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### Fort Wayne Bible Training School Bulletin: January 1911

Fort Wayne Bible Training School

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# THE FORT WAYNE BIBLE TRAINING SCHOOL BULLETIN

VOL. II.

Fort Wayne, Indiana, January, 1911.

NO. 2.

Published Quarterly by the Fort Wayne Bible Training School in October, January, April and July.

SUBSCRIPTION PRICE, 25 CENTS.

All correspondence should be addressed to Rev. D. Y. Schultz, Sup't., Fort Wayne, Indiana.

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Our Bible Training School.

the Bible Training School family is doing throughout the world."

A returned missionary writes: "My day at your School has been an inspiration to me."

"I enclose 25 cents for the renewal of the Bulletin. We enjoy it very much."

"I have a great desire to visit the Bible School family this winter some time. That spot remains a dear place to me. I am with you much in spirit and in prayer."

"Many times have I longed for a little visit with all the dear ones there. The place holds sweet memories for me. It was there that I learned to know God and His Word so much better."

"God forbid that I should sin by ceasing to pray for that part of the Lord's work. I am glad to know that the attendance is growing and that so many are interested in the good Word of God. . . . I shall never forget the times of study and refreshing in God's Word at that place. . . . I received the Bulletin a short time ago. It is freighted with blessings and answers to prayer, also new encouragements. Please find enclosed 25 cents for my subscription for 1911."

## RENEWALS.

The renewals are coming in slowly but steadily and we are certainly delighted with the encouragement that comes with the most of them. We hope to receive many more as soon as this number will reach its readers. There is a good deal of room for new subscribers to fall into line. A little soliciting on part of friends would help much.

## CORRESPONDENCE.

"I am looking forward for the time when the Bulletin will arrive again to tell us what

Bro. W. H. Ruhl, Missionary, writes:

"It is with pleasure that I look back to my very pleasant visit with you and your bright



young students. My prayer is that they may not come short of the Master's choice for them. They have wonderful possibilities before them and a wonderful God to help them go through. What a privilege we have of being partners in the concern of the Kingdom! What a joy it would be to see all of your students getting out into active and useful service for the Master! I sincerely hope that at least some of them will not forget us on the borders of Thibet. There is such a pressing need that one is at times perplexed to know what to do to meet the agonizing cry, 'Come over and help us.'"

#### THE BIBLE SCHOOL FAMILY CIRCLE.

John H. Janeen returned from Kansas to engage in Christian work among foreigners in Fort Wayne.

Cornelius Thiessen, of Henderson, Nebraska, stopped at the School on his return trip from Pandora, Ohio, to York, Neb., where he attends college.

Rev. H. H. Amstutz, assisted by Miss Agnes Sprunger, began a series of protracted meetings at Buck Creek, Indiana, on the 22nd of November.

Miss Maude Murbach and Mr. E. G. Dilgart, both of Swanton, Ohio, were united in marriage on Saturday evening, November 26th. We would offer them our hearty congratulations and best wishes.

Henry C. Thiessen, of Pandora, Ohio, who has been serving the Missionary Church of that place as pastor for over a year, was publicly ordained on Sunday afternoon, December 18th, in his church. We wish him the best of success.

Jacob C. Wall stopped several days at the School on his way to Philadelphia and British East Africa. He sailed on Saturday the 26th of November, and will have arrived at his destination by the time these lines are read.

Frank Steiner afforded us a pleasant visit just before Christmas while on his way home to Pandora, Ohio. He is a student in McCormick Theological Seminary and regularly ministers to a suburban congregation.

John J. Schmidt, Shanhsien, North China, some time ago wrote us an encouraging letter, though he and his family were passing through a trial at the time in the form of illness of their son Levi. We trust God has honored their faith with a gracious deliverance.

Miss Anna Z. Sprunger and Mr. Rufus Hirschy, both of Berne, Indiana, were united in marriage on Saturday afternoon, December 24th, at the home of the bride's mother. We would offer them our heartiest congratulations and desire for them the

heavenly Father's constant tender love and care.

Miss Affie Smoots, for some time at Walla Walla, Wash., returned the latter part of October to Lima, Ohio, where she is being engaged as a worker in the Girls' Lima Rescue Home. On her return she stopped for a few days' visit at the School.

