

Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

Recorder (Toronto Bible College), 53, no. 3 (September 1947)



Toronto Bible College RECORDER

16 Spadina Road
Toronto

Price Ten Cents
Per Annum

Volume 53

TORONTO, SEPTEMBER, 1947

Number 3

How Should We Interpret Prophecy

By DR. JOHN McNICOL

A special lecture, given by request, relating his experience of 40 years' trying to understand and teach Biblical prophecy.

I do not pretend to be a specialist in prophecy. As a matter of fact, there is no such specialist. Prophecy is not a separate department of study like philosophy or economics. It is a vital part of the Word of God, and a constituent element of the revelation of redemption. It cannot be properly understood apart from its setting in the Bible as a whole. Any true study of prophecy must see it working its way through the progressive development of God's plan of redemption as this is unfolded throughout the Scriptures. Prophecy is incorporated in the warp and woof of the Word of God, and cannot be detached from it as something for specialists to deal with separately.

Nearly 50 years ago there was a revival of interest in prophecy among Bible students and Christian workers in Toronto. A series of monthly public lectures were established, and these were continued for several years. They were held in the Assembly Hall of the Bible College, and although they were not conducted by the College itself, the members of its teaching staff took part in them. This was the situation when I joined the staff. Then I noticed that prophetic teaching was being popularized, and I became interested in the way this was being done.

The teachers of prophecy, I found, were grouped in two main schools of interpretation, and each school had its earnest and able advocates. As I was the teacher of the Bible in the classes of the College, it was necessary for me to give some attention to these two schools, and so I proceeded to read their literature and examine the principles on which they based their interpretations. Both schools treated prophecy as pre-written history. They accepted without question the view put forth by the famous Bishop Butler two centuries ago: "Prophecy is nothing but the history of events before they come to pass." But they applied this theory in two very different ways.

I

First, the Historical School drew my attention. Their view is sometimes called the Continuous Historical because it regards the great prophetic book of the New Testament, Revelation, to be a historical forecast of the present Christian

age. It takes the successive series of seals, trumpets, and vials as setting forth in symbolical visions successive events in Christian history, and covering the whole age continuously down to the second coming of Christ. According to this school prophecy was intended for the comfort and enlightenment of the people of God while witnessing for Christ in the world and waiting for His return. The Historical View goes back to the Protestant Reformers. They accepted it in principle, but did not develop it in detail. That was done by its later advocates, and many great and honoured names are associated with it. The best known of these are perhaps E. B. Elliott and Dr. Grattan Guinness.

This approach to Biblical prophecy seemed quite reasonable. I thought it was the natural thing to look into N.T. prophecy for light upon the present Christian age. But when I read the Historical interpreters and examined their expositions, a number of serious questions arose in my mind. The Book of Revelation was spread over the Christian age in such a way that in order to understand it you had to be familiar with the whole course of European history from the time of Christ down to modern times. Not only that, but the prophetic "times" of the Book of Daniel were brought into the historic scheme in such a way that you had to have some special knowledge of astronomical cycles in order to get the meaning of those particular prophecies.

How then could an ordinary Christian study prophecy? How could a humble spiritually-minded soul learn to know the mind of God in the prophecies of His Word if their meaning had to be learned from experts in history and in higher mathematics? I had a conviction that God's Word must be simpler than that, and I could not reconcile it with the illumination of the Holy Spirit. I still believed that the Historical School of interpreters were right in expecting to get light from prophecy on the present age in which we live, but I could not see that God intended us to get the light in the way they were explaining the Book of Revelation. And so I turned to the other school and examined their interpretations.

II

The Futurist view of prophecy is so called because it puts all unfulfilled prophecy into the future beyond the Church age altogether. The coming of the Lord is to be expected at any moment, for we could not watch for His return as He told us to do if we were expecting some other event to happen in the meantime. Prophecy, therefore, does not deal with the present age at all. God's clock stopped, it is declared, when the Jews rejected the Kingdom during Christ's earthly ministry. Then they were put aside, and the Kingdom was postponed, and the Law was suspended. In the meantime grace was introduced for the gathering out of the Church, which is never mentioned in the Old Testament. When Christ comes again He will take His Church out of the world and then restore the Law and establish His Kingdom in the world. He will sit upon the throne of David in Jerusalem and resume His dealings with the Jews. All the prophecies about these things are to be taken literally. The Book of Revelation, after the first three chapters, has nothing to do with the present Christian age. It contains a literal description of "the great tribulation" which the Antichrist will inflict upon the world during the last of the "seventy weeks" foretold in Dan. 9:24-27. The Futurist School separates this week completely from the rest of the passage because the end of the 69th week marks the time when God's clock stopped. Then it fills the 70th week with an elaborate program of events connected with Christ's coming, which will take place in two stages. The Church will be removed before that week begins, and after it is over the Millennial

Kingdom will be set up and Christ will reign on the earth. This in substance is the Futurist view.

Although the Futurist School arose little more than a hundred years ago, it has produced a voluminous literature. I kept exploring that literature until I found that its latest advocates were only repeating what its earlier writers had already said. Among the best of its books were those of G. H. Pember in England and Dr. Gaebelien in America. I also went through Dr. Scofield's Correspondence Course before the Scofield Bible was issued. I found much that was devout and helpful in the writings of these men. I felt that they were right in calling attention to the inspiring hope of the Church which meant so much to the early Christians. But again, as was the case with the Historical interpretations, so also did the interpretations of the Futurist School raise a great many questions in my mind.

