

The Beacon

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In thy light shall we see light. Psalm 36:9

Spring 1975

SOVIET JEWS: EXODUS COMING



A great deal of uncertainty surrounds the future of the Jews, in Russia and in the nation Israel. Recent developments in Soviet-American relations and the break-down of detente have thrown into question when and even whether the emigration of Jews from Russia to Israel will be made possible on a large scale. And if emigration becomes possible, what will await them on arrival in Israel?

What is the future of this nation, opposed on every side, so near to standing alone against those who desire her extinction? The uncertainty is pervasive; the fears and concerns cry out to be answered—"Is there yet hope for the Jews?"

For a time like this the prophets of the Jewish Scriptures pronounce a sure word concerning the future of Soviet Jewry.

In one sense the Russian agony is nothing new, for the history of the Jews is written in suffering. They have endured more persecution than any other people. The Hebrew Scriptures show that Israel's God is no stranger to suffering, whether it is seen in the broken-hearted lament of His prophet Jeremiah over fallen Jerusalem, or in the prophesied sufferings of the Messiah, "a man of sorrows, and acquainted with grief." God is not indifferent to the suffering of men, especially that of His people Israel.

The Psalmist David declares,
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What Has Many Doors But Only One Exit?

It was a quaint, narrow street in the West Village, lined with brightly painted row houses, decorated boutiques, and miniature gardens. On my left, written in a bright red arc, the words "Reader and Advisor" stared at me from the store front window.

Five years earlier I would probably have gone in, not merely to hear the reading but to learn some tricks of the trade. I practiced palmistry, telling card fortunes, handwriting analysis, numerology, and using a Ouija board, beginning with palmistry around age eleven.

Though I claimed to have no special power in this realm, I knew that something was making these readings applicable, something not explainable in ordinary terms. How could a person's life or character possibly be set forth by the formation of his palm? Yet the readings brought favorable responses, so I did them. I did not question how I was able at times to depict certain aspects of people's characters or previous lives with what they said was surprising accuracy.

At the same time I found it difficult to be natural and free with other people. Even though externally, almost anything I wanted was open to me, internally I was bound—I did not know why. I did quit yoga meditation when I sensed that the lack of movement imposed during these sessions was taking hold of me as a general characteristic. But for the most part I remained in not-so-blissful ignorance of what I was dealing with in my occult practices.

This ignorance is quite prevalent among people who are dabbling in the supernatural realm. At their own peril they neglect to take those precautions

which are only common sense in the natural realm. Most individuals would not eat a plant they saw growing along the roadside without knowing what it was. They know that some plants are beneficial to man, and some are harmful, so that they could be nourished by one plant, but possibly killed by another.

In the supernatural realm, however, many are not so discriminating, taking in any supernatural experience that

"Most individuals would not eat a plant they saw growing along the roadside without knowing what it was. . . . In the supernatural realm, however, many are not so discriminating. . . ."

comes their way without questioning what is behind it, or what effect it will have on them. Ignorant dabbling in the supernatural is no safer than eating mushrooms indiscriminately.

To understand the nature of the occult, it is necessary to understand the basic elements of the supernatural realm as it is revealed in the Bible. The Bible teaches that "God is a Spirit" (John 4:24), which is acknowledged by

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From Gloom to Gladness

WHY I FELT SO NEW

I could hardly believe my ears when my friend asked if I would like to try "pot". I was fifteen, very introverted and rather "straight". But I was bored too, and ready for something new. "Why not," I said. We stole a blown-glass water pipe from a Harvard Square shop and went to my friend's house.

Not much happened the first time I smoked marijuana, but the second time, I was rolling on the floor and speaking utter, hilarious nonsense just like the others. I thought it was the best thing yet.

My dope-smoking friends and I developed a certain loyalty to one another, caught up together in the counterculture cult of this strange weed, and the music, flashing lights and contempt for the "straight establishment" that were so much a part of it.

Best of all, I thought, was the temporary freedom drugs gave me from the inhibitions I was normally so

aware of. When I was high, I changed from an uneasy introvert into an unabashed and unrestrained extrovert.

At the time I became a pothead I was enrolled in an Evangelical Christian high school near Boston. I came from an active, churchgoing family, and I did so well that I was allowed to skip a year, putting me in a class where everyone was a year older than I. Bible classes three times a week were a required part of the curriculum.

In several years of school assemblies, I heard scores of missionaries and ministers, listened to Christian singers and choirs, and sometimes heard my teachers or schoolmates tell of their faith. What they said was different from anything I heard in my family's church. In Sunday School I was taught that salvation came to me when I was sprinkled as an infant and that it was maintained by regular church attendance and fulfillment of the requirements for church mem-

bership. The Evangelicals said this wasn't enough, and stressed the need for a deep-down decision to repent from sin and to "receive Jesus as your personal Savior." The Evangelicals did seem to be a livelier, happier bunch than the Lutherans, but I didn't see how I was going to profit from any more religion than I already had.