Mrs. Florence Weidman Myers and her husband, Rev. Daniel Myers, of Maples, Indiana, afforded the School a delightful visit about the middle of December. Our brother and sister are in charge of two Methodist Protestant churches and their ministry has been already much blessed of the Lord.

Miss Katherine Scheidegger, who had been spending the time since the close of the last school year in church and Sunday School work in Fort Wayne, left for Chicago October 25th. She engaged to work in the Chicago Hebrew Mission with Mrs. T. C. Rounds, superintendent. Already a number of Bible Training School students are laboring under the direction of Mrs. Rounds.

#### MADE HIM A NEW PREACHER.

A deacon of a certain church, whose pastor spent one term with us at the Bible Training School, going back to his field each week for the Sunday services, said that the result was to entirely revolutionize his preaching. He began to feed them with the Word, as he never had done before. They were anxious to have him return to the School, and take the full course, and were glad to do all they could to help him do so.

#### THE MUSIC DEPARTMENT.

There was need of enlargement in the instrumental division and it became necessary to rent another piano for the practice of students. Miss Lillian Ehle, of Fort Wayne, assists Bro. Ezra Rupp in giving instrumental lessons and does so with much acceptance.

During the absence of Bro. Rupp last term on account of sickness our good brother, Mr. Alfred Holsworth, kindly conducted a number of vocal classes much to the delight of the School, and we are thankful to him for this favor.

It pleased the Lord to restore our dear Bro. Rupp to health and to the School so that at the opening of the Winter term he was able to resume his duties and is now in charge of the following vocal music instruction: Elementary Notation, twice a week; Conducting, Sight Reading and Chorus Classes, each once a week. A class in Harmony has also been organized and there are several private vocal music pupils.



**NEW TESTAMENT GREEK.**

The Greek class, numbering seven, is making excellent progress. The students are getting a good and firm grasp of essentials in Greek grammar and their interest continues steady and wide awake. We hope to move along rapidly during this term and accomplish a great deal. We confidently believe that the meeting of the class thrice a week has been a mutual delight on part of teacher and pupils.

**SPECIAL MINISTRIES.**

Pastor A. W. Roffe, Toronto, Canada, let us have two weeks of his busy time and gave a series of addresses on the book of Deuteronomy.

Rev. J. E. Ramseyer gave a series of three messages on the church during the latter part of December.

Rev. W. N. Ruhl spent several days with us and spoke most interestingly and touchingly of the China-Tibetan border mission field and its need.

Miss Rose Lambert, Hadjin, Turkey, one evening in October gave us a heartrending picture of her experiences in Hadjin, Turkey, during the time of the massacres.

Miss Alma Doering, Africa, visited the School and gave several much appreciated messages. An article from her pen appears in another column of this Bulletin.

Mr. Lawrence B. Haigh, British East Africa, stopped a few days in the School Home and gave a brief address in which several new thoughts were presented.

Rev. and Mrs. Richard Tjader, New York City friends, spent several weeks in Fort Wayne in connection with the Chapman-Alexander meetings and while here they called on us. Rev. Mr. Tjader, who is extensively interested in the evangelization of Africa, addressed the School on the subject of Missions.

**REV. LOUIS MEYER.**

Our dear Brother Meyer is expected to be with us January 19th to 30th and give expositional studies of the books of Ruth and Joel. The Lord is good to let us have him a little longer this year than on previous occasions and we certainly consider ourselves fortunate to have him unveil the rich and rare treasures of the above named books of the Bible.

**THE LIBRARY.**

Small additions of helpful books have been made from time to time, all of them

being missionary volumes, including a full set of the Reports of the Edinburgh World's Missionary Conference. This increase was made possible, almost exclusively, by former students, such as are now engaged in Christian service.

It is interesting to observe the good and faithful use that is made of our Library and the great amount of help which students thus availing themselves of the opportunity are constantly receiving. We can not at present think of any so small an investment of money that earns so large a dividend of good all the time as a little capital converted into silent preachers, preachers that are ready for service day and night, weekday as well as Sunday, all the year, with no need of support whatever.

