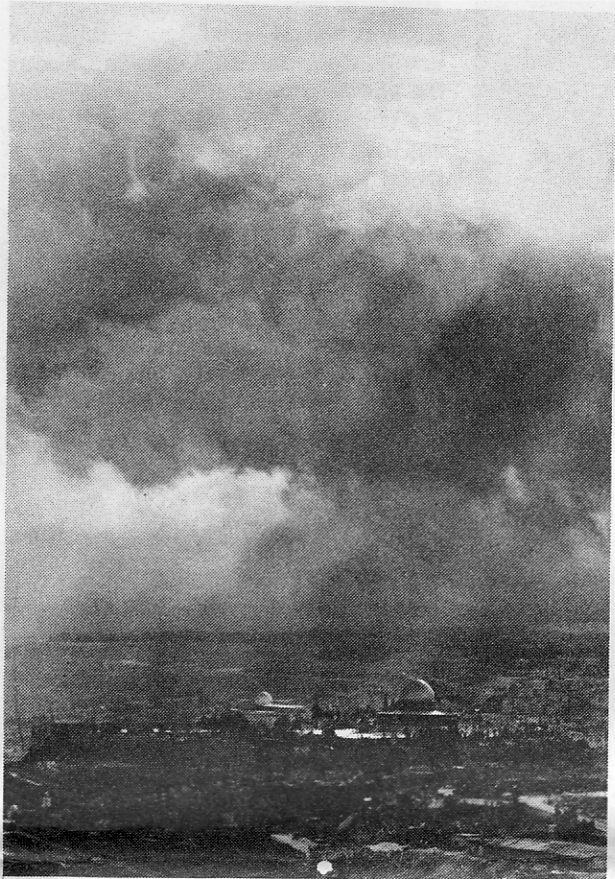


The Beacon

Vol. I, No. 1

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

Fall 1973



Jerusalem

ISRAEL MUST LIVE!

War Foreshadows Turbulent Future

A cry made familiar to the world in 1967 rang out again as the Mideast was recently plunged into another full-scale war: "Israel must live!" After centuries of dispersion, the Jews again possess the Promised Land. Whatever the cost, whatever trials lie ahead, "Israel must live!"

Again and again in Israel's long history, men and nations have arisen determined to destroy that hope. The superpowers of many ages, the most feared rulers on earth, the most powerful religious systems, have at times turned upon tiny Israel, bent on her destruction.

Yet, the Jews have not been destroyed by persecution, or assimilated by gentile societies. Nor have long centuries of oppression and separation from Israel severed the bond between the Jews and their homeland. These adverse conditions have only deepened their longing for a land of their own, free from persecution.

Why have the Jews survived while scores of mightier nations and cultures have perished in far lesser trials? *Chutzpah* is not the answer; nor does the Jewish possession of Palestine owe anything to the sympathy of gentile nations. King David knew

whom to thank:

"If the Lord had not been on our side, Israel may now say, When they assailed us they would have swallowed us alive. . . Blessed be the Lord, who did not leave us to be the prey between their teeth. We have escaped like a bird from the fowler's trap. Our help is in the name of the Lord, maker of heaven and earth." (Psalm 124:1-3, 6-8)

God promised (Jeremiah 23:3, Ezekial 34:11-13) to regather His chosen people into their own land out of every nation to which they would be scattered. Centuries have passed since the promise was given, but the God of Abraham, Isaac and Jacob has seen to it that no effort of men and nations, or of the powerful spiritual forces that drive them, could prevent its certain fulfillment.

The peace that many had hoped would accompany repatriation has never materialized. Rather, the Jewish struggle for survival has intensified steadily, reaching the proportions of a major world crisis again and again. Today, despite all the talk and bloodshed of 25 years, no lasting peace appears imminent.

Please turn to page 6, column 1

From Grace Note to Symphony: The Life of William E. Dodge

Many a melody and song have arrived in this world to pass their days in the mouths of anonymous whistlers and amateur musicians; though to be sure, composers have taken an interest in some few of them, to outfit them with a harmony and an arrangement, or maybe even a counterpoint. But seldom has a composer arisen with the blessed capacity to let the melody sing, and augment, developing in myriad graceful variations, and moving at last to a crescendo remarkable more for beauty than volume. Only rarely has a theme been so honored by masterful coaxing to its full expression.