While in high school I grew increasingly aware of a painful loneliness. Social situations made me feel ill-at-ease, and I avoided them whenever possible. My parents provided well for me, but in many ways our relationship was a distant one. I spent lots of time alone, reading, listening to music or tinkering with electronic gadgets. Later on, I began to write poetry and songs, most of them depressive and sad. A recurring theme was my desire to be a "real" person—uninhibited by fears or feelings of rejection, able to be myself wherever I was. Yet the marijuana

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Gloom to Gladness: The Old Has Gone, The New Has Come

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"high", which I regarded as somehow spiritual, fascinated me. So I withdrew even more, through drugs, into myself and into the social, cultural and spiritual rebellion of the "counterculture."

The school assemblies became a burden I was eager to be rid of. One morning several students stepped forward to speak of their faith. In the middle of one girl's testimony, I burst out laughing. Heads turned, and I turned red, embarrassed and straining to control myself. Eastern religions appealed to me more now than Christianity, and I dabbled a little in some innocuous-looking occult arts. I sometimes spent hours lying on the floor three feet from the stereo, listening to loud acid rock. All of these things got me "high", in one way or another, by requiring me to surrender myself to something external—whether a deity, a drug, or a swirl of sound—in passivity of mind and will.

Living a life divided three ways—one when I was alone, one at school and another at home—was a terrific strain. I thought of travelling, hoping to change myself by changing my surroundings, but I lacked the nerve. And try as I might to throw off Christian ideas, I was often nagged by things I read in the Bible or heard in the Bible class. Scripture verses sometimes came to mind just when I was about to do something wrong.

My interest in school nearly disappeared. Many times I would do homework for half an hour or so, then close the books in frustration, distracted by my misery.

The friend who had introduced me to marijuana was caught and had to leave his school. I was badly shaken when my parents began to suspect me and questioned me sharply once or twice.

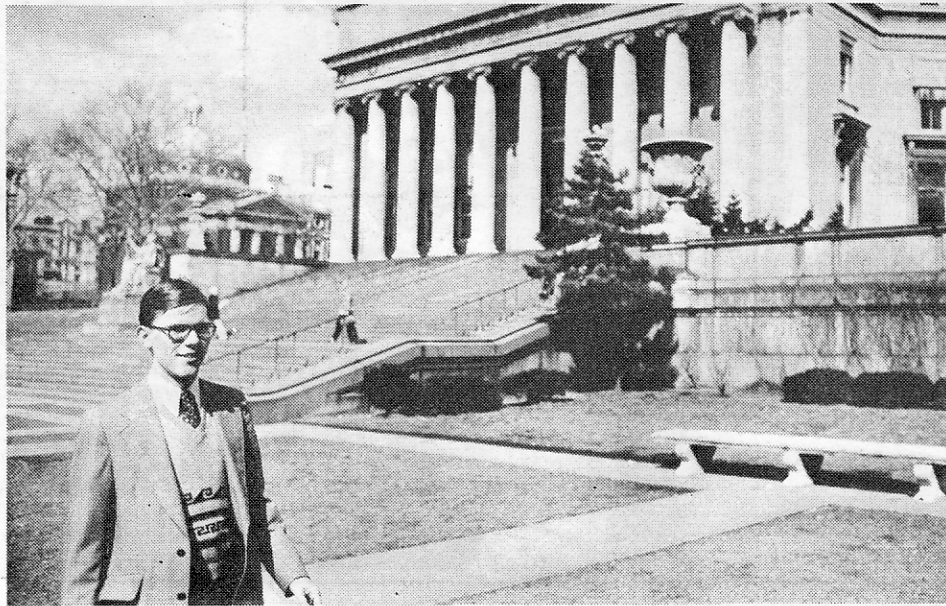
Then one night, I simply gave up. I flung down my homework, and in desperation, I threw myself down on my bed and cried out to the Lord. I had come to the end of my rope, and was filled with hopelessness in my own ability to straighten out my life. I poured out what was in my heart: "Jesus, my life isn't worth living any longer like this; I know I can't make it without you, and I don't want to live without you in my life any more; Please help me!" As I wept, I had an assurance I had never had before that I was on the right track.

I listened intently in the assemblies now. One visiting preacher spoke with evident joy about the Christian life as a personal relationship with God made possible through Jesus. I lingered after the assembly to talk with him. He encouraged me to keep right on seeking Jesus and prayed for me right there.

I agreed, reluctantly, to be the accompanist for the school Chorale on a week-long Spring tour that took us to six northeastern states. Our second stop happened to be a Baptist church in New Jersey, where the man who had prayed for me at school was the preacher.

I had never heard preaching like his before. I found myself trembling when he spoke of the necessity for a deliberate decision to repent from sin and to receive Jesus as Savior in order to be saved.

I silently called out to God, confessing my sins, and asked Jesus to be



my Savior. For the first time in my life, I believed with all my heart that Jesus had taken away my sins when He was crucified.

During a break in another concert, I stood before another congregation and told them of my new faith in Christ and of its immediate effects. I told the people from my heart that these had been the most wonderful days of my life. I said I felt like I was finally home, where I belonged and where I was loved, since I had come to Jesus.