For one thing I wondered how Peter and Paul could "watch" for the coming of the Lord in the sense that Futurism puts upon the word. Neither of them could have expected the Lord at any moment, for Peter was told that he would live to old age and die a martyr's death, and Paul was given an extensive evangelizing commission to fulfil in the Gentile world before the Lord would come. And yet the Epistles of both these Apostles are full of the Christian hope. They must have been watching for the Lord's coming in a different sense from that of the Futurists. I could find no ground in Scripture for the idea that God had stopped the prophetic clock when the Jews rejected the Kingdom. I tested the arguments which some writers gave for this idea and did not find them valid. I could not accept the distinction Futurists made between the Gospel of the Kingdom and the Gospel of grace, for that seemed to reflect on God's character and make Him changeable by offering different gospels to different people at different times.

A still more serious reflection on the character of God seemed to be the Futurist explanation of Revelation. Here is the only book of inspired prophecy in the whole New Testament, and Futurism fills it almost altogether with a detailed program of a frightful tribulation for the Antichrist to carry out after the Lord takes His Church away, while all the long centuries of the Church's witness for Him in the world are passed over altogether and His people given no prophetic light upon them. I agreed with the Futurists in believing that the Second Coming of Christ is the true hope of the Church, but as I went on reading their books I found myself disagreeing more and more with their idea of His coming. It was not the conception I had got from my study of the Scriptures. Their program of earthly events connected with the Lord's return was too fantastic, and was unworthy of the Lord God. I still kept teaching the Second Coming as the hope of the Church, but I could not teach Futurism.

III

After exploring the writings of both schools of prophecy and getting some light from them, but being unable to identify myself with either of them, I began to examine the Scriptures by themselves and compare Scripture with Scripture. I believed that the Bible should be understood in its own light and was its own best interpreter. I thought that the New Testament must have some light to throw on Old Testament prophecy. How did the inspired Apostles of the Christian dispensation interpret the inspired prophets of the Jewish dispensation? I found that they did not regard prophecy as history written beforehand. Peter likens it to "a lamp shining in a dark place" (2 Pet. 1:19). The prophecies were like the signposts on a highway, showing the traveller the right road as he went along, but not giving him a plan of the whole road beforehand. And so devout

souls like Simeon and Anna, with minds enlightened by the Holy Spirit as they meditated on the Scriptures, recognized the Messiah when He came while the Scribes and Pharisees, reading their own thoughts into the Scriptures, missed Him altogether.

Peter also says that "no prophecy of scripture is of private interpretation". That is, no particular prophecy is to be taken by itself, but is to be interpreted after the analogy of Scripture prophecy as a whole. As all Scripture is one, so all prophecy is one. In order to understand the meaning of any particular prophecy in the Bible we need to know the mind of God as it is revealed throughout the whole Bible. This means that we should approach prophecy without any preconceived notions of our own. We should let Scripture speak for itself as we read it, and bring each prophecy as we come to it into the light of all other Scripture.

IV

Let us see, then, how the New Testament deals with some O.T. prophecies. Take the promise of God to Abraham regarding Canaan. The writer of the Epistle to the Hebrews points out that the real significance of that promise went far beyond the literal land of Canaan, and that Abraham knew this. Abraham, he says, "looked for the city which hath foundations whose builder and maker is God". All the patriarchs confessed that they were "strangers and pilgrims in the earth", and that they desired "a better country, that is, a heavenly" (11:10-16). The same writer also shows in an earlier chapter that the promise of Canaan was not fulfilled even when Joshua led the Israelites into the land, but lay in a still future day beyond that (4:8-9).

As I went on studying that great Epistle more and more, the reality of the unseen spiritual world began to dawn upon me. Its author was trying to show his readers that the old Mosaic system in which they had been brought up was only a shadow—"a shadow of good things to come", he called it—and these good things had been brought into being by the redemptive work of Jesus Christ. They were the substance behind the shadow. This substance is the world of the new creation which Christ has opened for us by the way of His Cross and His ascension into Heaven. It is not a world of mere spiritual ideas, but a world of genuine spiritual reality. It is the world to which we now belong. We Christians, the writer declares, "are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem" (12:22).

After that I came to see also that this unseen spiritual world lies behind the whole Biblical revelation. It rises up behind the O.T. order of types and ceremonies, of promises and prophecies. It is in that world that the fulfilment of Biblical prophecy is to be found, and not in this earthly world around us. When I saw this sublime truth, then prophecy appeared to me in an entirely new light. It unfolded before me the great new world of ultimate reality in the Bible. I could no longer think of prophecy as earthly history written beforehand, nor could I look for a merely literal fulfilment. That would be materializing the spiritual world which I had found in the Bible.

As I continued to follow this method of teaching in the Bible College, some of my friends declared that I was "spiritualizing" the prophecies. I do not think that they themselves knew exactly what this word meant, but at any rate I was not taking prophecy in a literal and material sense, and to them that was explaining it away. However, I found myself in very good company. The Apostle Peter had done that very thing in his address to the Jews on the Day of Pentecost. He had "explained away" God's promise to David regarding his

throne by declaring that it was fulfilled not in an earthly and material sense, but in the ascension of Jesus, the son of David, to the throne of God in heaven. Peter pointed out that even David himself had seen something far more real in the promise than a mere reference to his literal throne in Jerusalem. Peter's mind had been enlightened that day by the outpouring of the Holy Spirit, and his eyes were opened to see the heavenly world that Jesus Christ had entered.