The abundant service of Bro. W. S. Miller's \$30.00 of books last year has surprised us and this example gives emphasized encouragement to invite others to co-operate in this blessed and fruitful ministry in behalf of our young people.

The Library has had a good beginning but it can scarcely be said that it has fairly more than started. Even only a little help on part of many would mean so much by way of further enlargement. Missionary books especially are in constant demand. Several other kinds helpful along Biblical lines also are needed. Donations should be addressed to the Bible Training School, Fort Wayne, Ind.

A summary of reasons for helping to enlarge the Bible School Library:

1. The cost is comparatively small.
2. Their ministry and value is permanent.
3. A new class of students will use the books every year or two.
4. The investment is for the benefit of saved and consecrated young men and women.
5. The books will be used largely, almost exclusively, by those who expect to become ministers, missionaries, church helpers, Sunday School workers and soul winners.
6. Only the best and most helpful books will be bought.
7. The felt need of more help together with the certain results to be at once obtained from such help may be considered as a call and an offer respectively.

**A NEW COURSE OF STUDY.**

Missions as a regular course of study has been under contemplation for some time and it has pleased the Lord to let it come to a happy realization. The course has just been begun and is in charge of one who has both head and heart for it, our Brother Wm. M. Smith. There have already been made a number of favorable comments on



what the course promises to be, although it has no more than been opened. We are both hopeful and confident of the best of results, which includes a live and deep interest on part of all concerned.

### A NEW STEREOPTICON.

We are happy to announce that the School is now in possession of a new magic lantern. It had been our desire and purpose for several years and at last the purchase of one was made possible by the united and liberal spirit of the students and teachers and a number of friends in town, who made contributions. Illustrated lectures on mission fields, etc., at short intervals, will undoubtedly prove to be no less instructive than interesting. The Lord willing, there will be an illustrated lecture on "How We Got Our Bible," in the near future, and some time in February we shall have in picture form the message of our brother, Rev. A. E. Funk, on his trip to the mission field and his journeys in Palestine. There will be others as time and occasion may afford.

### THE SCHOOL OF THE PROPHETS.

The sons of the prophets are mentioned repeatedly in the first six chapters of the second book of Kings. In chapter four, verse 38, we find them "sitting before" Elisha at Gilgal, suggesting the attitude of pupils and teacher. Chapter 2:3 introduces us to the Bethel class and later we find still another at Jericho. In chapter 4:38 even the difficulties of the culinary department were presented to Elisha, while the 42nd verse reminds us very much of a boarding school with Elisha, the master and teacher again in the forefront as an all around man performing the functions of general supervisor. They evidently had formed the habit of turning to him in every kind of distress. Dr. Scofield calls the men theological students. This idea originated in the minds of much more ancient authorities on the Word, however.

At the foot of Mt. Carmel near Haifa, Syria, a Catholic monastery was pointed out to us and any native of Syria will tell you that it marks the site of one of the schools of the prophets of which they say Elisha might have been the founder. Without wanting to lay much stress on traditional fancies, the fact remains that if any artist were to draw his inspiration for a picture from these little pen pictures, the result would be the portrayal of scenes which would remind us very much of our modern Bible Schools.

God never grew impatient over the time spent in training His children for His service. Consider Joseph, Moses, David, yea

Jesus Himself. Their appearance upon the scene as leaders, kings and benefactors was always forestalled by the hidden years of preparation which far exceeded the number of years of service. The Lord's own disciples were learners in the best of schools.

If such has been the Divine way of preparing workers, who can doubt the necessity of schools for training for Christian work in our own day? We have one example of the blessing such a school can be from what the writer has seen in the school in which these lines are being written. My observations have resulted in the following conclusion: First of all, one cannot help but be deeply conscious of the

**Atmosphere of Prayer.** Preachers and missionaries all agree that the spiritual condition of the congregation creates either a congenial or an uncongenial atmosphere for the speaker; it either inspires or hinders. Dr. Chapman said in one of the personal workers' meetings that any man of God can preach a powerful sermon in an atmosphere of prayer and united effort to win souls on the part of the church. How easy a task it is to present the claims of missions to these Fort Wayne Bible School students! How easily the messages from God flow out at their prayer meetings for the lost! How strikingly freer one is in talking about the things of God when in their midst, than one is with the average company of Christian young men and women who have not formed the habit of searching God's Word and whose ideals have not been spiritually high enough to make them crave for a better working knowledge of it.

