

And if this "whosoever" is to be limited in its application, why not the other, "Whosoever will, let him come?" But all agree that this latter has no limitation except non-compliance with the conditions. This word is even more positive and personal than if one's *own name* had been used, for there are often many persons of the same name, and who could be assured that *he*, among all, were meant? But now no one need have a doubt; "*whosoever*" surely means *me*, and everyone. This promise, therefore, is for *this* age, and for *all* time, and for *all* who can fulfil the conditions. It must be just as true now as it was in Christ's time, and so will be to the end of the world.

What does it mean? Not that a *literal* mountain can be removed. There is no reason for such an application. No special good would be accomplished by such a work, no one benefited. But it means that any difficulty in our way, though it may seem as great and immovable as a mountain, may be overcome, or removed, by such *faith* as the Master describes. Can it mean anything less? He does not say *all can*, or that any *will* fulfil the conditions, but "*whosoever*" *does*, "he shall have whatsoever he saith." Now we must not doubt this, the Saviour *said* it and it *must be so*. He knew what He said. Notice the *condition* of this promise: "And shall *not doubt in his heart*, but shall *believe* that those things which He saith shall come to pass." It is something unusual, not often seen. It is not merely a *desire* or *wish* but an *undoubting heart-assurance* of the thing.

The same idea is presented by the Saviour in other places. He said to the father, "If thou canst *believe*, all things are possible to him that believeth." (Mark ix. 28.) And to Martha, "Said I not unto thee, that if thou wouldest *believe*, thou shouldest see the glory of God?" (John xi. 40.) And to the Centurion, "As thou hast *believed*, so be it done unto thee." (Matt. viii. 13.) And to the disciples: "And all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive." (Matt. xxi. 22.)

Whence comes this confidence, this heart-assurance, this mountain-remov-

ing faith? How shall we rise or come to 't? Not by simply *willing* it; nor by saying the words "I believe;" nor by working ourselves up into a frenzy of excitement; nor by *reasoning* on the subject merely. It is of *divine* origin, and man cannot work himself up into it. Common faith may be belief induced by clear *evidence*, or proof. But this faith is not "of earth;" it is the gift of God, and is always in-wrought by the *Spirit*, who knows what is in accordance with the will of God, and what will be for His glory; and the faith that He works in the soul will always be honored. There can be no failure. The next verse (Mark xi. 24) repeats the assurance as a general principle, for all time. "Therefore I say unto you, what things soever ye desire, when ye pray, BELIEVE THAT YE RECEIVE THEM and ye shall have them." This is plain, and there will be no exception to the rule.

Many may *wish*, *desire*, and *ask* for things but have no faith, or assurance, or hardly a hope that they will get them. Certainly they do not *expect* what they pray for, and would be greatly astonished if the prayer should be answered. Such prayers do not avail. The *condition* is not met.

What is requisite on our part that we may receive this divine help of the Spirit, to teach us "what to pray for as we ought," that we may "believe that we receive the things we ask," and that mountain difficulties may vanish before our mighty faith?

First: There must be a hearty submission to God of the whole being—of the motive, desire, and will. Self must be crucified, and the *glory of God* be our ruling aim. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.)

Second: There must be a spiritual, vital union of our souls with Christ. "Abide in me and I in you." "If ye abide in Me, and My words abide in you, ye shall ask *what ye will*, and it shall be done unto you." (John xv. 7.)

Third: We must study His Word and promise, to learn His will, and faithfulness, and willingness to bless His people. "Search the scriptures." "Thy word is truth." The promises are "exceedingly