How much more wonderful and glorious that makes God's promise to David than to think of Christ coming back to fulfil it by sitting on a literal throne in earthly Jerusalem, and how much more honouring to the Lord Jesus Christ Himself. This was the first time any O.T. prophecy had been dealt with by an inspired apostle of the Lord after His ascension. Before that they had asked Him if He was going to restore the kingdom to Israel, but after that they never raised the question. They had come to see that the Kingdom belonged to the unseen heavenly order and was not of this world. In other words, they "spiritualized" it.

V

And now let us see what happens when the other method of interpretation is taken and prophecy is understood literally. Take for example the sealing of the servants of God in Revelation 7:1-8. The total number is 144,000, made up of a specific and limited number, 12,000, out of each of twelve tribes. To take this literally is to make God use an arbitrary method in choosing His servants and reflects upon His character. It gives the members of the smaller tribes a far better chance of being chosen than the members of the larger tribes. When the limit of 12,000 is reached in a tribe like Judah, for example, the largest of them all, the rest of the tribe are shut out at once and have no chance at all. It also excludes all who may belong to the tribes of Ephraim and Dan, for these names are not found among the tribes from which the servants of God are chosen.

Taken literally, therefore, this vision can have no reasonable fulfilment consistent with the gracious character of God. But taken as a spiritual symbol of God's method of redemption, it magnifies the grace of God and is one of the most comforting visions in Revelation. Israel is used in a representative sense in this book for all the people of God on earth—not Israel after the flesh but Israel after the Spirit in Paul's sense (Gal. 3:7:6:16). Their number is represented as being complete and all-inclusive—twelve, the number of the redeemed, squared and multiplied by a thousand to bring them all under the rule of God. Thus God is set forth in His patience and longsuffering, not willing that any should perish, but holding back the winds of judgment and waiting till all His redeemed have been sought and found by the preaching of the Gospel in all parts of the world and are sealed by His Holy Spirit, not one missing.

And what about Armageddon in Rev. 16:12-16? Take it literally as "the appointed place for the beginning of the great battle in which the Lord, at His coming in glory, will deliver the Jewish remnant besieged by the Gentile world powers" (Scofield Bible), and you have a conflict covering only a few square miles in a very small part of the little country of Palestine. What an absurd contrast with the colossal battles of the last world war waged over hundreds of miles of Europe. How could such an insignificant conflict possibly be called "the battle of that great day of God Almighty"?

But take it as a symbolical picture of the final spiritual conflict between the Lord God Almighty and the embattled hosts of Satan, the almost almighty, and what a change of scene you have! Armageddon is an appropriate symbol for the spiritual character of such a conflict for it marks that part of Palestine where

most of the great battles of O.T. history were fought. Read in that light, what we have here in Armageddon is no local battle-field, but a prophetic picture of universal war. It is the final judgment of God upon the nations of the world, and is parallel with the appalling scene in Jer.25:15-28. There are elements in the world situation today that are ominously suggestive of an approaching Armageddon such as is described in this symbolical prophecy.

In the midst of this passage occurs a verse which has no apparent connection with the context: "Behold, I come as a thief. Blessed is he that keepeth his garments, lest he walk naked, and they see his shame." It is the only place in all the Book of Revelation where such a warning is given. Does it mean that when we see a world situation arising to correspond with this vision, then the coming of the Lord will be just at hand? It may be the Lord's method of giving His true saints a hint of the approach of His second coming, such as Simeon and Anna must have had of the approach of His first coming.

And now let me revert to the general interpretation of the Book of Revelation. How should we approach it? When I took the spiritual approach which I had found in the Epistle to the Hebrews, the approach of the unseen spiritual world in which prophecy is fulfilled, the book for me became alive. I found it to be what its name implies, the unveiling of Jesus Christ. The pivotal event on which the whole book turns is His ascension to the throne in Heaven, the event to which Peter referred on the Day of Pentecost. Its theme is the Lamb in the midst of the Throne, the Christ of the Cross triumphant. John was taken into Heaven to see from that view-point the significance of the cross in human history. What he describes is the symbolism of a tremendous conflict between the self-will of man inspired by Satan and the will of God administered by the living Christ of Calvary. And the end of it all is a beatific vision of the world redeemed, a new heavens and a new earth, in which "the Lamb is all the glory."

THE EVENING CLASSES WILL OPEN ON THURSDAY SEPTEMBER 18th at 7:45

Classes in the Teacher Training Course will be
Available on both Tuesday and Thursday Evenings
The Evening Class Bulletin may be had on Application

3 LECTURES ON PROPHETIC THEMES

By special request Dr. John McNicol gave three lectures on Prophetic themes last session. Owing to the widespread interest in them they have been mimeographed and are now obtainable from the College office; the 3 lectures postpaid for 25 cents.

1. What is Dispensationalism?
2. How Dispensationalism Arose and Why?
3. How Should We Interpret Prophecy?
(published separately in this issue.)

Graduation Testimonies

In 1938 when I entered Toronto Bible College as a student, I listened with interest and attention as Dr. McNicol welcomed a large group of us into the fellowship of the school. It was my privilege then to attend the College for a period of only two years, after which I spent 5½ years in the Forces, returning home about two years ago and re-entering the College to complete my course.