The life of William E. Dodge was the score of such a symphony, developed by a Composer of infinite care and grace. Its theme could only have been played upon a human heart that had answered Jesus' "Come, follow me" with a simple Yes.

In 1818, when New England prepared to send its first Christian missionary to Hawaii, Dodge was eager to support the fledgling work. He was only 13 years old and he had no money, but didn't let that stop him. Instead, he turned an unused, swampy patch of ground into a flourishing potato patch and gave the

Please turn to page 7, column 1



EDITORIAL:**The Lord Gave the Word**

The Scriptures ask: "How shall a young man cleanse his way?" And the answer is: "By taking heed according to thy word. . . Thy word is a light to my feet." (Psalm 119:9, 105) As students at Columbia University and other colleges in the New York City area, we have found the Lord to be faithful to shine His light in the midst of darkness. This is the generation of the aimless, those without purpose or direction. Many voices are raised on the campuses to beckon young men and women into Eastern and occult religious experiences, immorality and drugs. They offer these alternatives as a way to life and fulfillment, yet in fact are beckoning a generation into destruction.

The Word of God is a beacon light, warning of the breakers and potential shipwrecks, and guiding to personal fulfillment through a relationship with Jesus the Savior. The Psalmist David wrote, "With thee is the fountain of life: in thy light shall we see light." (Psalm 36:9) The founders of Columbia University chose this verse of Scripture as the University motto, for they intended the University to be a place where learning at its best was encouraged under the authority of Almighty God and His Word.

Today the situation is very different. The Bible's authority is rejected by professors and students alike; we have drifted instead with the many crosscurrents of our day, trying this, dabbling in that passing fad. Yet the Bible warns us to take definite action: to repent—turn from our sins to God.

"How shall a young man cleanse his way? By taking heed thereto according to thy word." For this reason God's Word deserves to be once more the center of attention at Columbia. In *The Beacon* we have sought to present the clear warnings and promises of the Scriptures to the Columbia community.

"The grass withers, the flower falls; but the word of the Lord endures forevermore. And this 'word' is the word of the Gospel preached to you." (I Peter 1:24,25)

For those who would like to meet with us, we have arranged two evening meetings on Columbia's Morningside Heights campus. The times, dates and location are listed elsewhere on this page.

The Beacon

published by: THE BEACON COMMITTEE
309 A LOW LIBRARY
COLUMBIA UNIVERSITY
NEW YORK, NEW YORK 10027

John Ahrens
Joan Vaino

Philip Chamberlain
Chris White

Michael Straus
Sharon Worthing

Letters are welcome.

Copies of *The Beacon* are available by mail for 25¢ each, postpaid. Copyright © 1973 by The Beacon Committee. All rights reserved.

