

# Power of Prayer

by William P. Nicholson

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*William P. Nicholson's sermon emphasizes the transformative power of prayer and the necessity of asking in Jesus' name while being born again.*

**Duration:** 43:54

**Scripture:** Matthew 7:7, Matthew 11:28, John 14:1

**Topics:** "Prayer Life", "Spiritual Growth"

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## Description

In this sermon, the speaker shares his personal experience of being converted to Christianity in a moment's time. He emphasizes the importance of being born again and being part of God's family. The speaker also discusses his struggle with prayer and the doubts he faced when he didn't see immediate results. However, he eventually found a solution that has guided him for nearly sixty years - the power of prayer and waiting upon the Lord. The speaker highlights the instructions Jesus left regarding prayer and the Holy Spirit, and encourages believers to prioritize prayer over other activities.

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## Transcript

If you have your Testament or Bible, would you turn to the Gospel according to John Chapter 14? John Chapter 14. Now, you want to get your Bible and your Testament with you, dear friends? Well, you wouldn't know what I might say. And you want to keep your eyes, see if it keeps you to the Word of God.

John Chapter 14, verse 1. Let not your hearts be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions.

If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself.

But where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way.

There are not two ways or two hundred ways, there's just one. I am the way, the truth, the life. And no man cometh unto the Father but by me.

If ye had known me, ye should have known my Father also. And from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. And how sayest thou then, show us the Father? You've got some of these rascals today, both in our pulpits as well as in our colleges, denying the Deity of Christ. So it's never claimed to be God, that he was only divine, the same as any human being is divine, so on.

Well, what are you going to make of this? He says, Philip, have I been so long with time with you, and yet hast thou not known me? He that hath seen me hath seen the Father. And how sayest thou then, show us the Father? You want to know God? See Jesus. Want to hear God? Hear Jesus.

Want to know what God does? See what Jesus does. They're one. Believeest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me, or else believe me for the very work said. Verily, verily, I say unto you, he that believeth, he that keeps on believing on me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father. And whatsoever he shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments, and I will pray the Father, and he shall give you another comforter, that he may abide with you forever. Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.

May the Lord bless you with his own word. You'll not forget, dear friends, to pray for the meetings, will you? 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 dinner wherever we may be? The Lord knows there's no respect to the places.

If you're 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're at that job in the car, or boy, you'll be an undertaker for as long as you live. But you women there, when you get your children away, and you get your manner to work, would you not sit down and take fifteen minutes to do a bit of praying? It'll do your body a whole lot of good, it'll do your soul a whole lot of good, and it'll bring blessing upon the meeting night by night.

Would you do that? Now, you try to do that, you'll find the devil begin to get busy. Somebody'll be knocking at the door. Telephone'll begin to ring.

The pot'll begin to boil. Oh, that dirty pig, he'll be at anything to keep you back from praying. He'll move earth and hell.

He'll not get anything wrong, he'll get things right. But to get the right things, to keep you back from praying. The devil's not concerned much about preaching, he's not concerned much about meetings, but boy, he's concerned about praying.

When the wicked, the wicked sit on his knees, that's when the devil begins to tremble. And he'll move earth and hell, and he can only just keep you and me from praying. He'll keep us busy about anything.

We'll talk to our neighbors across the fence there, across the hedge, and we'll have a nice social time with them, while they'll deny that, for at least this week. And just give yourself ten or fifteen minutes in the morning to prayer. When would you do that? You men at your work, you can be busy with your hands

there, and yet you can give your heart up to prayer.

And as we wait upon the Lord, he tells us, glory to God, there's no knowing what he'll do, if we'd only give him half a chance. 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 instruction was regarding the Holy Spirit, what he would do, what he would come, and that he would come, and what he would do with all his followers, and all his believers. But he took up the matter of prayer too, and he has left us instruction regarding prayer. You know, when people come to die, or imagine they're coming to die, they're very sober.

Everybody else around them is sober about it. And whatever conversation they may be engaged in, it'll be a sober thing, a real thing. And you couldn't imagine it'd be frivolous or untruthful.