On that first day, however, Dr. McNicol made a statement which has remained with me ever since. He intimated that Toronto Bible College practised a system of student self-government. I was not aware on that first day at school of all that would be involved for me personally, in my acceptance of this principle.

To begin with, Dr. McNicol asked us to surrender ourselves afresh to Jesus Christ and His will for our lives. There could be no realization for me, of the principle of student self-government without my conscious and deliberate acceptance of the will of God for my life. It was a challenge which until that moment I had not faced, but one which was to haunt and arrest me until I was willing to submit to all that was entailed in personal surrender to Jesus Christ as Saviour and Lord.

This, however, brought me face to face with another truth, namely that if every student personally surrendered to Jesus Christ, then the student group would thereby make a corporate surrender of itself as a whole to the will of God. This was something entirely new to me and while, during my years in the Army, I had become accustomed as a member of an infantry brigade to submitting to the will of my superior officer, the deliberate surrender of a group to the mind and will of God, was something beyond this altogether.

Often times in our submission in the Army, we disagreed with, or failed entirely to understand the plans of our Commanding Officer, but on the other hand, I have discovered when each member of a group willingly accepts God's will for their lives, we come to recognize progressively all that God has for us in His good and perfect and holy will. It must be the acceptance by free individuals whom God has redeemed, of God's will for their lives.

It became quite obvious to me after I returned from overseas and re-entered College, that only as I died daily to self could God's will be realized in my personal experience. This is much more than a mere profession of Christianity. It requires that we dwell deep in God, that we abide in Him, and that we make use of the spiritual reserves that are to be found in our personal fellowship with Him and with each other. So that I came more and more to see that Christianity as presented in the New Testament is a life emptied of self, filled with Christ and surrendered to His will.

As I face the future and think of the service that God will call me to render, I recognize that only as my life is personally surrendered to Christ, can my service be acceptable to Him and mean anything to my fellowmen. In the experience of this personal surrender I go forward to serve Christ my Saviour and Lord.



GEORGE DAVISON, '47
Toronto



JEAN TAYLOR. '47

As Nehemiah's testimony was to the good hand of His God upon him, so is mine tonight as I look back to see His sovereign hand upon my life.

My childhood days were spent in a sheltered Christian environment where, at the age of twelve, God's gift of salvation became personally mine. There was nothing spectacular about my experience of conversion; it was a simple opening of my heart to the Lord Jesus Christ and a placing of my faith in His Word to me, "And him that cometh to Me I will in no wise cast out."

During tempestuous high school days which followed, His good hand which had redeemed me continued to direct me to His Word which alone could establish, strengthen and settle me.

It was while I was engaged in the teaching profession some years later that I found myself becoming rather firmly attached to the things of this earth. My love of security in this life induced me to lay careful plans for the future. But God's message at this time was, "seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." His kind and loving hand now set aside my selfish schemes, but led me into a richer fellowship with Himself than I had ever known before. At this stage in my Christian experience, it was inevitable that I should be confronted with the challenge of the mission field. Since I had been redeemed at so great cost, since all God's riches in Christ Jesus had become mine, dared I resist the hand which was now pointing towards Christian service? I dared not. I must offer my life as a volunteer.

Thus I entered Toronto Bible College seeking training. I was delighted at the prospect of being a student once more, and how I longed to bury myself in books! However, before many weeks of this new school life had passed by I discovered that the training of the mind was but one part of the preparation a servant of Jesus Christ needed. Once more, I see His skilful hand at work as He directed my studies in the classroom, and likewise as He planned my extra-curricular activities in order to accomplish His purposes.

Through my classroom experience, the truth which God has most deeply impressed upon my heart is this,—that He is sovereign in all that He has created. As the thrilling history of the Christian Church was portrayed to me, I saw that even in darkest hours God's hand was upon His Church raising up those who would bear witness to His Name. As I explored the doctrines of the Christian faith, I saw that God had preserved them down through the ages. And finally, as I became acquainted with the life-experiences of such Bible characters as David and Paul, and saw His unerring hand ordering their lives, I rejoiced in the certainty of His guidance of my life.

With all my heart I thank God that He led me to a school where emphasis is placed upon leadership training and the development of Christian character. Outside the walls of the lecture room lay this training ground which God had provided. Here He gave me responsibilities to bear, tasks to fulfil, opportunities to learn to work with others. In each of these experiences I see the hand of the Great Potter moulding the life of His servant.

Now that these days of preparation have come to a close, I go forth with a message, a living message, which has become a firm conviction during the past three years. It is this, that the Lord Jesus Christ is the Way, the Truth and the Life; that all who would truly live must come into personal relationship with God through His Son Jesus Christ. I go with a confidence that He, whose good hand has been upon me thus far, will perfect that which concerneth me.

Ours was the unique privilege of entering T.B.C. as it began its second half century of history, so we found ourselves in the midst of a Jubilee Conference and Refresher Course. The special lectures given then by members of our Faculty, were a taste of the feast ahead. Quite frankly, though, a good deal of it was beyond me.

I brought with me to College a limited knowledge of the Scriptures. With the exception of a few familiar passages, the knowledge I had had been garnered from numerous messages and expositions I had heard. The Old Testament was an almost closed section in my mind while the Revelation to St. John in the New was something I couldn't bring myself to tackle.

