it. The recognized rule in the explanation of the statute is that we should expound it all in the light of what is called the interpretation clause, and whenever we have a universal term by itself in one place and have it repeated in the same connection with certain qualifications, in other places, we are to understand it as being always so conditioned in that connection.

Now to the universal term here employed there are some very important conditions attached elsewhere, and in the light of them must this promise be interpreted. Thus it is said by James, "Ye ask and ye receive not because ye ask amiss, that ye may consume it upon your lusts," and again, "But let him ask in faith nothing wavering; for he that wavereth is as a wave of the sea driven by the wind and tossed." To the same effect are the Saviour's own words, "Therefore I say unto you what things soever ye desire when ye pray believe that ye receive them and ye shall have them." More important still is the qualification in the words, "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." And again in the Old Testament, "Delight thyself also in the Lord and he shall give thee the desire of thine heart." And in the immediate neighborhood of one of the universal passages already quoted, is the following: "And when ye stand praying forgive if ye have aught against any, that your Father also, who is in heaven, may forgive your trespasses; but if you do not forgive, neither will your Father which is in heaven forgive your trespasses." Moreover, it cannot be forgotten that in the Bible itself there is the history of prayers offered for certain things which the suppliants did not receive. Thus, David fasted and wept and prayed for the life of his little child, but the child died; while Paul desired that his thorn in the flesh might be taken from him, and received an answer, indeed, but yet not the very thing which he requested. From all this, then, it is evident that the universal promise is to be understood as qualified by some indispensable conditions which connect themselves,