

W.P. Nicholson on Prayer

By William P. Nicholson

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Office HQ United States

South Carolina, USA

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It isn't always possible to get to a prayer meeting these busy days and so much to be done. But I wonder could we do our prayer wherever we might be. The Lord, you know, is no respecter of places. If you are driving your car along the road there you can be praying away like mad. But it says watch and pray so keep your eyes open when you are at that job in the car or, boy, you'll be in the undertaker's room as sure as you live.

But you women, there, when you get your children away and you get your get your manner to work would you not sit down and take 15 minutes at the end of the day. It will do your body a whole lot of good. It will do your soul a whole lot of good and it will bring blessing upon the meeting night by night. Would you do that? Now you try to do that and you will find the devil begins to get busy. Somebody will be a knocking at the door. The telephone will begin to ring. The pot will begin to boil. Ah, that dirty thing will do anything to keep you back from praying. He will move earth and hell. He'll not get anything wrong. He gets things right, but you get the right things to keep you back from grace. The devil is not concerned much about preaching. He is not concerned much about meetings. But, boy, he is concerned about praying. When the weakest sits on his knees that is when the devil begins to tremble. And he will move earth and hell if he can only just keep you and me from praying. He will keep us busy over nothing. We will talk to our neighbors across the fence there, across the hedge and we will have a nice social time with them. Well, deny that for at least this week. And just give yourself just 10 or 15 minutes in the morning to prayer. Would you do that?

You men at your work you get so busy with your hands there. I guess you can give your heart up to prayer. And as we wait upon the Lord he tells us, Glory to God there is no knowing what he will do if we would only give him half a chance. So would you do that? We don't covet a penny from any of you. I am sure I say that in the name of the Christian Worker's Union. We don't covet for a penny, but, boy, we do greedily covet your prayers. We do greedily covet your prayers. And we desire that you will join with us along that line. So at half past seven every night, those of you that manage will gather in here and then we will gather to have the meeting every night if the Lord tarries. He may not tarry and he may not let us get at it either.

I heard some time ago there that maybe my day was done and my work was done, but here we are at it again. And God knows how long he may keep us out of death.

You know, dear friends, before the Lord died he left us a good deal of instruction and a very good many things he gave us instruction concerning. The largest portion of the instructions was regarding the Holy Spirit, what he would do, when he would come and that he would come and what he would do with all of his followers and all of his believers. But he took up the matter of prayer, too. And he has left us instructions regarding prayer.

You know, when people come to die or imagine they are coming to die they are very sober. Everybody else around them are sober about it. And whatever conversation they may be engaged in it will be a sober thing, a real thing. And you couldn't imagine it would be frivolous or untruthful. You believe that if they are sincere and truthful whatever the conversation would be.

Now the Lord Jesus Christ before he died he left us instructions regarding the matter of prayer. And I want to talk to you a wee spot this evening on this matter of prayer. In John chapter 14 and verse 13, now here is what he says. "Whatsoever ye shall ask...whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "Ask anything. Ask anything in my name and I will do it."

I believe he meant what he said, don't you? I believe he said what he what he meant and I believe he knew what he was talking about. Some people say things that don't know what they are talking about. But Jesus knew what he was talking about.

When you take the gospel of John 13, 14, 15, 16 17, these are the final farewell words of Jesus before he went out to die for us men and for our salvation. And these words are the words of Jesus a few hours before he went out to die. "Whatsoever ye shall ask, whatsoever ye shall ask in my name, [I'll do it. I'll do it.]" "Ask anything, anything in my name and I'll do it."

Now, some of you are looking at me there with a [?] out of your eyes. Is Jesus Christ a liar? Are you questioning his Word? "Whatever you ask I will do it. Ask anything. I will do it." It's a lie? Is he telling the truth? We all say we believe he is telling the truth. Well, is he telling the truth now? "Whatsoever ye shall ask..." Now, don't boil it down. "Whatever..." Just like "whosoever." Whosoever means everybody and excludes nobody. Whatsoever means everything and excludes nothing. "Whatsoever, whatsoever ye shall ask, I'll do it." Ask anything.

Now, don't boil it. Anything means anything. Whatsoever means whatsoever.

A fellow gets up to me and says he denies the deity of Christ and denies his Word has been infallible and inerrant, well, I feel sorry for that kind of a fellow. But when a fellow tells me he believes it and then begins to tell me this is something...this means something else. You want to watch that rascal. Whether he has got a collar turned to the back of his neck or a black night shirt on I am watching him. As sure as you live he is going to pull the wool on you. And you hear them saying, "Well, whatsoever...it doesn't mean exactly that, you know. It means something else."