What a spiritual uplift the daily hour of prayer which the lady students have for the salvation of the lost, has been to my own soul! How they plead for the thrusting forth of more workers! How the tears have been flowing in these meetings, in behalf of the lost and the indifferent Christian! No wonder that here the tired missionary finds new inspiration for the work! No wonder that to such a place one instinctively and generally successfully turns for reinforcements for the battle out in places where the thin line of workers meets the big black line of heathendom! Here they learn, not how to pray, but TO PRAY.

**The Atmosphere of Love** is another outstanding feature. How one warms up in such surroundings! It does not take a stranger long to feel the blight of disharmony if there is any. Give us persecutions, privations, dangers, fevers, and they will only strengthen faith and intensify the call; but, put us into an atmosphere of strife, then it is that courage fails and the inclination to run away is almost too strong to re-



sist. What splendid chances there are here to mould character; to live and work together; students of opposite natures and conflicting environments thrown together in a way that will enable them to form habits of mutual forbearance with and yieldedness to each other and their leaders, traits of character so indispensable in the mission field!

**The Atmosphere of Work** is as much in evidence as any. There is the splendid discipline in perseverance, in working unswervingly toward a given goal. In any school, if there be a temptation on the part of indolent dispositions to shirk the day's work, or to flinch in the face of difficult lessons, the examination day will spurn the student on in spite of the inevitable discouragements and as this, in the course of two years is bound to become habitual through daily practice, the habit formed will surely rise to the occasion when later on in life greater difficulties must be braved and overcome. While not underrating the value of such fine drills, I have found here even a higher motive in cultivating a spirit of perseverance. Said one of the young lady students, who finds study of any kind up hill work, "I may never have the honor of being awarded a diploma, but I am bound to press on through the prescribed course just the same until I can handle the precious Book in a way that will make it and its Author attractive to my Sunday School class and friends in my community." This is Christian chivalry. Heroically facing the probability of a humiliating test in the end, she still tackles her herculean tasks if only by so doing God's Word will become so much a part of herself as to enable her to translate it into her own life as well as into the lives of others. How different would be the spiritual standard of our churches, if more parents would strive to follow the example of a Christian business man who told me that he considers a year of Bible training and of Christian work an indispensable part of the education of all his children, regardless of what their calling may be. Even if they do not enter some definite Christian work, they will be better business men, Sunday School teachers, mothers and soul as well as bread winners, if only they might become saturated with a knowledge of God's Word and a love and tact necessary to win souls to Christ. It takes a proper appreciation of the character transforming power of the Word of God to enable parents to take such a stand as this. There is no time to speak of the many activities of the school apart from Bible study, etc.

**The Atmosphere of Rest** in this school strikes even the most casual observer. There is no contradiction here. Was there

ever a busier man than Jesus and yet to Him souls would go for rest. Work is not a nervous hustling activity which breathes into the performance of life's duties that spirit of restlessness which makes everybody else feel the contagion of an overstrained existence. Work in its most healthy and normal aspect is rest because it provides an outlet, an escape for pent-up energies which would otherwise become burdensome. Unless the work we do results in real soul satisfaction, it is abnormal. God Himself anticipated the blessing of work to man, when He told Adam to dress and keep the garden (Gen. 2:15). The peaceful garden of Eden before the fall was a perfect blending of work and rest. This is just what a visitor finds in this school. The stern hard duties are fully appreciated, cheerfully grappled with, systematically divided up between all, everybody in his or her place, everybody willingly lifting some end of the burden and thus it is that one cannot help but admire the order, system, cleanliness and neatness of the school especially in face of the fact that all is kept in such fine order in the most unassuming and quiet way. How easy it is to rest amid such peaceful country surroundings without and the fragrance of Christian fellowship, prayer, work, rest and the manifest blessing and presence of God combined within. It almost makes one want to be in the inner circle of it all. May God continue to bless this school and help many young people to find through its influence God's appointed place for them in His vineyard and the proper preparation for that place.