Come to the

Beacon Meeting

for

SINGING

accompanied by guitar,
mandolin, and steel drum

**TESTIMONIES
BIBLE STUDY**

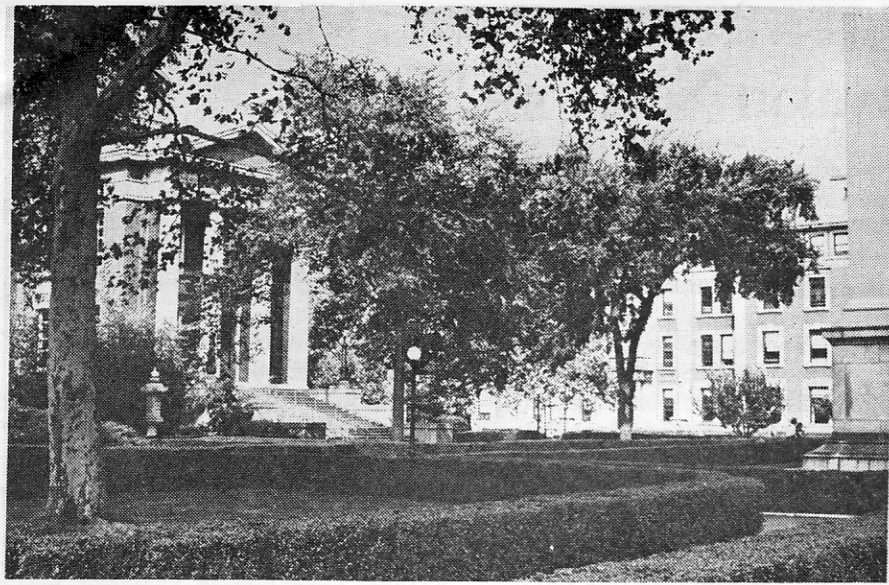
and some of that

**OLD-TIME
RELIGION**

Room 609 Hamilton Hall
Amsterdam Ave. & 116th St.

Wed. Nov. 28 at 7:30 PM

Thurs. Nov. 29 at 7:30 PM



HUNGARIAN PASTRY SHOP & ESPRESSO

The only place around Columbia University
where students feel at home

...in a European atmosphere

...with European pastries

1030 AMSTERDAM AVE.
TEL. 866-4230
(between 110th & 111th St.)

Bon-Ton Cleaners & Dyers

CLEANERS-TAILOR PLANT ON PREMISES PICK-UP & DELIVERY
2881 BROADWAY - N.W. CORNER 112th STREET
Call MOument 2-2194

I Jesus have sent my messenger to you with this testimony... I am the root and the offspring of David, the bright and morning star. The Spirit and the Bride say, "Come." And let him who hears say, "Come." And let him that is thirsty come, let him who desires take the water of life without price.

Revelation 22:16, 17

**So close by
you can stop in
between classes.**

CHEMICAL BANK

When needs are financial,

the reaction is Chemical

2900 Broadway (113th Street)



Gordon's

Typewriters & Stationers

SALES

RENTALS

REPAIRS

2872 BROADWAY, N. Y. C.
(NEAR 111TH ST.)

AC 2-8170

Once, when the king of Syria was at war against Israel, his secretly devised plans were repeatedly frustrated because the king of Israel always seemed to know exactly what they were. The king suspected a spy in his own camp, but one of his servants said, "Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedchamber."

Elisha was in a city called Dothan, the servant said. So the king sent "horses and chariots and a great army, and they came by night and surrounded the city." An army was sent to seize one man.

"When the servant of the man of God rose early in the morning and went out, behold, an army with horses and chariots was round about the city." Elisha was encircled and trapped.

"And the servant said, 'Alas, my master! What shall we do?' And Elisha answered, 'Fear not, for they that are with us are more than they that are with them' "

That seemed an odd declaration, because no soldiers were with Elisha. "And Elisha prayed and said, 'Lord, I pray thee, open his eyes that he may see.' And the Lord opened the eyes of the young man; and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha." II Kings 6:8-17.

In this account—and at many other points in the Bible—the Scriptures tell of forces and events in the physical and natural realm and of forces and concurrent events in the spiritual and supernatural realm. There was something visible going on and something invisible going on in the same place at the same time, and both had a bearing on the event. Here, for a brief moment, the unseen veil that separates the two was drawn back, so the young man who at first had seen only the army of Syria saw another army camped in that place, the army of the Lord.

These are the first words of

The Bible, the Supernatural, and the Jews

by McCANDLISH PHILLIPS

Read all 38 chapters, 363 pages of this
engrossing book — including chapters on

The Chariots of Israel
Drugs and the Supernatural
Witchcraft in America
On Being a Real Jew

ORDER NOW BY MAIL

BookTown

520 Fifth Avenue
New York, N.Y. 10036

\$6 a copy, postpaid
(including tax)
Also available at
Columbia University
Bookstore

It Couldn't Happen Here - But It Did

A Surprising Account - Revival in New York City

It was a changing, turbulent, growing city of 800,000—its rapidly shifting population included thousands of new immigrants, many of them able to obtain only the most menial employment. Violent crime, often of an especially brutal sort, was a regular feature of the newspapers' front pages. A sudden, severe recession threatened to cripple the city's economy.