The dirty liar! It is either true or it is a lie. And to be talking along that line is to handle the word of God deceitfully. And how many are doing it? And then they will say, "Well, you will get something. You will not get what you ask."

But he said, "Whatsoever you ask..." You will not get something. You will get what you ask. He says, "If your son asks bread, will you give him a stone? If he asks fish will you give him a scorpion? If he asks an egg will you give him a snake? And if ye knowing how to give good gifts to your children, how much more shall your heavenly Father give good gifts to them that ask?"

Whatever you ask. Now don't boil it. Whatever means whatever... a pair of shoes, clothes on your back, hat on your head, a job, healing of your body, sanctifying your soul, saving your...whatsoever. Don't boil it whatever you do. It means exactly what it says, whatsoever, whatsoever. Ask any thing, any thing, any thing and he says, "I will do it."

Well, boy, it doesn't look like that in your experience, many of our experiences, does it? How many times have you asked and what did you get? How many things have you asked for and never received? That's a problem. That's a problem. And it's that big a problem that they have given up praying in many of the churches now. The Presbyterian Church up at Ballymena there they have...what is it? They don't call it a prayer meeting. They say it is a meditation and you meditate, you meditate.

Sure can imagine sitting down at the table and the wife saying, "You are not going to get what you are asking at meal here. You are going to meditate."

[?] probably along that line. And yet how we get to say, "Oh, yes, keep on praying and you will get something."

"I don't want something."

When I asked my mother for a good piece of bread with jam and butter on it I didn't want a [?]. I wanted a piece of bread.

"Whatsoever you ask. Whatsoever you ask. Ask anything and I will do it."

Well, has that happened in your life?

He that asketh findeth. He that seeketh...he that knocketh, it will be opened. And yet what a gulf there is between that and our own experience along the line of prayer. And, mind you, I am not talking about unconverted people now. I am talking about those of us who are washed in the blood and born of the Spirit along this line.

Why have you given up praying in your life? If I asked today how many of you spent 10 minutes alone in prayer to rise to your feet, boy it would show you what a desert we have got here, 10 minutes in prayer.

I had a brother-in-law, a professor in a college and when I was running a church in Scotland yonder had a night of prayer once every month, half night of prayer once a week.

He said, “What on earth do you do?” He said, “I have never spent a night in prayer.”

But a multitude of the Lord’s people and that is what they think about prayer, some kind of a lovely habit, some kind of nice thing, a religious thing. But, you don’t get anywhere, don’t get anything. So they quit the praying.

Wednesday night used to be the church’s prayer meeting night. See what has happened now. There is generally a picture show. It may be a missionary picture show, but it is a missionary picture show. It may be a lecture. It may be a Bible reading, anything but prayer, anything but praying.

Some of us when we get into a kind of a corner and get into trouble we will say, “Well, I suppose [?] but pray.” That is what we think about it.

Now, I would like to rub a whole lot of that in, dear friends. I was hearing about a [?] preaching one time and he said lovely things, but as I listened I said, “Yes, but he is not rubbing them in.”

Mrs. Booth of the Salvation Army she said she believed the Holy Ghost to convict, but he expected me to rub it at the same time. Rub it in. Whatsoever ye shall ask, whatsoever, whatsoever. Do you hear? Whatsoever. Ask anything, anything and it is yours. She said, “I’ll do it.”

Now, he is either a liar or he is truth. He means it or he doesn’t. He can give it or he can’t. But that is what he says. Those were his dying words. These disciples were being comforted. He was going to leave them. And he says, “Whatsoever you ask, whatsoever you ask in my name, I will do it.” Ask anything. I am rubbing it in. Ask anything. He says, “I will give it to you.”

Well, dear friends, when I was a good deal younger than I am now and when I was beginning to preach—that is a long time, too—I got to the place where I was going to quit preaching and praying or else solve this problem. I was going to quit this praying and praying and praying and praying and nothing happens or getting anything that you want. What to do to it, you are wasting your time, making a fool out of yourself.

And I wanted to be in an honest job and I couldn’t stand as a preacher behind a desk and talk about praying and praying and didn’t believe in it. I was honest enough for that. Go and earn an honest living.

But I got a solution. And that solution has steadied me nearly 60 years preaching up and down the country in nearly every country in the world for 12 times around the world, helped me find.