You believe that it'd be sincere and truthful, whatever the conversation would be. Now, Jesus Christ, before he died, he left us instruction regarding the matter of prayer. And I want to talk to you while this, about this evening, on this matter of prayer.

In John, chapter fourteen, and verse thirteen. Now here's 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'll do it. I believe he meant what he said, don't you? I believe he said what he meant, and I believe he knew what he was talking about. Some people say things they don't know what they're talking about.

But Jesus knew what he was talking about. When you take the gospel of John, thirteen, fourteen, fifteen, sixteen, seventeen, 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 the way the schedule of the early days. Is Jesus Christ a liar? Are you questioning his word? Whatever ye ask, I'll do it. Ask anything, I'll do it.

It's a lie. Is he telling the truth? We all say we believe he's telling the truth, but is he telling the truth now? Whatsoever ye shall ask. Now don't boil it down.

Whatever is just like dosoever. Dosoever 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 that has been infallible and inerrant.

Well, I feel sorry for that kind of a fool. 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's got a collar turned by the back of his neck or a black nightshirt on him, watch him.

That's yours, you know, if he's 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, that dirty liar.

It's either true or it's a lie. And to begin to talk along that line is to handle the word of God deceitfully. And how many are doing it? And then to say, well, you'll get something, you'll not get what you ask.

But he said, whatsoever you ask. You'll not get something, you'll get what you ask. He says, if your son asks bread, will he give him a stone? If he asks fish, will he give him a scorpion? If he asks an egg, will he 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. Fair shoes, dress on your back, hat on your head, a job, healing of your body, sanctifying your soul, saving yourself, whatever, whatsoever.

Don't, don't, don't boil it, whatever you do. It means exactly what it says, whatsoever. Whatsoever.

Ask anything, anything, anything. He says, I'll do it. Well, boys, doesn't look like that in your experience.

Many were experienced, it doesn't. And many times have you asked, what did you get? And 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've given up praying in many of the churches now. Because if you're in church up in Baromino there, they have what they don't call the prayer, a prayer meet, they say it's a meditation.

And you meditate. And you meditate. Shall imagine sitting down at the table and the wife saying, you're not going to get what you're asking, a meal here, and you're going to meditate.

You're not going to pretend to get it, you're going to buy a dirt pocket of boogers. And yet her, I will get it. I'll say, oh yes, keep on praying, and you'll get something.

I don't want something. When I asked my mother for a, a bread, a piece of good fern and jam and pop it on it, I didn't want a scalpel. I wanted a piece of bread.

Whatsoever you ask, whatsoever you ask, ask anything, and I'll do it. Well, has that happened in your life? He that asketh, findeth. He that seeketh, he that knocketh, it'll be opened.

And yet, what a gulf there is between that and our own experience along the line of prayer. And mind you, I'm not talking to about unconverted people now. I'm talking about those of us who are washed in the blood and born of the Spirit, I, along this matter.

Why be given up praying in your life? If I asked today, how many of you spent ten minutes alone in prayer to rise to your feet? Boy, I could show you what a desert we've got here. Ten minutes in prayer. I had a brother-in-law, professor and a colleague, and when I was running a church in Scotland, he had a night of prayer once every month.

Half night of prayer once a week. I said, what on earth do you do? He said, I never spent a night in prayer. There are multitudes of the Lord's people, and that's what they think about prayer.

Some kind of a lovely habit. Some kind of nice thing. Some kind of religious thing.

But you don't get anywhere. You don't get anything. So they quit the prayer.

Wednesday night used to be the church's prayer meeting night. See what happens now. Generally a picture show.

Maybe a missionary picture show, but it's a missionary picture show. Maybe a lecture. Maybe a Bible reading.

Anything but prayer. Anything but prayer. Some of us, when we get into a corner and get into trouble, we'll say, well, I suppose I could do nothing else but pray.

That's what we think about. Now, I'd like to rub a whole lot of that in to you, friends. I was hearing about a person that was preaching one time, and he said lovely things.

But as I listened, I said, yes, but he's not rubbing them in. This is Ruth 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 you shall ask. Whatsoever.

Whatsoever. Do you hear? Whatsoever. Ask anything.