The city was beset with multiple problems, and its people knew it. As a newspaper commentator editorialized in the *Herald* of December 20, 1857, the city bore

"three curses at once—drunkenness, infidelity and spurious Christianity. Alas for the hopeless, squalid misery of New York!"

The steady rise in crime had encouraged the wealthier families in the once residential downtown area—now the financial district—to move uptown, to be replaced by a new wave of immigrants. Columbia University also moved, from its Park Place home to 49th Street, 50th Street being about the limit of civilization then. Lower Manhattan became a neighborhood so violent that even firemen were divided into warring factions, whose continuing battles resulted in dozens of deaths.

New York City was not alone in its troubles. Kansas had begun to bleed with the slave vs. free state issue, the new Mormon sect was battling the U.S. Cavalry in what is now Utah, and the nation moved closer by degrees to the unthinkable: a violent and protracted civil war.

When the Banks Fell

The first seven years of the 1850's brought booming prosperity to the American economy, but in 1857, the boom collapsed in a nationwide financial crisis. Banks failed on every hand, and business slumped badly.

Just before the crisis, an inner-city missionary, Jeremiah Lanphier, proposed an hour of prayer from noon to one, intending to reach the

businessmen. On September 23rd, at 12:30 PM, he and six others began the meetings in an upper room of his church, on the corner of Fulton and William Streets. The next week, twenty came, drawn by signs and placards which read: "This meeting is intended to give merchants, mechanics, clerks, strangers and businessmen generally an opportunity to stop and call upon God amid the daily perplexities incident to their respective avocations."

Forty attended the third meeting, and thereafter the Fulton Street prayer meeting met on a daily basis.

Several businessmen had just leased Burton's old theater on Chambers Street, and on Saturday the house was packed in every corner from the pit to the roof—for a prayer meeting.

The emptiness of relying on commercial success for satisfaction was underscored as the Great Panic of 1857 spread, leaving banks prostrated, farmers unable to make ends meet, and nearly forty thousand New York workmen fresh out of work as winter approached.

The day following the run on the banks, a hundred people came to the noon gathering, ". . . many of them," Lanphier recorded in his diary, "not professors of religion, but under conviction of sin and seeking an interest in Christ."

Tribune Reports Revival

On March 1, 1858, in an extensive account of the by-then widespread revival, the *New York Tribune* said of the Fulton Street prayer meeting,

"... a mid-day prayer meeting, held in the center of the business circles of the city, and sustained by the most prominent businessmen, is a novelty. . . In fact, if the idea of such a meeting had been proposed six months ago, . . . attended to such an extent as to require three rooms for the divided and overflowing audience, it would have been regarded as hardly less than preposterous."

As the economic crisis hit its worst, a unique era of Christian awakening began, touching in the several years following literally hundreds of thousands in the United States and Europe.

In New York City, within a few weeks some 150 groups began to meet daily for prayer, counting only those in Manhattan and Brooklyn. Some idea of the character of the revival may be gleaned from the following excerpts from the *New York Tribune* of 1858:

March 13. "Several believing young men in a large mercantile house in this

city have long felt and do feel an ardent desire for the conversion of their employer, now absorbed in money making." [A request for prayer]

March 20. "Perhaps the most interesting and enthusiastic meeting held in this city since the commencement of the revival, was held in Burton's old theater in Chambers Street on Saturday. . . the house was packed in every corner from the pit to the roof. By noon the entrances to the hall were so densely thronged that. . . no amount of elbowing could force an entrance so far as to be able to get a sight of the stage. People

clung to every projection along the walls; they piled themselves up on seats, and crowded the whole stage beneath and above and behind the curtain. The street in front was lined with carriages.

"The audience was composed principally of businessmen, there were about two hundred ladies and not less than fifty clergymen." [Burton's was a commercial theater newly leased for the exclusive use of daily prayer meetings.]

March 22. A New York distiller "became uneasy as to the condition of his soul. He went to his minister and asked him what he must do to be at peace with God. 'Believe in the Lord Jesus Christ,' was the reply. 'I cannot, I am a distiller,' was the response. 'Well, then,' said the minister, 'you must give up your salvation or your distillery.' He went home, slept, and in the morning informed his partner that he must give up his distillery and save his soul. This man was now living a different life, believing in God, and trusting in him to supply his wants."