I believe literally the words of Jesus. “Whatsoever ye shall ask, ask anything, I will do it.”

You notice the sublime simplicity of the conditions. You get some of these big rich fellows that leave a trust or a fund or a foundation and, boy, you see the legal statements that’s made and they preface this giving, but the document is greater. Why do you have a... you have about five lawyers to understand it and then they will fight like devils for the love of God and see judges to see what they are going to do.

And, look. Jesus says, “Whatsoever ye ask. Ask anything and I will listen.”

Here is a condition. In my name. Nine letters, three wee words. If you have got enough brains to give you a headache, in my name. That is a condition. “Whatsoever ye ask in my name...ask anything in my name.” He says, “You will get it.”

In these farewell words seven times he uses that “in my name.” That name had never been heard in heaven before about praying. Something new, something new. Jesus Christ has brought something to pass. “Whatsoever you should ask, ask anything in my name, in my name, in my name and I will do it.” Not a doubt about it, dear friends. Not a doubt about it. He will do it.

Now, here is what the solution is that I had and have and it has kept me going. What do you mean by in my name? What do you mean? Well, there are three legitimate ways that you can use a name, three legitimate ways. There is, first of all, the filial way. There is second, the marital way. And, third, the commercial way.

Now, let us look at it a wee while. The filial way, the family way...My name is William Patterson Nicholson. Mr. Patterson was 76 years minister of the Trinity Church. He baptized me in Bangor here. But the lot before he passed away. And they called me after that old fellow, William Patterson Nicholson.

I am not here under a [?]. I am not in Bangor John Jackson and Jimmy Johnson when I get down yonder in Belfast or Billy Morgan or something else somewhere else. No. Everywhere I go I have got the family name, legitimate name. I have a right to it. Why? I was born in the family.

I don’t know. My mother said one day, she says, “There is your father.” And I tell you something that [?] has never [?] about that. And I have never had seen any fellow stand up and challenge that, that I didn’t vigorously protest. I am not an illegitimate. I am well born. And all that I have is the words of a sinner saved by grace. [?] my mother. She said, “There is your father.”

They had children, well satisfied family name. I have a right to use it.

The 22nd of May 1890

[gap in recording]

...there in the old home in Tristan Road and a chair in the kitchen waiting for breakfast. I had been wandering around the world and spending my life with riotous living and I came home, just about a fortnight home.

And I was sitting there smoking, reading the paper. My mother was getting ready with the breakfast. And suddenly, suddenly, consciously, powerfully, glory to God eternally I was converted in a moment's time. In a moment's time. One moment I was a child of the devil going to hell and the next moment a child of God and an heir of God a joint heir with Christ.

Don't look at me. I am telling you God's truth. And I became a child of God as I am in the family. And I have a right to the name.

Tell me, dear friend, is this solving your problem? "Oh, God my Father, oh, God in heaven, Father, would you help me? Would you do this? Would you do that?" And nothing has happened. Are you in the family? Have you been born again?

If you haven't you are tugging at the wrong skirt. You are chattering at the wrong door. God is not your Father.

"[?] I always thought God was the Father everybody."

Hold on your line. I'll get down to speak there and wee fellow comes and tugs my shirt, coattail and he says, "Daddy..." [?]

I'm not the daddy of every king that is around. God is not the Father of every brat either.

"Why, isn't God the Father..."

No, no, no, no. God is not the Father of the devil. There is not a damned child in hell and there never will be a damned child in hell. And there is not a child of God on the road to hell. Who is on the road to hell? Children of the devil. Who is on the road to heaven? Children of God?

Have you been born again? It is just as necessary to be born again to get into God's family as it was for me to be born to get into my mother and father's family. There is no other way but birth. There is no substitute. You can be baptized, catechized, confirmed, vaccinated, eat fish on Friday and wipe your nose and say your prayers, but that doesn't make a difference. That doesn't change you from one father to the other. You may be as upright

as those pillars. You may be as clean as a hound's tooth. You may be as decent and respectable as anybody that ever lived, but that doesn't make you a child of God.

You can pray to get out [?]. You can be as generous as anybody could be. That doesn't make you a child of God. Have you been born again? Jesus says, "Ye must," an imperative necessity. "Ye must be born again." Born again. And when you are born again, then, of course, you are in the family. You have got God as your Father.

Jesus Christ says you've the Savior as an older brother, the Comforter as a sanctifier and guide and friend. He is a friend.