The treasures in store in this priceless Book surpassed highest expectation. As we cover the Bible, book by book, we get a picture of the Scriptures as a whole, and what do we find? From Genesis to Revelation the central figure and unifying theme is Christ, "the Lamb of God, which taketh away the sin of the world"—the redemption of lost mankind. In studying the Old Testament in the light of the New, we behold Him foreshadowed in its many ordinances and types. The New Testament fulfilment of law and prophecy in Christ reveals Him as the One who put away sin by the sacrifice of Himself. Now, having risen again, He is the living and ascended Lord, the complete satisfaction of every longing in a human heart.

A Christian doctrinal study reveals Christ, the Lamb of God, as the Eternal Son of God, who became flesh and dwelt among us. Not in spite of it, but in and through His death, He is the Son of Man and because of His oneness with humanity, He could become our substitute in death—the only satisfying sacrifice in God's sight.

In the daily routine of living, or in our extra-curricular activities where some of our theory is put into practice, we discover not our abilities, nor our accomplishments, but rather our complete insufficiency and our utter need of Him. These are times when the promise is verified that "we can do all things through Christ which strengtheneth us."

It is not sufficient, however, to read about Him in the Bible, to study about Him in a Bible College, nor to hear about Him in a splendid church. Until we, personally, behold Him as the Lamb of God who took away our sin and appropriate His death in our stead, nothing can avail. It is nine years since I beheld Him as Saviour of my soul. In the intervening years He has patiently led me through a series of varied and tempestuous circumstances, including training in the nursing profession, until at last, a year and a half ago, I beheld Him as King of my life. By the exceeding greatness of His power, He has enabled me to yield to Him my all—my desires, my ambitions, my affections.

With joy in my heart and praise on my lips, I trust Him as He promises, "My Presence shall go with thee, and I will give thee rest." Resting thus I have
 "Peace, Perfect peace, the future all unknown,
 Jesus I know, and He is on the throne."

So, as I leave College, my message shall be, wherever He wants me to proclaim it, "Jesus Christ and Him crucified." This is He of whom I say: "Behold the Lamb of God which taketh away the sin of the world."



FERNE BLAIR, '47
Collingwood, Ontario

There have been two outstanding events in the past four years of my life. At the age of twenty years, while in the service of the Royal Canadian Mounted Police, the Giver of Life challenged me to consider a higher and more meaningful way of living. Through the medium of faithful radio ministries I was persuaded to accept God's provision for a more abundant life by realizing that the eternal issue was not between blind allegiance to my parental Roman Catholic faith and Protestantism, but it was my personal relationship to the Lord Jesus Christ.

Jesus said, "Come unto Me", in a pleading voice, but that same voice was also commanding, "Go ye therefore", in the crusade for souls. A good soldier must always strive to win his commander's approval. I was willing to do of His good will but my equipment needed tempering. One year later God enabled me to enter T.B.C. to make preparation for life's spiritual warfare. There, within a very short period, the profound reality of the spiritual world of God penetrated the mental barrier of unstable preconceptions which I had formulated on the basis of popular fundamental teaching.

Meditating on the Scriptures has revealed the Bible to be a living Book, setting forth the only revealed will of God for all men everywhere. For me a new world had opened up; an accessible world, to which Christ is the only door. The triumphant glory of the adorable Saviour, who passed through the Cross of Calvary into that world, now shines radiantly upon my soul with ever increasing conviction. Daily God has revealed that His good and acceptable and perfect will cannot be fathomed apart from the Lord Jesus Christ, who is the theme and the key of all holy Scripture, and the desired Head of all our College activities.

The fellowship and labours of the T.B.C., under supervision of God's appointed instructors, has conclusively shown me that Christian unity and Christian love can triumph where otherwise we should fail if we disregarded the corporate leadership of the Holy Spirit in the affairs of God's family. Thankfully and prayerfully I go forth from this spiritual workshop with "Christ our message" and these words at heart:

"Subtlest thought shall fail and learning falter,
Churches change, forms perish, systems go,
But our human needs—they will not alter,
Christ, no after age will e'er outgrow.
Yea, amen, O changeless One,
Thou only art life's guide and spiritual goal,
Thou the Light, across the dark vale lonely,
Thou the eternal Haven of the soul."



JAMES J. RODONETS, '47

THE 54TH SESSION OF THE COLLEGE

will open

TUESDAY, SEPTEMBER 16th, at 10 a.m.

with a Devotional Service in the Assembly Hall

Friends of the College are Cordially Invited to Attend

The Travels of Tychicus

Tychicus took his car to the garage in the merry month of May to have it inspected for possible trouble. The mechanic suggested a program of rebuilding, to which Tychicus reluctantly subscribed, for, being of Scottish descent, he hated to part with his hard-earned bawbees. But on June 16th, when Tychicus set out from Toronto in the re-fashioned conveyance, with his wife and family, he had completely recovered from the shock of having received the garage man's bill.

The first stop made by Tychicus was Detroit, and that only for the purpose of re-fuelling (the inner man as well as the car). Next Tychicus and his family reached Chicago. The day was very wet and a bit foggy and Tychicus could not locate a place to rest his 185 weary pounds until, Good Fortune having smiled upon him, he and his family were ushered into the "honeymoon suite" of a certain Chicago hotel at \$15.00 per. Honeymoons were one species of experience which Tychicus, by his upbringing, had been taught to avoid, but everything comes to him who waits, even honeymoons thirty years overdue.