A great weight was lifted from me that week, and for the first time in years I was free of guilt. Some of my friends also believed and received Jesus. But others couldn't get it: "Weren't you always a Christian? Weren't you always forgiven?" They said it was just another stage I was passing through. Praise God, I have not passed through it, and when I do, I will pass right into heaven.

The end of that week of travel that turned into a week of praise saw us all wet-eyed and very happy. We began to pray intensely for our school. After several weeks, a young preacher came and shook up the school for three days. His preaching melted many stony hearts, and a large number of students went forward to receive Jesus at his invitation.

The life of the school changed

remarkably. I had never seen such rapport among students, or between students and faculty.

A short time later colleges began to reply to my applications. I had fully expected to remain in the Boston area, but to my great surprise, Columbia emerged as the only possibility.

That last summer before college, the Bible, which had been uninteresting, and often puzzling, turned sweet as honey to my soul. As I read and understood, my mind began to catch up with what had happened in my heart and spirit. Verses like these expounded to me what had become of

Scriptures. What emerged each week in our study was tailor-made to my needs and problems. I lived on the strength I gained from those meetings.

One Sunday in church, one of the members spoke about the challenge of broadcasting. The speaker addressed no one in particular, but I came to the edge of my seat, knowing inside me that this was for me.

I armed myself with a resumé, asked advice of several people, and knocked on the doors of many broadcasters in the city—all without the slightest success. I lacked any experience whatever in the field. Locked out, but needing money, I registered with employment agencies and took odd jobs to help meet expenses.

One morning, I got hold of the Lord in prayer for a place in broadcasting. I knew something had happened that day. One day one of the agencies called unexpectedly to offer me a temporary job—a month's work in the headquarters of a major broadcasting network. I thanked God, and was at my desk within an hour. Halfway through the month, I was asked to stay on permanently, and, to my surprise, my employer took on three quarters of my Columbia tuition! I saw how the Lord had met all my needs.

Jesus used this passage from Isaiah to describe His work:

He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound... to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. (Isaiah 61:1,3).

Are you willing to part with whatever prejudices or doubts you may have about Jesus Christ? As soon as you break through, by faith, to Him, He will begin to make this progressive, personal liberty that comes from Him a daily reality in you.

You need not wait another hour to discover, as I did, how near, and how ready to help Jesus is:

... He is not far from each one of us. But the word is very near you, in your mouth and in your heart—That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved. As the Scripture says, He who believes in Him will not be ashamed. (Acts 17:27; Deuteronomy 30:14; Romans 10:8,9,11).

Jaan Vaino

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I could smell freedom when I first breathed the air on Morningside Heights. I was thrilled to be out on my own. In the months that followed, my new circumstances provided the perfect setting for God to shatter my limited conception of what He meant to do with me.

I met some other Columbia College students with whom I began to meet mornings for prayer and Bible study. I found in the Bible God's promise to give the Holy Spirit to those who asked Him. One evening as I prayed, I received the Holy Spirit and began to speak in other tongues like the first-century believers. In the days following, my faith, my freedom in prayer, and my capacity to praise God were greatly enlarged. I had never been freer in my life.

I came to Columbia with much of my life planned in advance. But as I found more and more freedom in Jesus, I couldn't help but feel that I owed Him more than just to enjoy His benefits. So with no real idea what was ahead, I decided to yield to God and let Him do whatever He might choose to do with my life. I began to trust Him to guide me step-by-step.

We began a Bible study meeting on campus Friday nights. We followed no fixed program, but sang, prayed and praised God freely, and studied the

Getting to the Heart of It— Redemption and Release

When people hear the word "Christianity" today, most imagine scenes of Gothic stone, or white clapboard churches, scores of well-dressed parishioners, one-hour services, twenty-minute sermons, the weekly offering, and shaking the minister's hand upon leaving to face another week.

To many, a "Christian" is simply a **gentile** who is a member of a Protestant or Catholic church.

Unfortunately, these notions effectively obscure what real, living Christianity is all about. They substitute ritual for an intimate, personal and living faith in God and in Jesus Christ His Son; they fail to take into account that the founding fathers of this faith were all Jews, and they place a label of "only on Sundays" on an experience that is to be enjoyed every day of a person's life.

The Christian life is a life of freedom in which daily events take on new meaning. It is a life centered on Jesus Christ, full of the love of God.

Jesus' ultimate goal was not to show the world the right way to treat others, to set a good example for others to follow, to be a famous teacher, or to heal the sick. He certainly did all of these, but His supreme work was that He gave Himself to be crucified as the sacrifice for sin. "For God hath made Him, who knew no sin, to be sin for us, that we might be made the righteousness of God in Him." (2 Corinthians 5:21)

If we are honest with ourselves, we will admit that there are things in our lives that we cannot make right or change by our own will power: wrong emotions, attitudes, actions, which have a power of their own. This is sin working in our lives, and everyone experiences it.

People have tried to get help from counselors from A to Z for solutions to their problems, but they really cannot deal effectively with the root causes. One might be taught to suppress the jealousies or resentments, or to live with them, but that does not make them go away.

However, when we come to the conclusion that we need help from God, that is when we first begin to discover true answers. Why? Because

only God, on the basis of Jesus' death, can solve the problem of sin by forgiving us.