Anything. And it's yours. He says, I'll do it.

He's either a liar or he's true. He means it or he doesn't. He can do it or he can't.

But that's 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'll do it. Ask anything. I'm rubbing it in.

Ask anything. He says, I'll 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's 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. Nothing happened. Or getting anything that you want.

What's the good of it? You're 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 the desk and talk about praying and praying and didn't believe in it.

I was honest enough with that. Go and earn an honest living. But I got a solution.

And that solution has studied me nearly sixty years. Reaching up and down the country, nearly every country in the world, but twelve times around the world. Helped me far.

I believe literally the words of Jesus. Whatsoever you shall ask, ask anything, and I'll do it. Do 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 do you see the legal statements that's made and the preface that's given to you before the document is read out.

Why you doubt it? You have about five lawyers to understand it, and then they'll fight like devils for the love of God and three judges to see what they're going to do. Now look, Jesus says, Whatsoever you ask, ask anything, and then listen, here's the condition, in my name. Nine letters, three wee words.

If you've got enough brains to give you a headache, in my name. That's the condition. Whatsoever you ask, in my name.

Ask anything, in my name. Say, you'll get it. In these farewell words, seven times he uses that in, in my name.

That name had never been heard in heaven before, ever claimed. Something new. Something new.

Jesus Christ has brought something to pass. Whatsoever you shall ask, ask anything, in my name. In my name.

In my name. And I will do it. Not a dirty budget, dear friend.

Not a dirty budget. He'll do it. Now here's what, here's the solution that I have, and have, and that's kept me going.

What do you mean by a name, 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 quiet.

The filial way. The formal way. My name's William Paterson Nicholson.

Our Mr. Paterson was sixty-six years minister of the Trinity Church. He baptized me in Bangor here, but the last before he passed away. And they called me after that old fellow.

William Paterson Nicholson. I'm not here under a non-decline. I'm not in Bangor John Jackson and Jimmy Thompson when I get down yonder in Belfast.

Or Billy Morgan or no. Everywhere I go, I've got the family name. Legitimate name.

I have a right to it. Why? I was born in the family. How do I know? My mother said one day, she says, there's your father.

And I'll tell you something, that seat has never brushed about that. And I've never seen any fellow stand up and challenge that. But it didn't begin as a protest.

I'm not illegitimate. I'm well-born. And all I have is the word of a sinner.

Saved by grace. Godly wee woman, my mother. She says, there's your father.

There's your father. Dead sure. Well satisfied.

Family name. I've been wandering around the world and spending my life in 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 for 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 in a joint deal with Christ. Don't look at me.

I'm telling you God's truth. And I became a child of God, and I'm in the family. And have a right to the name.

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's happened. Are you in the family? Have you been born again? If you haven't, you're tugging at the wrong skirt.

You're chopping at the wrong door. God's not your father. Oh, I thought God was the father of everything.

Oh, not in your life. I'll be down the street there, and a wee fellow comes and tugs my shirt, coat tail, and he says, Daddy? Oh, you brat, you go over there. I'm not your daddy.

I'm not the daddy of every kid that's knocked over. God's not the father of every brat, is He? Why is He? Isn't God the father? No, no, no, no. God's not the father of the dead.

There's not a day, a damn shade in hell. And there never will be a damn shade in hell. And there's not a shade of God on the road to hell.

Who's on the road to hell? Children of the dead. Who's on the road to hell? Children of God. Have you been born again? It's just as necessary to be born again to get into God's family as it was to me to be born to get into my, into my father and mother's family.

There's no other way but birth. No substitute. You can be baptized, catechized, confirmed, vaccinated, eat fish and fried, and wipe your nose and say your prayers.

But that doesn't make a difference. That doesn't change you from one family to the other. You may be as upright as those popular.

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 like an outpour. 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're born again, then of course, you're in the family.

You've got God as your father. Jesus Christ as your savior and elder brother, and comforter as a sanctifier and guiding friend. You're in the family.