In Chicago Tychicus took his family on the tubes and the overhead — out to the great abattoirs where thousands upon thousands of cattle are slaughtered daily. Late in the afternoon the party visited the Moody Bible Institute to look over its various appointments, and while recognizing the fine work Moody is now doing, are convinced that the work being done at T.B.C. is of an equally high order.

From Chicago Tychicus motored north through Wisconsin, one of the prettiest states of the Union, whose farm lands and herds are renowned the world over. Passing on to Minnesota, Tychicus pulled up his car at International Falls and was soon across the bridge into Fort Frances, Ontario, where a call was made on the Rev. A. B. and Mrs. (Velma Turner, '29) Schulte, who are Baptist missionaries there. One hundred and forty miles north Tychicus and his family reached Kenora, on the Lake of the Woods, which he made his headquarters for the next month.

Here Tychicus met Miss Hilda Harrison, '30-'31, who had served in India as a missionary for a number of years and who finds it impossible to return on account of ill health. Here, too, he found Don Wilkinson, '48, who is pastor of Faith Baptist Church, and a good builder to boot, busily engaged in the work of his mission including the erection of a new Mission Hall; and here he deposited Tychicus, Jr., '46, who is student minister of First Baptist Church. Tychicus formed some fine friendships in Kenora and vicinity, including that of Mr. and Mrs. J. H. Murray in whose home he was hospitably entertained, and his only disappointment is that he did not have more time to go fishing in the Lake of the Woods where it is reported there is abundance of the finny species.

Tychicus decided to leave his wife and Chev. at Kenora and to proceed west to Calgary by train. It was his first trip across the prairies and he was delighted with the prospect, but just when he felt that he was entering a land where he was unknown and could do pretty well as he pleased, including discarding his collar and tie on a hot day, who should confront him on the train but Alice Tremain, '43, and Marguerite Quickfall's mother. Of all the places to be caught without collar and tie, that was the most embarrassing, and Tychicus felt humiliated!

Next morning Tychicus, with bag in hand, stepped into Calgary. Dr. and Mrs. Gordon Jones royally entertained him there. Time did not permit him to call on Caroline Newell, '43, Bob Simpson, '32, Mr., '39, and Mrs. (Gladys Mileson, '39), Frank Muir, for by 8 o'clock on the same evening he was back on the train bound for Fort William and Port Arthur.

Arriving at Fort William at 6:30 on Sunday morning, Tychicus was met by Annie Zimmerman, '28, and driven in state to his hotel. He preached at a union service of the congregations of the First Baptist and First Presbyterian Churches that morning at 11. After service he was entertained at the home of Frank, '35, and Mrs. (Helen Knight, '36) Rice who are moving to First Baptist Church, Toronto, in the fall. In the evening he preached at Slate River Baptist Church where Jim, '40, and May, '39, Taylor are located. This was his second visit to the Slate River Valley and he thinks it the prettiest spot in Canada because Loch Lomond is nearby, from which Fort William draws its water.

Next day at noon a party of 19 students and graduates of T.B.C. sat down to lunch together in a private room of the Bonnie Doon restaurant in Fort William. It was a fine group, and it was a grand experience to commence the meal a thousand miles away from home by singing the College grace. Among those present were the Zimmermans, Taylors, The Rices, Mrs. T. Schauf (Mary Davis, '36), Mrs. Harvey Hogan (Jessie Irwin, '41), Mr. and Mrs. Harbron (Beatrice Beer) and others.

After lunch Tychicus spoke on the present ministry of T.B.C. with the opportunities that are available today, including the visits of the student groups to Woodstock and Montreal and the many other openings for evangelistic work which resulted in 499 decisions for Christ through the evangelistic efforts of the students last winter.

On the next two evenings Tychicus again spoke at the Baptist Church in the Valley, and on the Tuesday in company with Jim and May Taylor and Helen Rice, he visited the Canadian Sunday School Mission Camp on Lake Superior, where John Heska, '37-38, was in charge and where a number of our graduates are serving, including Ruby Leishman, Eleanor Moyer, Olga Whitmore and Paul Zimmerman. Here, too, he met Misses Brandon, '48, and Fowler, '48, who are missionaries at the nearby Dorion Baptist Church, and he was greatly impressed by the very fine work being done by the Canadian Sunday School Mission and by the various pastors working in northwestern Ontario. It requires sacrifice and spiritual vigour to minister in these isolated places since one must not only maintain one's own spiritual life, but be the mainstay of the spiritual life of so many others who look to the missionary for guidance and leadership.

After being entertained in the homes of Rev. and Mrs. Taylor and Mr. and Mrs. Schauf, Tychicus caught the midnight train for Kenora, which place he reached next morning at 8. Here he was re-introduced to his wife and Chev. and together they left on the same afternoon for Eagle River, 75 miles distant. Tychicus made straight for the Rask home, the beautiful white palace on the hill. It reminded him of John Bunyan's description of the Palace Beautiful. Mr. and Mrs. Tychicus were cordially welcomed by Mr. and Mrs. Rask and the members of their family, and they found Ruth, '46, greatly improved in health and, while having to rest many hours each day, expecting to make a full recovery.