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23)

Thousands of years ago, after Moses had received the Law from God on Mount Sinai, no person who broke the Law could be forgiven unless a Levitical priest on behalf of the person. These sacrifices had to be repeated every time a man or woman transgressed the Law.

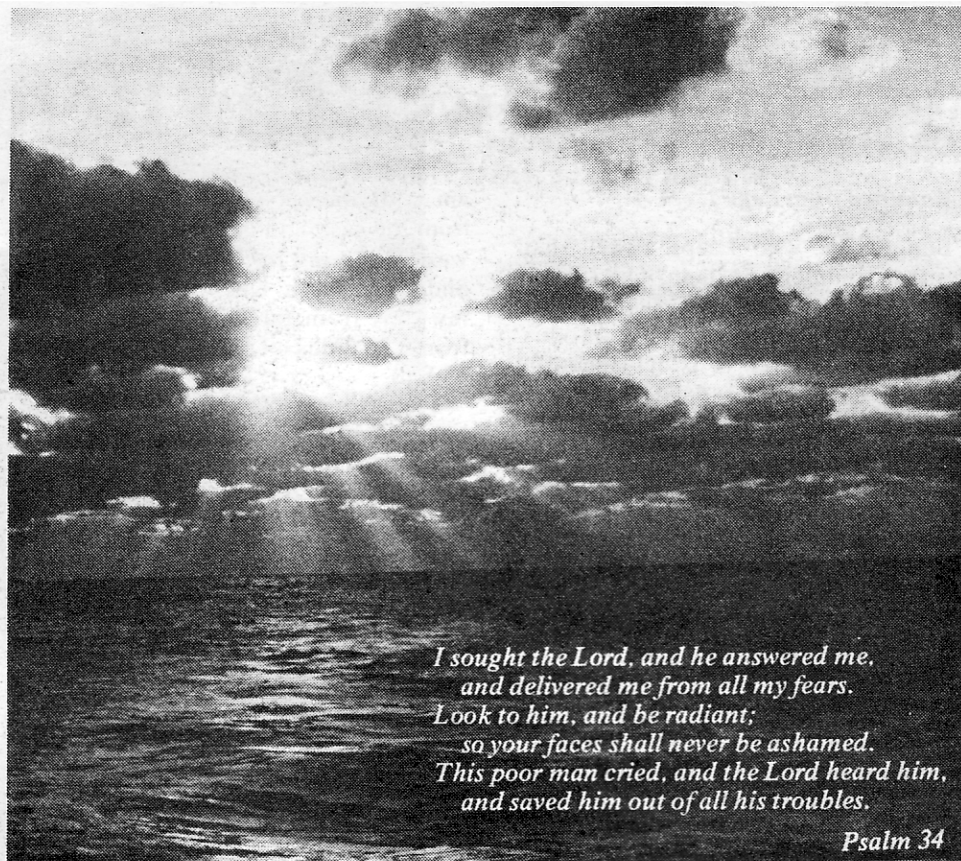
God's final answer to sin, however, was to send His own sacrifice, which would be perfect; and that sacrifice was to be first for the Jews, but also for all the gentiles.

"And now the Lord has spoken: It is not enough for you to be my servant, to restore the tribes of Jacob and bring back the survivors of Israel; I will make you the light of the gentiles so that my salvation may reach to the ends of the earth." (Isaiah 49:6) Therefore, the fact that the gentiles shall receive the Jewish Messiah is recorded and promised in the Old Testament.

God's perfect sacrifice was to be for all man's sin, one that would never need to be repeated. That is why God sent His one Son, Jesus, as a man to experience all the temptations a man goes through, yet without sinning.

We come to Jesus because we know we need help. The world and society today are full of pressures that few can withstand. The pressure to conform drives people to extremes of action and thought; the pressure to forsake the right ways because they are supposedly obsolete is not easily resisted. But God will give you strength by His Son if you want to live a righteous life and the beginning of a righteous life is accepting Jesus as your Saviour. There's no need for a middleman. All of us can go directly to Jesus and in simple trusting faith invite Him to be our Lord and Saviour and ask Him to cleanse us from all sin.

If you seek the Lord with your heart you will get a response, not with flashing lights or crashes or thunder and lightning, but the deep inner realization that you are forgiven.



*I sought the Lord, and he answered me,
and delivered me from all my fears.
Look to him, and be radiant;
so your faces shall never be ashamed.
This poor man cried, and the Lord heard him,
and saved him out of all his troubles.*

Psalm 34

When you receive salvation, you experience definite changes in your life. Things that meant much before lose their importance. Old prejudices, lusts and strivings lose their power to persist. St. Paul wrote: "Therefore, if any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new." (2 Corinthians 5:17)

God is practical in His dealings with us, and realizes that all sin has to be gotten out of our lives, because sin acts like cancer. Unless the cancerous material is removed by the surgeon the danger of death still remains. A doctor's one goal is to remove it all. Likewise, when we ask forgiveness and cleansing by the blood of Jesus we are entirely forgiven for all we have done. God gives us a new heart and a new start.