ALMA E. DOERING.

Fort Wayne Bible Training School, Fort Wayne, Ind., Dec. 7th, 1910.

### THE BOOK.

"The Book is God-breathed, and only inspired people can understand its spiritual teaching."

"God's Word declares that the bed rock of morality is to know and love Him. From His Word we learn the sacredness of life, the sanctity of marriage, the position of the child—'in the midst'—the conceptions of God, which issue in love for the helpless."

"The Bible alone contains the evangel of the forgiveness of sins."

### SEVEN STAGES IN BIBLE STUDY.

Rev. H. P. Welton, D. D.

The Christian life and its development are inseparably connected with the Word of God. There can be no life without some knowledge of that Word, for "faith cometh



by hearing, and hearing by the Word of God" (Rom. 10:17). And there can be no advance or development of that life, without progress in the knowledge of the Word. Therefore the growing Christian must of necessity be a Bible student; and only such can do effective service in any department of Christian work.

There are seven stages in the development through which the Bible student comes to maturity in the knowledge of the Word of God. Let us note these in their natural order:

1. The first is in conversion. While some knowledge is necessary to bring forth life, very little is required. In order to be saved, the sinner must lay hold upon some truth contained in some part of the Word of God. It may be but a single verse. How many have been saved by taking hold of the Gospel as found in John 3:16—"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." If he knows nothing of the Word of God but this, his faith may rest upon it, and apply it to himself, and say, "When the Lord said whosoever, He included me." This is the first stage in Bible study.

2. The second is the study of a paragraph or section of the Word. Finding the value and preciousness of a single verse, he naturally desires to know more of what God has said in the Book. Thus he begins to study a more extended section of it. If a single verse has brought him so much, what may not a number of connected verses have for him? This is the Sunday School stage. A few verses form the lesson and the student seeks to gather the facts and truths which are contained in the section. But the lessons are isolated, and there is little or no connection one with another. But it is an advance on the study of a single verse, and the Bible student is progressing.

3. The next stage is the study by chapters. This is similar to the former, but it takes in a larger section. While the division of the Bible into chapters is human and arbitrary, yet each chapter is supposed to contain a fuller development of the truth which runs through it. The Bible student has become sufficiently interested in the Book and its theme to desire to go on more rapidly in gaining a knowledge of it. He now takes up a chapter as a unit and seeks to know all that it contains. And having done this, he takes the next chapter. He has got beyond the Sunday School stage, and is becoming an independent student of the Bible.

4. As he advances in the knowledge of the Word, he soon discovers that there are certain great subjects or truths which are

taught in different parts of the Bible. He now conceives the idea—or has learned it from others—of searching out the teaching of the Bible on a given subject or doctrine, such as "Faith," or "Grace," or "The Holy Spirit." He now gets his concordance or Bible Text Book, with his reference Bible, and traces out and brings together, and places in order the passages which bear upon the theme. This is the Bible Reading stage, and is an advance on all that has gone before. He is becoming now a systematic Bible student, putting his work into form.

5. The next stage is the study of the books of the Bible, each as a whole. He considers the fact that the Bible is made up of a large number of books, each independent of the others, written by different authors, in different places, and at widely different times, with different purposes in view. Each book is therefore a unit in itself. He therefore now begins to study the books, as he had before studied chapters. He takes a book, or epistle, and proceeds to master it. He seeks to know who wrote it? And why? And to whom it was written? And under what circumstances? He then studies its contents, analyzing it and gathering all the facts and truths it contains. This is the Book study stage, and is exceedingly important and necessary to one who would be truly a Bible student.

6. The next is the stage of Dispensational Study. He will by this time, especially after the study of the books, have discovered that there are different ages in the world's past, present, and future, and that these differ so widely from each other that the Scriptures written for one age or dispensation will not always apply to another; and also that large portions of the Bible can never be understood, until we understand the character of the dispensations to which they severally belong. Without a knowledge of this, many Scriptures will seem to be absolutely contradictory. It is because of the lack of the knowledge which this stage of Bible study furnishes that many so-called scholars have thought and said that the Bible is full of contradictions, and cannot therefore be taken as authority in matters of history or doctrine. Therefore no one can be a mature Bible student who has not made a thorough study of dispensational truth. He must know the difference between God's earthly people, Israel, and His heavenly people, the Church, and what Scriptures belong to each. This will include the study of prophecy, or truth concerning dispensations yet to come. It is only by a thorough use of this stage of Bible study that one can become a "workman that needeth not to be ashamed, rightly



dividing the word of truth" (2 Tim. 2:15).

