

## The Minister's Workshop

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The minister's workshop or study must be a place to work and not relax and rest. It must be a place where he can receive spiritual and intellectual insight, a vision of God and God's truth. He enters his study to commune with God and with the great minds of the past and present, and to look long and lovingly into the word of God, to discover there some new revelation and truth of his Lord Jesus Christ. And this cannot be done in an office! It must be a place where we can shut out the things of this world and turn our face heavenward, God-ward. He must see the King in His beauty.

A study is worth nothing without books. While in the course of time a minister expects to surround himself with books, he also purposes by the help of the Holy Spirit of God to become more and more familiar with The Book of books. Weakness here is weakness at the foundation. Ignorance here is folly. The Bible is the minister's manual of daily devotion; it is his great textbook as well as his book of texts; it is his authoritative letter of instructions and one exclusive treasury of spiritual truths. Every thing that can throw light on this should be the minister's command.

He should for his study possess a well-bound inter-leaved or loose-leaf Bible with wide margins. On the margins or the blank pages he can record his own precious mined diamonds as he studies. We need more Bible preaching. We need more expository preaching. And the only way we will ever have it to give to hungry souls is to study the Word of God.

People are hungry for God's Word. They do not desire book reviews and sugar-coated lectures on current events. That can be had through the daily press. The minister of the Gospel is called of God to Preach THE Word!

Oh, it is far easier to take a topic, hang a text on it, and go, "Everywhere preaching" and all the while God's sheep are suffering from Spiritual malnutrition. Jesus says, "FEED MY SHEEP!" We cannot preach the Bible unless we study the Bible. No minister studies the Bible when he reads it in a haphazard way looking for a text on which to hang a sermon. That is profane! Neither is it study to read a chapter, pray for five minutes and then grab the golf clubs, or the fishing tackle and take off. There should be a system of Bible study and the results of that study should be recorded in loose-leaf notebooks. Personally, I advise any one to begin at the center and work to the circumference. To properly understand any one book of the Bible it must be read through at one sitting and that many times.

Some may object to that and say, "we just do not have time." What are we called to do?

Some one has said, the Epistle to the Romans, (which is one of the longer epistles) set up in print as the daily paper would not cover an entire page. Did you know that reading the Bible for one hour each day, it can be read through in ninety days? Try it. If we do not have time to study God's Word, we do not have time to preach it!

We must "Take time to be holy; speak oft with the Lord." We must take time to study the Word of God and allow Him to speak to us.

Book by book, paragraph by paragraph, we

must study it with a determination to discover the principal truths and to note the grouping around them of subordinate truths and the interrelationships between the two.

When any single text of Scripture is taken for a sermon, we should first of all enquire from which part of the Divine Library it is taken: historic, didactic or prophetic. Then which part of the book, or epistle; and finally what does it really say? In order to discover this we must, with the light of the context shining upon it, dissect it word for word that the value of each may be known. Then to its complete statement that the true message may be discovered. This is what I understand to be preaching the Bible. But brethren, it takes thinking and perspiration, and that means work.

G. Campbell Morgan, the greatest expositor of the Bible that ever lived, spent five hours every day in study of the New Testament. No wonder many things which trouble us were so clear to him.

We are living in a day when unscriptural theories are being proclaimed by pulpit and press; a day when so-called intellectualism has scrapped the Bible and wild-eyed fanatics are peddling their religious wares to a spiritually tired and despondent world who is seeking bread and being fed stones of supposition and superstition.

Preachers, we need, we must have Bible preaching!—American Holiness Journal.

### DO YOU HAVE WHAT IT TAKES?

Prayer and Revival are much more closely associated than we might think. Revivals are born out of real soul agonizing prayer, and can come no other way.

We lay the plans carefully, call the Evangelist and in short, set all the machinery in order. Then, we seem to feel as though we have faithfully done our part and sit back and wonder why we do not have an "Old-Fashioned" Revival.

That "Old-Fashioned" Revival, which so many like to refer to, costs days and nights of prayer. It costs days of fasting when time and work and even others were completely forgotten in the passion of agonizing, fervent prayer.

Have we become too soft to pay the price of real revival? I know that we must be on the job every day and we require about so much rest, and thus it becomes very easy to excuse ourselves for not carrying the burden of prayer. Yet, I can not help wondering if, in excusing ourselves, we are not actually condemning ourselves for being at "ease in Zion."

How did the fathers and mothers of a generation ago manage so much. They could not be satisfied with a service each evening, but had prayer meeting in the morning, then an afternoon and evening service. We remember one such revival of many years ago that continued for several weeks, right through a most busy season of the year.

Organization is fine. Securing the right man is fine. Yet all this will fail unless we are willing to pay the price of soul travail in real intercessory prayer.

God's Word still says, "The effectual fervent prayer of a righteous man availeth much." Let's Pray.—Dale Vampbell in The Wesleyan Methodist.

## One Can Turn The Tide

In "Bright Words"

Some years ago a Church was visited by showers of refreshing from the Presence of the Lord. The whole town and countryside was stirred for God. Saloons and dance halls were emptied, while altars were filled with young and old weeping their way through to full salvation. Ministers of other churches wanting to know how this revival blaze started were told the following story:

"Ours was a church that did not have a summer slump, for ours was a year-around slump. How we worked for that Church! But despite all our efforts the services continued to dwindle and we lost ground Sunday after Sunday, until it seemed we would have to close. We blamed the minister. He was a godly man and would have given his life for the Gospel. We blamed the young people. Some almost blamed God Himself. About this time a quiet, middle-aged woman moved into the town.

Her faith was boundless.

She knew the Bible from cover to cover. Her quiet but trusting manner in quoting God's promises put us to shame. The sight of our unfilled pews, our almost empty Sunday School left her undismayed. 'God wants His House filled,' she said. 'He wants the young people saved and the older ones reclaimed. He wants men and women delivered from Satan's power. We must take ourselves to prayer for them.'

"Encouraged by her insistent, unfaltering faith, we set ourselves to praying. We began, a little band of eight earnest souls. Every day at eleven and again at four, we gave ourselves to prayer for the minister, for the ingathering of souls in the community, for our loved ones, for those in authority in our nation, for all saints, for all men, for all mission fields. As God laid it on our hearts, so we prayed. Every evening for one hour before services we prayed, unitedly, earnestly. All talking was forbidden. We tiptoed to our place of prayer and stayed there as long as our hearts were burdened.

Prayer became our business

We gave ourselves to it and all that was in us. And how God did help us! We did not proclaim abroad what we were doing, but others, attracted by our earnestness, began to join in prayer.

"Soon the attendance in Church and Sunday School began to increase. By God's help, we built an altar of prayer in our Church, and built all other things around it. We held with an iron grasp to the hours we had pledged to prayer. The leadership of the Holy Spirit was acknowledged. Human leadership and self-assertion were not encouraged in our midst. All self was humbled. Our spirits were contrite and broken under the prayer for lost souls.

Our minister caught the fire. Our Church became Holy ground. Before the town realized it, the Church services were crowded. The picture houses and dance halls were almost deserted, and the spirit of heaven-sent revival pervaded the whole town and countryside."

"Keep your lamp burning and let God place it where He will."

"A neglected Bible means a lean soul."