You may have thought about taking this step many times and yet haven't; you may never have heard about it. In any case, the opportunities God provides a person are precious. Do not

lose them. Many let them slip through their fingers like grains of sand, but only to their own harm and loss.

God's call to man is a challenge: Will we believe His Word and trust Him? He wants you to give Him the opportunity to put new meaning and joy into your life. The Psalmist wrote: "Oh, taste and see that the Lord is good; blessed is the man who trusteth in Him." (Psalm 34:8)

In Jesus Christ you will experience power to live day by day with a joy and peace of mind and soul that most people know nothing about, because it is given by God. He will also use you throughout your life for the blessing and benefit of other men.

If you know you need a new deal, and a different route than you've been taking, Christ is the answer. No matter how many hang-ups you may have, or how messed up your life might be, if you invite Jesus to be your Saviour, He will begin to straighten out your life.

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Soviet Jews: The Return is a Foretold Event

Continued from Page 1, col. 4

"Behold, he who keeps Israel shall neither slumber nor sleep. The Lord is your keeper. . ." (Psalm 121:4,5). An example of this is found in the Exodus, when "the children of Israel sighed by reason of their bondage, and they cried, and their cry came up to God . . . and God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God saw the children of Israel, and God took notice of them." (Exodus 2:23-25)

The plight of the Jews, the people of His Covenant, did not escape God's notice. At the burning bush He told Moses, "I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. . ." (Exodus 3:7,8).

But . . . someone might say . . . that was fine for those people at that time, but what about now? How does it apply?

The Lord who was moved with compassion then hears the cry of Jews suffering today in Russia, and Scriptural prophecies given by God many centuries ago apply particularly to the present situation.

Today Soviet Jews suffer persecution as they have for generations—made scapegoats of economic troubles, the objects of ridicule and of attempts to destroy their identity as a people.

In the face of it all, the Soviet Jews remain. Many are denied exit visas to Israel. They are not permitted to maintain schools in which their language and culture may be preserved. The faith of their fathers has been declared "illegal."

Men of conscience, Jews and Gentiles alike, are outraged at these injustices and demand that Russia release those who wish to go free, yet the final outcome seems uncertain. On this very point the Scriptures give assurance.

Isaiah prophesied, "Fear not: for I

am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." (Isaiah 43:5,6)

The return of the Jews to the homeland of Israel is a foretold event. It is specifically mentioned by several of the prophets as God's design.

" . . . And it shall come to pass in that day, that the Lord shall set His hand

God. He also spoke of the second ingathering and in particular of God's role in restoring the Jews from the north, the vast area that includes what we now call Russia:

"Therefore, behold, the days come, says the Lord, that they shall no more say, As the Lord lives that brought up the children of Israel out of the land of Egypt; but as the Lord lives that brought up and that led the seed of the house of Israel out of the north country, and from all countries

was permitted to enter. Much of the land promised to the twelve tribes was never actually possessed.

Similarly, for the Jews who exit from Russia and other lands to return to Israel, there is a long road to travel. The Scriptures warn that the future at this point will be contested. They tell of more suffering, and of a time of "Jacob's trouble," an extraordinary time:

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." (Jeremiah 30:7)

Daniel tells of a false messiah who will come and appear to be the answer to the world's problems. He will promise and be able to negotiate a world peace, bringing the world's economic woes under control and uniting all nations under his rule. He shall claim to be the promised Messiah, yet he "shall do according to his will; and he shall exalt himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished . . . neither shall he regard the God of his fathers." (Daniel 11:36,37).

Daniel prophesied that this false messiah will arrange a covenant of peace with the Jews in Israel, a covenant of seven years. After three and one-half years, however, he will break the covenant and begin a terrible persecution of the Jews.

As in so many times before, a diabolically inspired man will attempt to destroy the people God has chosen for Himself. Yet he shall not succeed.

"And it shall come to pass, that in all the land, says the Lord, two parts therein shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined . . . they shall call on my name, and I will hear them: I will say, It is my people . . ." (Zechariah 13:8,9).

"For out of Jerusalem shall go forth a remnant, and out of Mount Zion those who escape. The zeal of the Lord of hosts shall perform this." (Isaiah 37:32)

At the height of this false messiah's persecution of the Jews, the Lord

Continued on following page

therefore will I give men for thee, and people for thy life.

5 ^bFear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 ^eEven every one that is called by my name: for ^bI have created him for my glory, ⁱI have formed him; yea, I have made him.

8 ^jBring forth the blind people that have eyes, and the deaf that have ears.

Let all the nations be gathered together, and let the people be assembled: who among them can declare

2 Or, person
b ch. 41, 10 & 44, 2 Jer. 30, 10 & 46, 27, 28 c Ex. 14, 16 Ps. 77, 19 ch. 51, 10 d Josh. 3, 13 e Ex. 14, 4-9, 25 f ch. 53, 19 Jas. 2, 7 g Jer. 16, 14 h Ps. 100, 3 ch. 29, 23 John 3, 3, 5 2 Cor. 5, 17 Eph. 2, 10 i ver. 1 k 2 Cor. 5, 17 Rev. 21, 5 l ch. 6, 9 & 42, 19 Ezek. 12, 2 m Ex. 17, 6 Num. 20, 11 Deut. 8, 15 Ps. 78, 16 n ch. 41, 21, 22

again the second time to recover the remnant of His people, which shall be left . . . and He will set up an ensign for the nations and will assemble the banished ones of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah 11:11,12)

Jeremiah spoke concerning the first dispersion before it occurred. He prophesied that the Jews would be removed from their land and taken into captivity in Babylon for seventy years (see Jeremiah 25:11), and that the Lord would then regather His people into the land of Israel.