I want to make that clear, dear friends. There's a queer lot of people and they're going to hell, don't they? There's a queer lot of people and they're out to hell and think they're going to hell just because they're respectable and decent in church 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's not born again. And Jesus says there's many of them not born again. But they're using the name, preaching in the name.

Orthodox Presbyterians, good Baptists, fine Lutherans, Episcopalians, Roman Catholic Jews or Gentiles, fine! But you see they're not in the name. They're not in the family. Many, many, says Jesus, many, from a pulpit to the pit, from the church to the caverns of the ground, from the psalm singing to the weeping and the wailing and the gnashing of teeth.

That's a terrible thing, isn't it? So are you born again, dear friends? You've been born of God-fearing parents? You've been baptized in the covenant grace? You've been brought up in at least a respectable religious way? You've joined church, Sunday school, choir member? Oh, fine. An elder or a deacon of the church? Pillar? Aye, but a caterpillar. Never been born again, never been saved, never been converted.

I was holding a meeting in the Presbyterian church in White Inch in Glasgow one time, and in the after-meeting I noticed a lady there was being dealt with by some of the workers, which was in a terrible hysterical way. And after a while I stepped up and I said, if you just stay to the one side and pray, I'll have a wee word. And I took her hand and comforted her and said, ma'am, I'm awful sorry for you.

Must have been some terrible tragedy in your life that has made you feel like this. I'm awful sorry for you. I'd like to help you.

She quietened down a wee bit. Says, aye, could you tell me what's wrong? Oh, she said, I've quit going to church. Aye, I'm sure you have.

So would I if I was in your shoes. I've quit praying. Oh, says I, I know.

I feel about that too. I don't believe anymore. And I indeed says, I'm sure you don't.

I just would feel that way if what you had, what I'll hear about, I just feel the same way. Says, what was it? It was in the first war. She was a widow.

She had only one boy. And he was got in a draft. Nearly broke her heart.

When he left the home that morning, she got back in there. And after a while, she just, she said, accidentally opened the Bible. And she came across these verses.

Whatsoever you shall ask in my name, that will I do. Ask anything in my name, I'll do it. Says, Father, I trust you for that.

She said, he's 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, she couldn't say that. I'm a church member.

Same affairs. Says, who are you praying to? Our Father in heaven. Oh, no.

Your Father's not in heaven. Says, your Father's the Old Devil. Not God.

Well, why says isn't God the Father of everything? Oh, no, no. Oh, no. God's not the Father of cats and dogs and pigs and cows and horses and fleas and bugs.

No. He's not that. He's the Creator.

He's the Creator of everybody. But He's not the Father of everybody. He's only the Father of those who are born again.

Have been converted by faith in Jesus Christ. And sister, maybe that's where your problem's been. Oh, I've prayed and prayed.

What's the good of it? I don't go to a prayer meeting anymore. I don't bother my head friend. I may be put through a wee bit of a down again, but guidance, nothing, nothing to it.

Does this solve your problem? Have you ever been saved? Are you a converted woman or a 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 can be dead sure that you're not.

But thank God you can be born again suddenly and leave the family of the dead 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. Give a legitimate use to the name.

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 that has happened. I'd go to my lawyer and say, Lawyer, I've got a partner.

I'm going to enter into business with a partner called Flanagan. And I want you to, I want you to get a, a document here that'll tie him up, just tie him up well. And that my interest will be safeguarded as a result.

So Flanagan goes to his lawyer and he says, This fellow Nicholson here, we're going to have a partnership together and boy, I'll need a wife. And so I want you to bring up a deed, a deed that'll safeguard my interest. Well, the time comes whenever we get together the photos.

Lawyer here, lawyer there, Flanagan there and me here. And they'll read my, what I want. And so it's either corrected or accepted.

Flanagan has his read and corrected or accepted. All right, that out of the two they get, they get a deed of partnership. Sign the dotted line.

Now there's where the business will be done. And we get on fine and, and they, they, 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'm going out for a bit of fishing. Going up the mountains to have some recreation and rest. That wasn't in the deed manual.

And by and by I, checks come back from Flanagan. He wants money. I'm sweating and working away at the business.

