

cial faith. The first passage I may refer to is, "if we ask anything according to His will He heareth us.....and we know that we have the petitions." This supposes the demand according to His will, and then we can reckon on His power accomplishing it. This is the general christian confidence, a great boon to be assured of the acting of Him who is Almighty in the way of His will.

Next it is said, "if ye abide in me and *my words abide in you*, ye shall ask *what ye will*" Here I do not doubt there was special reference to the twelve ; but in principle it applies to all christians. Where the mind is formed by the words of Christ, when *they* abide in one who lives in dependence on and confidence in Him—one thus abiding in Him, having Him in spirit, and his mind guided by Christ's word, his will is (so to speak) Christ's—he asks what he will, and it will come.

Another case is where any two are agreed : here individual will is set aside. It is where Christians have a common desire and agree to present it to God. The deliberate formal agreement supposes a common Christian mind, and it will be done. So, when I ask, coming for what I can attach Christ's name to, under His auspices, (influence) the Father will do it. Here, I doubt not too, the twelve are specially in view ; still it is in principle every christian.

A man cannot in faith bring Christ's name attached to his lusts : and all these statements suppose the disciple and faith, as James expressly