I want to make that clear, dear friends. There is a queer lot of people and they are going to hell and don't know it. There is a queer lot of people on road to hell think they are going to heaven. Just because they are respectable and decent and churched and all the rest of it. No, no. Jesus said, "Many will say unto me in that day, 'Lord,'" Now listen. "We have preached in thy name."

Do you mean to tell me every preacher goes to hell? He does if he is not born again. And Jesus says there is many of them not born again. But they are using the name, preaching in the name: orthodox Presbyterian, good Baptists, fine Lutherans, Episcopalians, Roman Catholics, Jews or Gentiles. But, you see, they are not in [?]. "Many, many," says Jesus, "Many from the pulpit to the [?] from the church to the caverns of the damned from the Psalm singing to the weeping and the wailing and the gnashing of teeth." That is a terrible thing, isn't it?

So are you born again, dear friends? You have been born of God fearing parents. You have been baptized into covenant grace. You have been brought up in a decent respectable religious way. You have joined church, Sunday school, choir member. All fine. An elder or a deacon of the church? Pillar? How about a caterpillar? Never been born again. Never been saved. Never been converted.

I was holding a meeting in the Presbyterian Church in [?] Glasgow one time and in the after meeting I noticed a lady there was being dealt with by some of the workers but it was a terrible, hysterical way. And after a wee while I stepped up and I said, "If you just stay to the one side and pray I will have a wee word."

And I took her hand and comforted her and said, "Ma'am, I am awful sorry for you. It must have been some terrible tragedy in your life that has made you feel like this. I am awful sorry for you. I would like to help you."

She quieted down a wee bit. Says I, "Can you tell me what is wrong?"

"Oh," she said, "I have quit going to church."

"I am sure you have. So would I if I was in your shoes."

“I quit praying.”

“Oh,” says I, “I know. I feel about that, too.”

“I don’t believe anymore.”

“Now, indeed,” says I, “I am sure you don’t. I would feel that way if what you had...[?] but I just feel the same way.”

Says I, “What was it?”

It was in the First War. She was a widow. She had only one boy and he was got in the draft. It nearly broke her heart. When he left the home that morning she got back in there and after a while she said accidentally opened the Bible and she came across these verses. “Whatsoever ye shall ask in my name that will I do. Ask anything in my name. I will do it.”

She says, “Father, I trust you for that.” She says, “He is dead and buried in France.”

Says I, “Sister, will you tell me something? Were you ever converted? Are you saved? Have you been born again?”

“No,” says he, “I couldn’t say that. I am a church member. I say my prayers.”

I say, “Who are you praying to?”

“Our Father in heaven.”

“Oh, no. Your father is not in heaven. Your father is the old devil, not God.”

“Well,” she said, “Isn’t God the father of everyone?”

“Oh, no, no. Oh, no. God is not the father of cats and dogs and pigs and cows and horses and fleas and bugs. No, he is not that. He is the creator. He is the creator of everybody, but he is not the father of everybody. He is only the father of those who are born again, have been converted by faith in Jesus Christ. And, sister, maybe there is where your problems be.”

“Oh, I have prayed and prayed. What is the good of it? I don’t go to a prayer meeting anymore. I don’t bow my head praying. I maybe put through a wee bit of it now and again, but it is nothing...nothing to it.”

Does this solve your problem? Have you ever been saved? Are you a converted woman or man? Are you born again? You couldn’t be born again and not know it. You couldn’t be saved and not know it. If you don’t know or not sure you could be dead sure that you are not. But thank God you can be born again suddenly and leave the family of the devil

and instantaneously become a child of God so that this very minute you can look up and say, "My Father, my Father which art in heaven." You will have legitimate use to the name. But if you are not born again you have no right to the name. You have no right to the name at all. Maybe that is where you are and you have been praying and praying and for this that and the other, but you are not born again. You are tugging at the wrong skirt, shopping at the wrong door.

And then the second way if we are to use this name it is the filial way. We have got to be in the family, family business. Second it is in a matrimonial way. Well, why when my wife and I got married called her Collett—C-O-L-L-E-T-T—a fine old English name. But, I say, since we got married I haven't heard that name used. I haven't seen that name written down. When she writes a letter it is Nicholson. And, boy, when she writes a check she puts the right name on it. Don't you forget it. Nicholson, right. There is not a court in the country that wouldn't stand by her. She has been legally married, lawfully wed and it was a good wedding. [?]