An evening service was held in the Eagle River Baptist Church where Mary Marshall, '47, is the missionary. She conducted the service and Tychicus preached to some 40 people who had assembled for the midweek service. After service Mr. and Mrs. Tychicus were entertained in the Rask home, and were beguiled and bewitched by the wonderful stories of bears, wolves, and mosquitoes

which the members of the family could tell, but he is reserving these for use in his class on Story Telling.

Next afternoon Tychicus reluctantly bid goodbye to the white palace on the hill and motored to Dryden where he met Grace Hine, '33, who is Baptist missionary there. Again Tychicus and his wife were entertained in a Swedish home, and he desires to pay tribute to the wonderful hospitality of the Swedish people. Miss Hine has done a man's job in Dryden for three years and is greatly beloved by the people of the town. At a service held on the Thursday evening, Miss Hine presided and Tychicus preached. He was glad to meet Helen Smith, '46, who is the missionary in the district for the Canadian Sunday School Mission, and who is doing an extensive piece of missionary work in this neighbourhood. Attending the service also were the Misses Gibbins who attended College a few years ago.

Returning to Kenora next day, Tychicus preached on the following Sunday at the Swedish Baptist Church whose minister is the only Baptist missionary serving in the Thunder Bay Association who is not either a graduate or a former student of T.B.C., although Rev. Mr. Lund is a good friend of T.B.C.

Tychicus and his wife said goodbye to Tychicus, Jr., on July 24 and motored to Winnipeg. Here they were welcomed and entertained by Mr. and Mrs. R. M. Arnold and their two-year-old daughter, Ruth. R. M. is a graduate of '34. Mr. and Mrs. Arnold have a fine home in a new section of Winnipeg known as St. James. Here, too, Mr. and Mrs. Tychicus were entertained by Ed., '45, and Nora, '44, Brotsky, recently settled as missionaries to the Jews in Winnipeg. They have a fine field of opportunity and a fine central location for their mission.

On the evening of July 25 a social gathering followed by devotions was held in the home of R. M. and Mrs. Arnold. It was an evening of T.B.C. fellowship such as that to which we are accustomed in the College, and it was decided by the group present to meet once or twice each year to conserve the fellowship of College days. Messrs. Arnold and Brotsky were asked to look after arrangements for the next gathering. Among those present were Mrs. Hilliard (Margaret Burkholder, '36-'37) and her husband, Prof. Hilliard, Jo Jerry, '46, Mr. and Mrs. (Audrey Kelly, '41) Kapastiak, and Miss Gertrude Killam, '41-'42.

On Saturday morning Tychicus and his wife left Winnipeg, motoring south to Emerson and then west to International Falls. On Saturday evening, they spent an hour with Rev., '41, and Mrs. (Reta Lippert, '40-'41) Roland White in their fine new Covenant Church, three miles out of Fort Frances, and on Sunday, July 27, Tychicus preached at Barwick Baptist Church in the morning, Emo Baptist Church in the afternoon, and Fort Francis Baptist Church in the evening. The evening service was broadcast and Tychicus was able to convey greetings over the air to all T.B.C. friends in the Rainy River and Lake of the Woods districts. Rev. A. B. Shulte and his wife are carrying on a vigorous ministry in Fort Frances and district and are greatly loved by the people.

Tychicus travelled through Minnesota and Wisconsin, crossing over Lake Michigan, and then to Detroit. He reached Toronto on the evening of July 30, not having had a puncture or other misfortune in the 7000 miles travelled in the 45 days of his absence from the city, and having met some 50 or 60 former T.B.C. students and friends, and having renewed acquaintances formed years ago, and re-kindled and re-vitalized the interest of many different groups in the present ministry of T.B.C.

To all these friends Tychicus sends greetings.

(Continued on page 15)

Factors in Modern Missions

We are very happy to announce that during the forthcoming session, Dr. John McLaurin, the well-known Secretary of the Baptist Board of Foreign Missions, will deliver a course of lectures to the Senior Class entitled, "Factors in Modern Missions". These lectures will be given in the Assembly Hall on Friday mornings at 10 o'clock. All missionaries interested are cordially invited to be present. There will be no charge made or registration fee required of them. From the accompanying syllabus it will be readily seen that Dr. McLaurin plans to deal very thoroughly and comprehensively with Missionary Principles and Practice, a subject upon which no one is more widely informed than he.

1. **The First Factor—the Missionary**
 1. His call and qualifications.
 2. His creed and motive (Nos. falling off today).
 3. Preparation.
 4. His relationships:
 - (a) The Home Base—The Missionary Triangle.
 - (b) His fellow-missionaries.
 - (c) National Churches and leaders—Christians.
 - (d) The non-Christians—Educated, Students, Common People
Sympathy and loyalty to Lord—on quest together.
2. **Second Factor—The churches on the Field**
 8. The Central Place of the Church—Paul—today—marks of church.
 9. The new situation—Self-direction and support;
Finance—use of mission fund.
 10. Administration and discipline—Place of Foreign Missionary.
 11. The Christian Home—Women.
 12. The Laymen—Voluntary Personal Evangelism.
3. **Third Factor—Changing situations on the Field**
 13. India and China.
 14. Latin America.
 15. The Moslem World.
 16. The Chosen People—Africa.
 17. Unchanging factors.
4. **The Missionary Task**
 18. Proclamation of Word—Saving Souls—Life.
 19. Care of Churches.
 20. Fulness of life. Character—New nations.
Healing.
Teaching.