With the destruction of the Temple in Jerusalem in the year 70 the Jews were dispersed a second time. When the nation Israel was established many centuries later, in 1948, the second regathering of the Jews was already well under way.

Jeremiah understood the time of the Babylonian captivity by the Spirit of

whither I had driven them; and they shall dwell in their own land." (Jeremiah 23:7,8)

Though Russia resists and hardens her heart against God, as did Pharaoh in his day, the word of the Lord will be fulfilled in every detail.

This cannot be seen as the entire picture. As any student of Jewish history knows, the story of the Exodus was not always a bright one. The crossing of the Red Sea did not signify the climax of God's moving, but only the beginning. After that mighty beginning the men of Israel had to do their part to cooperate with God's purpose. Often, they failed.

Such unbelief and complaining, such stubbornness and rebellion erupted among the men of Israel after the Exodus, that of all the 600,000 "men of war" who left Egypt, only Joshua and Caleb entered the Promised Land. No one else who was over twenty years old on leaving Egypt

מֵאֲשֶׁר יִקְרָת בְּעֵינַי נִכְבְּדָתָ וְאֲנִי אֶהְבֵּתִיךָ
וְאֲתָן אֶדָם תַּחֲתֶיךָ וְלֹא מִים תַּחַת נַפְשֶׁךָ:
אֶל-תִּירָא כִּי אֶתֶד-אֲנִי
מִמִּזְרַח אֲבִיא זְרַעַךָ וּמִמְעַרְב אֶקְבָּצֶךָ:
אֲמַר לְצִפּוֹן תָּנִי וּלְתִימָן אֶל-תִּכְלָאִי
הֲבִיא בְנֵי מִדְּבָר וּבְנוֹתַי מִקְצֵה הָאָרֶץ:
כֹּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרֵאתוֹ וְיִצְרְתוּ אֶת-עֲשִׂיתוֹ

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Soviet Jews

Continued from previous page

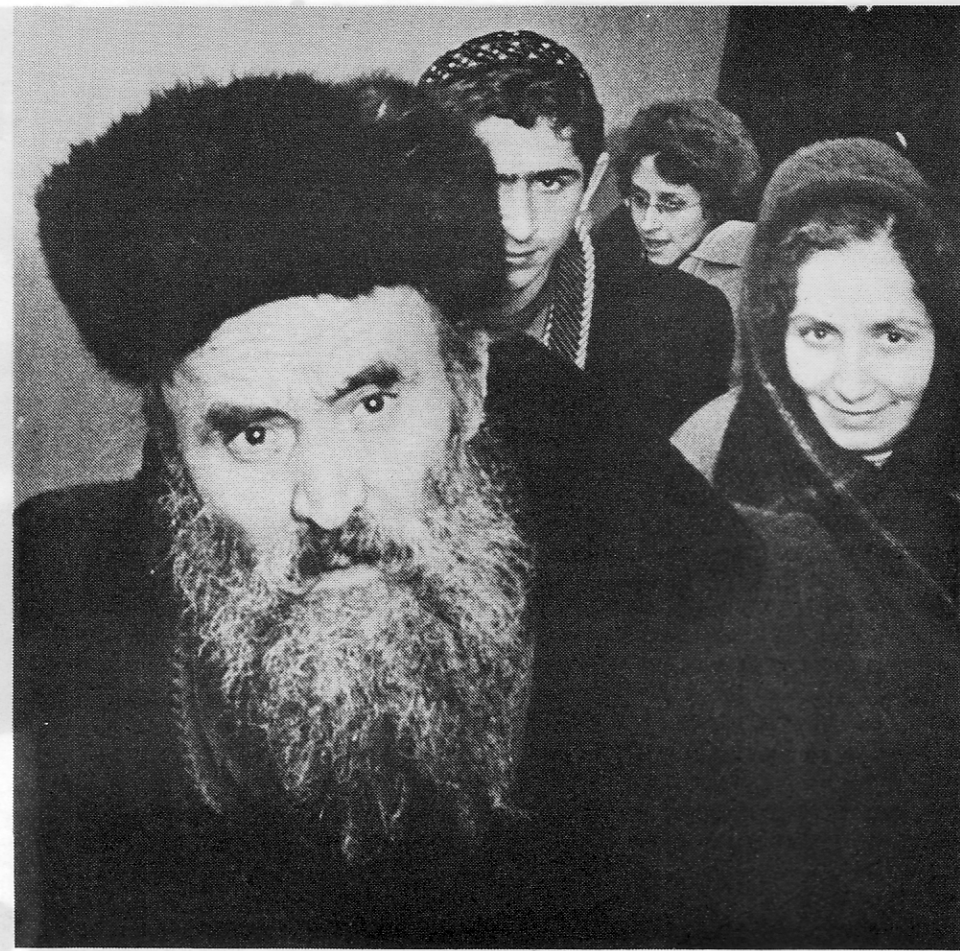
Himself shall "go forth, and fight against those nations [which had gathered against Jerusalem to battle] as when He fought in the day of battle." (See Zechariah 14:3)

These promises may seem too distant, too impossible to believe. Is it possible that God will again move supernaturally to deliver His people?