7. The last stage in Bible study embraces the whole Bible as a unit, as before a single chapter or book was treated. In this stage the student views the entire Bible with all its diverse parts, as forming one grand whole, and every part in perfect accord with every other, as the various parts of the human body, which, though diverse in form and use, are consistent with each other and together form a perfect unit. It treats the whole as a revelation from God of His purpose and plan for the world and the human race, as it is being wrought out from the first scene in creation, down through the ages and dispensations to the final consummation in "the dispensation of the fullness of times," as seen in the last chapter of the Revelation. This stage includes all the others, as each of the others includes all those which precede it. Therefore, the student in this stage does not abandon the methods used in the others, but views them in their relation to each other, as parts of a greater whole. He begins to view the purpose of God from the divine standpoint, as one views from some mountain top the broad landscape below. It is here that its greatest glory appears.

Thus a full course of Bible study begins with the apprehension of a single truth or text by which one is saved, and advances to a knowledge of the whole Book, with all its parts, rightly divided and perfectly fitted together like the parts of a complete building.

#### LIFE HISTORY OF TIMOTHY.

(As a part of their examination test on the Pastoral Epistles the students in the Bible Training School were asked to write a life story of Timothy. Among the papers submitted is the following, which is so interesting that we print it here.)

Timothy was born of a mixed marriage, his mother being a Jewess and his father a Greek. It is not certain whether his birthplace was Derbe or Lystra.

As no mention is made of his father, and Timothy was reared by his mother and grandmother, his father must have either died or disappeared when Timothy was a small boy.

Timothy was converted through the preaching of Paul on his first missionary journey to Lycaonia, when probably between fifteen and eighteen years of age.

During the following years his conduct and spiritual growth was such that he became noted, both at Lystra and Iconium, and was looked upon as one specially fitted for missionary work. Paul was of the same

opinion, and, on his second journey through Lycaonia, circumcised Timothy and set him apart as a missionary and evangelist. From this time on Timothy became a constant companion and fellow-missionary of Paul.

He went with Paul and others through Asia Minor to Philippi, and seems to have remained there while Paul visited other towns, and later joined him at Berea. He remained here also a while, Paul journeying to Athens and Timothy following later. From Athens he was sent back to Thessalonica to comfort and cheer the Christians there, and afterwards joined Paul at Corinth from where he sends greetings to the Thessalonians in Paul's letters.

For five years we know nothing of Timothy till he is sent by Paul from Ephesus before him into Macedonia and they meet at Philippi on Paul's third missionary journey. From here Timothy sends greetings to the Corinthians in Paul's second letter. He returned to Corinth with Paul and from there sends greetings to friends at Rome in the Epistle to the Romans.

As there is no mention of Timothy in the voyage to Rome he must not have accompanied Paul there. However, he must have joined him later: for he was with Paul at the writing of Colossians, Philemon and Philippians. We see from these tours that he was an incessant missionary worker, full of love for the Lord and his fellowmen.

After Paul's release from prison, he and Timothy again visited Asia, when Timothy, with much grief over the separation, staid at Ephesus, where he was needed especially to try to put down false doctrine which was being preached there and to serve as an overseer of the church. He was placed in an awkward position here, having to rule presbyters older than himself.

Paul's letters to Timothy were written to him while here and were for the purpose of instructing Timothy how to conduct himself in his responsible position as an under-apostle.

Timothy proved a good soldier of the cross and probably he was the angel addressed in the letter to Ephesus recorded in the Revelation.

By One of the Students.