The Travels of Tychicus

(Continued from page 13)

(If any of our readers have not discovered Tychicus' identity, he is none other than our tireless and indefatigable Superintendent of Student Activities, Rev. Dixon Burns. We wish it were possible for Mr. Burns to take such a trip every year, not only for the very interesting account of his travels that he would be able to furnish, but also for the valuable contacts he would make with members of our far-flung T.B.C. family—Editor.)

THE ANNUAL ALUMNI CONFERENCE

will be held on

TUESDAY, SEPTEMBER 16th

Supper Served at 5:45 (40 cents)

with brief business meeting following

EVENING SESSION At 7:45

Speaker: **DR. JOHN McLAURIN**

"The Religious Outlook in the Orient"

PROF. T. W. ISHERWOOD

"The Religious Outlook in Britain"

News of the T.B.C. Family

PERSONALS

Rev. Eugene Ayton, '34, has returned to his field under the China Inland Mission.

Sydney Best, '37, is on furlough from China.

Rev. Ernest Virgint, '38-'39, is on furlough from Nigeria.

Zaida England, '39, is on furlough from India.

Douglas Muir, '39, has been appointed to the Community Church at West-hill.

John Craig, '40, was ordained into the ministry of the Presbyterian Church, and installed as pastor of the Slackwood Presbyterian Church at Trenton, New Jersey on July 1.

Rev., '40, and Mrs. (Grace Whatley, '40) Harold James have returned to Northern Rhodesia under the South Africa General Mission.

Rev. Edward Todd, '41, has returned to the Philippines.

Mildred Seary, '41, left in August for Bolivia where she will be working under the Evangelical Union of South America.

Mildred Goulding, '41, has returned to her work in Bolivia under the Baptist Foreign Mission Board.

John Mair, '42, has been appointed to the Baptist Church at Haliburton.

Mary Nichol, R.N., '43, has been designated to the Jobat Hospital in Central India by the Presbyterian Church.

Veda Lane, '43, has received her R.N. degree from the Soldiers' Memorial Hospital, Tillsonburg.

Mrs. Edwin Kempling (Margaret Legate, '44) has received her R.N. degree from the Women's College Hospital, Toronto.

Alice Bailey, '44, has graduated from the Salvation Army Training School, Toronto, and has been appointed to Watrous, Saskatchewan.

Isobel Hogan, '44, and Christine Makush, '44, have received their R.N. degrees from the Belleville General Hospital. Christine was awarded the Silver Medal for General Proficiency.

Bertha Zimmerman, '44, has received her R.N. degree from the Fort William General Hospital.

Rev. Ben Gearo, '45, has moved to North Buxton, Ont.

William Lawrence, '45, has been made pastor of First United Church, Youngstown, Alberta.

Timothy Starr, '46, has received his B.A. degree from Coe College, Iowa.

Margaret Petrie, '46, has flown to the Belgian Congo to take up work under Christian Missions to Many Lands.

Barbara Phillips, '47, is serving the Canadian Sunday School Mission in British Columbia.

Mary Marshall, '47, has been serving the Baptist Home Mission Board at Eagle River, Ontario.

Muriel Langley, '47, has been accepted for work in the Belgian Congo under the Regions Beyond Missionary Union.

Edvard Torjesen, '47, was ordained on June 19 at West Orange, N.J. as a minister of the Evangelical Free Church Association. After a visit to his homeland, Norway, he will be leaving for Mongolia.

Jean Fowler, '48, has had a summer charge at Dorion, Ontario, under the Baptist Home Mission Board.

BIRTHS

To Mr., '43, and Mrs. (Velma Dillabough, '42) Cecil Guest, on April 27, a daughter, Carol Ellen.

To Capt., '39, and Mrs. (Betty Godfrey, '39-'40) Gordon Holmes, on May 31, a daughter, Ruth Elizabeth.

To Mr., '42, and Mrs. Herbert Whealy, at Mexico City, on June 6, a son, Paul Edward.

To Mr. and Mrs. (Frances Goslin, E. C., '44) Andrew Scott, a daughter.

To Rev., '33, and Mrs. (Ruth Burrell, '34) Herbert E. Secord, a daughter, Carolyn Ruth, on June 7, at Sherbrooke, Quebec.

On July 24, to Mr., '39, and Mrs. Gordon Woodcock, a daughter, Elizabeth Mae.

To Mr., '43, and Mrs. Arthur McDowell, a son, Kenneth Paul, on August 6.

MARRIAGES

Laurene Litwiller, '32, to Wellesley Carnahan at the Mennonite Gospel Mission, Toronto, on April 5.

Carrie Leader, '29, to Cecil Fairbanks, on June 21. Rev. J. H. Slimon, E.C., officiated.

Helen Taylor, '46, to Jake Friesen, '47, on June 26.

Ethel Brazier, '43, to Allan King, '40, at Caroline Street Mission in Hamilton, on June 28. Rev. Cameron Orr, '38, conducted the ceremony, Eva Stanley, '42, was bridesmaid, and Ruth Beech, '44, provided violin music.

Alma Hoath to Wilmer Pilkey, '46, at Sarnia, on June 28.

DEATHS

Rev. W. H. Vincer, '25, at Manitoulin Island, on August 1.