Just before the Exodus, God told Moses that if the people asked who had sent him, he should say, "I AM has sent me to you." (Exodus 3:14) The God of Abraham was God before names existed, but He made a name for Himself in the earth by leading Israel out of Egypt as He had promised. He has also fulfilled many of the prophecies regarding the Messiah—only a limited number remain to be fulfilled.

The true Messiah is mentioned by many of the prophets, His description is given in many places so that the Jews and all nations will be able to recognize Him and not be deceived by false messiahs (of which there have been and will be plenty).

The prophets have described His birth through a virgin (Isaiah 7:14), His tribe, Judah (Genesis 49:10), His family and descent from the house of David (Isaiah 9:6,7), His birthplace in Bethlehem (Micah 5:2), His rejection by His people (Isaiah 53:1-3), His suffering and sin-atonement death (Isaiah



53:7-10), His death on the cross (Psalm 22:16-18) (Zechariah 12:10; 13:6), and His resurrection (Psalm 16:10). All of these prophecies along with scores of others have been fulfilled in the person of Jesus, whose name is actually the

Hebrew *Yeshua*, and means salvation, deliverance, and victory.

Isaiah tells us that the problem is not that God fails to see His people, but that His people fail to see Him. "He is despised and rejected of men, a man

"Recognition of these prophesied events is vital to the preservation and liberty of the Jewish people."

of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. But he was wounded for our transgressions, he was bruised for our iniquities . . . and with his stripes we are healed, (for) the Lord has laid on him the iniquity of us all." (See Isaiah 53).

Some Messianic prophecies are unfulfilled to this day. Messiah has already borne in His own body the sin of His people, offering the sacrifice of His life for their salvation. But He has yet to come and establish His righteous, peaceful rule over the entire world from His capital, Jerusalem. That event will be the climax of a tumultuous and perilous crescendo of wars and persecutions associated with the rise of the false messiah depicted in the Book of Daniel.

No Jew or Gentile need remain ignorant of these critically important elements of history just around the corner.

Russian Jews, and all Jews, will find increasingly that recognition of these prophesied events is vital to the preservation and liberty of the Jewish people and the nation Israel. Willful ignorance of the understanding God offers in the Scriptures leaves open the door to deception . . . and disaster.

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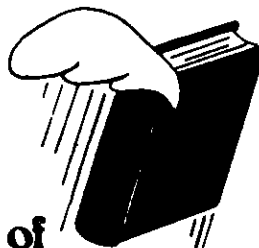


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Trespassers Beware

"Even casual involvement in the occult may be highly dangerous... like 'counting the tiger's teeth just for a joke.'"

Continued from page 8

Fortunetelling is known in the Bible as divination. It belongs to a realm which God has strictly forbidden men to enter because it is harmful to them. *There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord. . . . (Deuteronomy 18:10-12)*

An observer of times is a person who consults horoscopes. A charmer uses charms for protection. A necromancer seeks advice and counsel from the dead, as in a seance. If he does contact spirits, however, they are not spirits of the dead but evil spirits posing as the dead. In all of these practices a person puts his reliance for guidance and help, not on the living God, but upon devils or dumb things. Derek Prince says, "The one to whom you seek for supernatural help and revelation and power is your god. . . ."

"Witchcraft," says Derek Prince, "is the attempt to control people and make them do what you want by a power other than the Holy Spirit. And, if you have a power in your life that you can use, it isn't the Holy Spirit, because no one uses the Holy Spirit. He's God." Clearly, witchcraft is far more common than steaming cauldrons and incantations.

Even casual involvement in the occult may be highly dangerous, says Dennis Bennett, an Episcopalian writer: It's like "counting the tiger's teeth 'just for a joke.'"

A person can go on in the occult for a time, not realizing that it is having any effects upon him. When he realizes this, if he does, it may be too late for him to break out of it. Even if he discontinues certain practices, he has opened his being to evil spirits through his activity in this realm, and demons are tenants not easily evicted. They can cause torment, fear, loneliness, isolation—any number of severe emotional, mental, or even physical maladies. Different people experience these effects in varying degrees.

Thank God deliverance is possible. A person *can* be set free by the power of God. But it is so much easier never to get tangled up in the occult in the first place. Most people have enough difficulties without getting some more from a supernatural source.

So, the next time you have an opportunity to read a horoscope, get your palm read, have your handwriting analyzed, be forewarned. A person who gets his kicks from the occult is playing with fire. The devil and his demons, as revealed in the Bible, are not noted for their mercy on individuals who place themselves in their realm.