#### UNDERSTANDING THE WORD.

One very conspicuous feature of the Word of God is its self-interpreting power. In the mastery of human books help is needful from large libraries and patient research in the realms of science and philosophy. Grammars and glossaries, histories and biographies, and copious lexicons and learned encyclopedias, often become necessary to furnish



the mere sidelights to interpret the terms and illumine the sense of human literature. But, in studying this divine Book, confessedly the crown of all literature, other writings, though often helpful, are never indispensable. To a remarkable degree, God's Word explains and interprets its own contents, is its own grammar and lexicon, library and encyclopedia. Within itself may be found a philosophy which interprets its history, and a history which illustrates its philosophy. Even what in it seems most obscure and mysterious is not dependent upon outside helps for its completer unlocking and unveiling. The humblest reader, if shut up by circumstances to this one Book, as was Bunyan, almost literally, in Bedford jail, might, without any other guide than the Bible itself, by careful, prayerful searching, come to know the Word; exploring its contents till he became another Apollos, mighty in the Scriptures. This statement has been often verified by fact, as in the experience of believers, actually imprisoned for Christ's sake but carrying their Bibles with them as companions in solitude, and coming forth enriched in the knowledge of God.

The highest secret of Bible study, however, is that teachable spirit which is inseparable from obedience. Spiritual vision, like the physical, is binocular; it depends on both reason and conscience. If the intellectual faculties are beclouded, the moral sense is apt to err in its decisions; and, if the conscience be seared, the reason is blinded. Our Lord says, "If any man will do His will he shall know of the doctrine" (John 7:17); in other words, obedience is the organ of spiritual revelation. Insight into the Scriptures is never independent of the obedient frame, but it is conditioned upon actual conformity to their precepts and sympathy with their spirit. True Biblical learning is not so much mental as experimental. There are professed teachers and preachers who no more grasp the truth they nominally hold than does the sparrow grasp the message that passes the telegraph wire on which it perches—as Norman McLeod quaintly puts it.

It is sometimes worse than vain to read, or even to search the Scriptures, with mere intellect, as though they were mere literary productions to be examined and understood with no higher faculties than those which are associated with an unsanctified scholarship. Many a man who has approached the Word of God without prayer for God's help, without reverent attitude, or any ultimate end beyond a critical, intellectual analysis, has been left to grope his way blindly while persuading himself that he had even exceptional insight. On the other hand, many a humble and uneducated believer has had his eyes

unveiled to behold wondrous things out of God's law (Psalm cxix:18), and become an expert in its "mysteries."

Critical study is not to be discouraged; it is not only proper but helpful in its proper sphere, when conducted with a proper spirit. But there is a sort of analysis that is destructive; like the vivisection that invades the domain of life, in cutting in pieces the organic body of truth, it sacrifices vitality, and leaves only dead, disconnected fragments of what was one living organism. Its various parts are members of a common body; they have a vital connection and relation, and must be examined, not in isolation and separation, but in union as integral parts of a great whole. Then criticism, instead of being arrogant and destructive, will be reverent and constructive.—From "Knowing the Scriptures," by Dr. A. T. Pierson.

#### SHE KNEW THE AUTHOR.

At a large dinner given in New York, Mrs. Margaret Bottome sat beside a German professor of science.

In the course of conversation, Mrs. Bottome said quite naturally for her:

"The Bible says so and so."

"The Bible," remarked the professor. "You don't believe the Bible!"

"Yes, indeed, I believe it," replied Mrs. Bottome.

"Why, I didn't suppose that any intelligent person to-day believed the Bible!"

"Oh, yes," Mrs. Bottome said, "I believe it all. I know the Author."

The scientist was squelched. He had not a word to say, and became the laughing stock of New York society. —Sel.

#### "OUR BIBLE TRAINING SCHOOL."

Is the heading of a number of short, interesting paragraphs written by as many students in the Rhetoric class under the direction of their teacher, Miss Louise C. Blume. We regret that there is no space for the article in this Bulletin but we hope to have it published in the April number.

"To have the Word of life in our minds is good; to have the life of the Word in our hearts is better; but to have the life of the Word in living characters in the life is best."

"The Inspired Written Word and the Eternal Living Word are forever inseparable. The Bible is Christ portrayed; Christ is the Bible fulfilled. One is the picture, the other is the person, but the features are the same and proclaim their identity."