Flanagan's working away at the fishing, getting money to keep him going. And then I get tired and I say to myself, bless my heart, this is not, this is not what's in the deed. And so I go to the lawyer and I say, lawyer, I want you to go and get a, an injunction against my partner.

And stop his getting any benefit out of his business. So the lawyer goes to the judge and the judge listens, says, right, in comes the injunction. Now Flanagan may sign all the checks he likes, but he can't get a penny out of that firm.

The injunction's there. He's violated the deed of partnership. Friend, God 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're partners with God. Not only a child of God, not only the bride of Christ, but a partner in God's big business. And that is the church.

When I speak of the church, I'm not talking about Church of England or John or Presbyterian of Athens. I'm talking about born again people. Wherever they assemble together.

Whatever they are, church. And I'm a partner with God in this big business that God has in hand. Saving men and women, blessing men and women, hastening unto the coming of Jesus Christ.

Well, I get tired of that. Don't like teaching Sunday school anymore. Get tired of the choir.

Get tired of an officer, been an officer in the church. Don't mind been an officer in the Masonic Lodge or something else, but the church is getting tired of it anyhow. And so we're not in the business.

We're not doing anything. In God's business. And you imagine poor old God's got to get that.

To take that. And he's got to work for he said to Jesus, my Father worketh and so do I. God's a working God. And you and I are partners with him.

But we've got tired. Or maybe we've got kind of disgusted. Or maybe we've got annoyed at God for the way God does things.

And we've quit. And still you expect to get the benefit. Just as truly as you and I could be wise about commercial things, God's 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'll be able to get something from him, but not to him. Seek first, not second, not third. Seek first the kingdom of God and all these things shall be out of thee.

But you see, oh, well, I don't see that I should do this and this, that and the other for the Lord. Don't like to take too much bother or 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 prayer. Ah, no, dear friend.

If you'll get busy, if you'll 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'll find, you'll find what you seek, what you ask for you'll get, what you seek for you'll find. Tell me, dear friends, does this solve any of your problem of worthless praying thing? It has for me.

I've 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 opened. But if we're not doing these, well, we can't expect God to answer, can we? Just a word in closing, he doesn't say how, how he'll answer you. Well, you mean 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's got to be done.

How it's got to be done. Can't do that. God will arrange you but to how, and God will arrange us to how it's done.

But you see, so many of us, we just think that God's got to do it along our way for our peculiar notions. 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, no.

Jesus Christ said, if it's possible for this cup to pass from me, Father, but not my will, but thy will be done. You've always got to seek 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 assure if 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's what's up to God.

How? That's up to God. Do you see that? He can leave it in his hand. He'll not be an hour too late and he'll not do anything that's wrong.

It'll be for our good. God working all things together for our good because we love him and it's according to his purpose. It's according to his purpose.

He has a plan. He is the architect and he's working for your good and mine. We're in the will of God and he's 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 prayer your lips have pleaded in agony of heart these many 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 began when first your prayer was uttered, and God will finish what he has begun.

If you will keep the incense burning there, his glory you shall see, sometime, somewhere. Unanswered yet, faith cannot be unanswered. Her feet are firmly planted on the rock.

Amid the whitest storm she stands undaunted, nor quails before the loudest thundershock. She knows omnipotence has heard her prayer, and Christ, it shall be done, sometime, somewhere. Not a doubter with you, friend.

As the Lord has blessed me in this that I have been telling you, may it be a blessing to many of you here, that this problem of prayer has been a problem in your life in the past. We'll sing a wee verse together, and I want you to sing it with all your heart. Number 559.

559, and you sister at the piano there, give us a tune 455. What a privilege to carry everything, everything to God in prayer. Now we'll sing.

What a friend we have in Jesus, our King and King to bear. We'll sing the first verse. The ushers will take the chairs out of the aisle.

Is that alright? I'll trust you. Shall we all rise then, and we'll sing this first verse. First verse, nobody lean, and ushers lift your chairs as quick as you can, and send them right down.

Would you do that?

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Audio: <https://sermonindex1.b-cdn.net/3/SID3903.mp3>

Source: <https://sermonindex.net/speakers/william-p-nicholson/power-of-prayer/>

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