You know, there's a lot of people and they get engaged to be married, but they don't get married. Something happens. And there is a lot of people as they got engaged to the Lord maybe at a mission meeting and they valued that meeting or some service or some experience or another they took a notion of the Lord, made a profession. And they became engaged, but they have never been married, never been married. Just a spouse, engaged, never been married.

I wonder, dear friend, does that touch your problem at all? Are you praying and nothing happens? Asking and not receiving? Seeking and not finding? Knocking and no door opens? Have you been married? Are you really wed to the Lord? Strange mystical union. Are you really wed to the Lord? Are you his bride? Or did you just get engaged and then maybe you got persecuted or something happened or some experience came in, sorrow and prodigy came in and the Lord tells us that the seed that fell on the ground grew up and because of these things it faded away. And has yours faded away?

You don't bother about praying much. You don't know any intimacy about the Lord and communion and fellowship with him. You are not married. And then, dear friends, some of you are married to the Lord, but you are divorced by the Lord.

See, the Lord has made allowance in marital affairs so you if you can't get together you can be divorced. That is, your communion is disjoined, but not your union. When you are married according to the Bible you are married forever while life shall last. If either one dies then that relationship...it does not exist. You can be married again. But while both of you live and you marry you are living in adultery. You are a whoremonger. That is what the Bible says.

How many are like that today?

Well, dear friends, God believes in divorce, too. Friendship with the world is enmity with God. If you would be a friend of the world you are an enemy of God. And the Lord

says that if you have got into that state, flirting with the world, card parties, cocktail parties, tobacco chewing and smoking, your picture shows, the worldliness and you are flirting with the world, other lovers, other loves than him. He has divorced you. There is no communion between you now, but you are still his. You are still his. If divorce here means the annihilation then you have gone to the place where you can be saved and lost. No, no. But you are out of touch.

When a woman gets separated from her husband legally she can't benefit in that man's estate anymore. That stopped. All communing and communication is stopped legally. And when you flirt with the world and you are dancing and carrying on with the world and its secret societies and lodges and one thing and another, you are divorced, no contact with him. You can pray until the crack of doom or until your faith is wrecked. He will not hear you.

He says, "Touch not the unclean thing. Come out from among them and be separated." And he says, "I will be a Father unto you and ye shall be my sons and daughters says the Lord almighty."

If you want to get at the living union again with the Lord and communion with him, fellowship with him and direct, legitimate use of his name, get back.

"If we confess our sins he is faithful and just to forgive us and to cleanse us from all unrighteousness."

He will take you back, dear sister or brother. But you have got to turn to get away from it. Come out from among them. Be separate. Touch not the unclean thing. He says, "I will be a Father to you." [?] will be settled. The fellowship will be opened up again. "And whatsoever ye shall ask in my name," he says, "I'll give it to you."

Has this been the reason why you haven't had any fellowship? Courting and flirting with the world? Or true to Jesus Christ and your vows to him? And then you expect him to answer. Oh, no. Expect him to sustain? No. To bless? Oh, no, no.

You have got to get right. And if tonight where you are and as you are, if this is the solution of your problem, if you will only come out from among them, have done with the things, get into fellowship with the Lord whatsoever you shall ask he says, "I'll do it."

And then the last way you can use the name is the commercial way. Supposing brother Flanagan and I had a business together and we were partners together in a business. I don't know what it would be, but supposing...we'll suppose that it happened. I go to my lawyer and say, "Lawyer, I have got a partner I am going to enter into business with a partner called Flanagan. I'll need to keep my eye on him. Watch him. And I want you to get a document here that will tie him up, just tie him up well and that my interests will be safeguarded as a result."

So Flanagan goes to his lawyer and he says, "This fellow Nicholson here, we are going to have a partnership together and boy I'll need to watch. And so I want you to bring up a deed that will say safeguard my interest."

Well, the time comes whenever we get together the four of us; a lawyer here, a lawyer there, Flanagan there and me here. And they will read my...what I want. And so it is either corrected or accepted. Flanagan, his is read and corrected or accepted. All right that part of it, too, they get one document, a deed of partnership. Sign the dotted line.

All right. There.

Now this is where the business will be done. And we get on fine and have the...things are prospering well in the way. And then by and by Flanagan gets kind of what they call spring fever and he says, "I am going out for a bit of fishing."