The Exit

Better still, come to know Jesus as your personal Lord and Savior. The occult supernatural is cheap and shoddy when compared to the miracle of new life in Christ. When we are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," (John 1:13), we have a relationship with Him and can partake of His supernatural—vastly greater and more wonderful than anything devised by the devil.

brethren the Levites *do*, which stand there before the LORD. 8 They shall have like portions to eat, besides that which cometh of the sale of his patrimony.

Warning against Heathen Practices

9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. 10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or that useth divination, or an observer of times, or an enchanter, or a witch,* 11 *or a charmer, or a consulter with familiar spirits, or a wizard,* 12 *or a necromancer.* 12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. 13 Thou shalt be perfect with the LORD thy God. 14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

God Promises a Prophet like Moses

15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken: 16 according to all that

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The Supernatural: Trespassers Beware

Continued from page 1, col. 3

many people. What is not nearly so well understood, however, is the Bible's teaching that there are also spirit beings called angels (Hebrews 12:22) and demons (Mark 6:13)

Angels, unlike man, are spiritual rather than natural creatures. They are not subject to the material order, though they can work in it at will. They have personality and intelligence. These they use in the service of God, and are called "His ministers" (Psalm 104:4). Some angels followed Satan in rebellion against God, however, and became evil spirits, or demons, totally committed to evil.

Most primitive peoples know by long experience the malign operations of evil spirits, and their religious rites are designed to propitiate them. This contrasts sharply with the attitude of the Christian, who is directed to "resist the devil, and he will flee from you" (James 4:7).

Though many Americans ignore or reject the Bible's description of the supernatural, their doing so does not in any way exempt them from evil supernatural influences. If I decide that I will not believe in germs because I have never seen any when in contact with sick people, this will not prevent me from getting sick. Likewise, if an individual's natural defenses against evil spirits are broken down by disobedience to God's Word or by a severe trauma, evil spirits may enter and gain a measure of control over him, whether or not he realizes what is happening.

When evil spirits have gained access, what was once voluntary becomes compulsive, leaving the individual to pick up the pieces and wonder, "What came over me?" or "What got into me?" Evil spirits can attack the mind, causing loss of memory, poor judgment, distractibility, loss of mental balance, and even insanity. Their work is to twist, to warp, and to destroy human capacities and soundness.

Many people who trudge the endless round to the psychiatrist's office actually have a problem which is of such a besetting nature. The psychiatrist may teach them to live with it, but only the power of God can set someone entirely free.

When Jesus was upon the earth, He frequently cast out demons from troubled people (Matthew 8:16). He gave His disciples power to cast out

cultivated the occult and Satan worship and theirs is frequently an agonizing experience. They have to break any contact with the occult."

Many occult practices seem harmless enough on the surface. So what if a person pulls a certain set of cards from a deck? If no supernatural forces were involved, the result would be meaningless. However, at times

Though the fortuneteller may go by a few basic rules, the bulk of her story is fabricated at that moment, at times through the "inspiration" of evil spirits, who know plenty about the listener, including what he will be willing to accept as true.

"I'm a medium," explained one card reader quoted in a New York Times article published January 31, 1975. "I don't need the cards, but for a lot of people, if you don't lay the cards, they think they're not getting a reading."

Careers have been chosen, marriages made or broken, as a result of words spoken by fortunetellers. It is an excellent way to get the devil's counsel for one's life. People for whom accidents or early death are predicted may become tortured with apprehension. In his book *Deliver Us from Evil*, Rev. Don Basham, who is active in deliverance ministry, tells of a woman who was so affected through consulting fortunetellers. "It was a hobby of mine," she admitted, "until about three years ago when a palmreader told me that I would not live beyond the age of fifty. I'm fifty-two now, and the last two years have been a nightmare. Every time I become even slightly ill, I'm sure I'm dying."

Concluded on page 7

"A palmreader told me that I would not live beyond the age of 50. I'm 52 now. . . . Every time I become even slightly ill, I'm sure I'm dying."

demons in His name. "Exorcism" as conducted by Jesus was authoritative and effective, quite different from the chaotic, terror-inspiring scenes of the movie *The Exorcist*. There are Christians today who continue to exercise authority over evil spirits in the name of Jesus.

Two of today's best-known figures in the deliverance ministry, the casting out of demons, are Derek Prince, formerly a professor of ancient and modern philosophy at Cambridge University, England, and Rev. H. A. Maxwell Whyte, a minister of the United Apostolic Faith Church in Ontario, Canada. After years of experience with people beset by physical, mental, or emotional problems, both issue strong warnings against occult involvement.

In a New York Times article entitled, "Controversy on Exorcism Grows as Practice Spreads" (November 29, 1974), Derek Prince is quoted as saying, "All people who have been seriously involved with the occult almost invariably need deliverance." He adds, "And we have a tremendous number of young people who have deliberately

supernatural forces are involved, and the experienced fortuneteller may weave a whole story around cards, lines in the hand, tea leaves, features of the handwriting, etc., which may surprise the listener by its supposed applicability, even though the fortuneteller knows almost nothing about the listener. The reader does not get this knowledge from the various devices she uses, however. They serve as a front.

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