Put up the [?]. Have some recreation and time of rest and have some fishing. Oh, fine. That wasn't in the deed mind you. And by and by I...checks come back from Flanagan. He wants money. I'm sweating and working away at the business. Flanagan is [?] has a big work on hand, a big work. And he has got a company unlimited in this world to carry out that work. And you and I are made partners. We are partners with God, not only child of God, not only a bride of Christ, but a partner in God's big business. And that is the church. When I speak of the church I am not talking about Church of England or Presbyterian. I am talking about born again people wherever they assemble together, wherever they are, church. And I am a partner with God in his big business that God [?]. Saving men and women, blessing men and women, hastening unto the coming of Jesus Christ.

Well, I get tired of that. I don't like teaching Sunday schools any more, get tired of the choir, get tired of the officer...been an officer in the church. Don't mind being an officer in the Masonic lodge or something else, but the Church...just getting tired of it anyhow. And so we are not in the business. We are not doing anything in God's business.

And you imagine poor old God has got that get that, to take that. And he has got to work for he said to Jesus, "My Father worketh and so do I." They are working. God is a working God. And you and I are to be partners with him. But we have got tired. Or maybe we have got kind of disgusted or maybe we have got annoyed at God by the way God does things and we have quit. And still you expect to get the benefit.

Just as truly as you and I can be wise about commercial things, God is as wise as you and me anyhow. And you can pray to the crack of doom, brother, but when you get busy again for God you will be able to get something from him, but not until.

Seek first, not second, not third. Seek first the kingdom of God and all these things shall be added to you.

But you say, “Oh, well, I don’t see that I should do this and this, that and the other for the Lord, don’t like to [?]. If it doesn’t hurt me or doesn’t interfere with anything I might think about it, but just...” And then we expect God to answer your prayers.

Ah, no, dear friend. If you will get busy. If you will take the yoke. “Come unto me all ye that labor and are heavy laden. I will give you rest, but take my yoke upon you and learn of me and you will find...you will find that what you seek, what you ask for you will get, what you will seek for you will find.

Tell me, dear friends, does this solve any of your problem of [?] praying things? It has for me. I have never known a man or woman that was a child of God by faith in Christ, the bride of Christ and active in the work of God that didn’t pray and get the answer, that didn’t ask and receive, seek and find, knock and it shall be open. But if we are not doing these, well, we can’t expect God to answer, can we?

Just a word in closing. He doesn’t say how he will answer you. Will you mind that? Some of us think that we know better than God and we ask God for a particular thing and we tell God how it is got to be done, how it has got to be done. Can’t be done.

God will arrange about the how and God will arrange as to how it is done. But, you see, so many of us just think that God has got to do it along our way with our particular notion. No. Got to leave that to God.

Second, when will he do it? I don’t know. I don’t know. You can’t put your fist under God’s nose and say, “Lord, I demand immediately.” Oh, no, no, no, no, no.

Jesus Christ said, “If it is possible for this cup to pass from me, Father, but not my will, but thy will be done.” You have always got to see God’s will about the matter. He knows when it should be done and he knows how it should be done. We mustn’t be impertinent and begin to tell God when and how. But as sure as you and I are children of God by faith in Christ, we are really the bride of Christ and true to our vows, seeking to serve the Lord and serving him day by day, whatsoever ye shall ask, ask anything. When? That is up to God. How? That is up to God.

Do you see that? You can leave it in his hands. He will not be an hour too late and he will not do anything that is wrong. It will be for our good. God, working all things together for our good because we love him and it is according to his purpose. It is according to his purpose. He has a plan. He is the architect and he is working for your good and mine while we are in the will of God and he is doing it in his own way, in his own time. And as to how, he knows best.

I came across these words. Listen. Unanswered yet the prayers you lips have pleased in agony of heart these man years? Does faith begin to fail? Is hope departing and think you all in vain those falling tears? Say not the Father hath not heard your prayer. You shall have your desire sometime, somewhere. Unanswered yet? Though when you first presented this one petition at the Father’s throne it seemed you could not wait the time of

asking so urgent was your heart to make it known. Though years have passed since then, do not despair. The Lord will answer you sometime, somewhere. Unanswered yet? Yea, nay do not say ungranted. Perhaps your part is not yet wholly done. The work begun when first your prayer was uttered and God will finish what he hath begun if you will keep the incense burning there, his glory you shall see, some time, some where. Unanswered yet? Faith cannot be unanswered. Our feet are firmly planted on the rock amid the wildest storm she stands undaunted nor quails before the loudest thunder shower. She knows omnipotence has heard her prayers and cries, "It shall be done sometime, somewhere."

Now a [?] with you, dear friend. As the Lord has blessed thee in that I have been telling you. May it be a blessing to many of you hear that this problem of prayer has been a problem in your life in the past.