March 24. "A young Jew stated that he had found the truth as it is in Jesus. He desired the prayers of the meeting for all his brethren of the family of Abraham, and for himself, as he was about to commence a missionary tour in the cause of Christ." *Continued on page 5, column 1*

Glory! God Blessed Me

"AWFUL" GARDNER

In March, 1858, Orville "Awful" Gardner, a boxer and notorious roughneck, surprised New York with a reformation of his life so sudden and dramatic that reports of his conversion were published by leading newspapers in both New York and Boston. "A noted pugilist, a profligate man whose name was familiar to the city in the annals of violence and wrong," Gardner was on bail pending a charge of assault and battery in Hoboken when he was converted. This is his testimony:

"I felt it my duty to tell you what God has done for me. I hope you will hear all I have to say. There are many here who have known me for ten years—have known me when I was fearfully wicked. Now I am on the Lord's side. I want it thoroughly understood that now I am on the Lord's side.

"I was on a visit to my brother in the country, about twenty eight miles away, at a town called Portchester. When I went there I had as much idea of getting religion as many of you have now—that is none at all. But I hope when you get home you cannot rest nor sleep till you get religion. I went to church in that town for accommodation, that's all, to the folks. The Savior was there. The Lord's Spirit was powerfully displayed, and went from heart to heart all through the church. It worked upon me three or four nights. The pastor of the church came to me and asked me if I would not like to get religion and serve God. I answered, 'No I didn't care about it just then,' and told him a lie, for I did. I felt as though I

wanted religion.

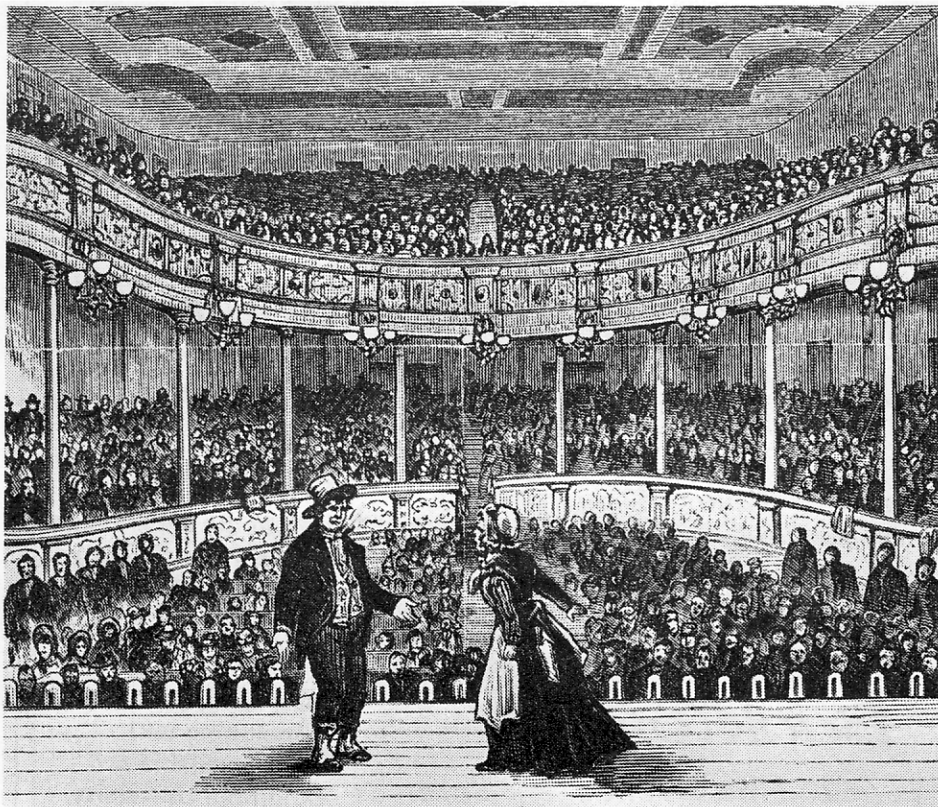
"I got dreadfully uneasy, and made up my mind I had better leave that part of the country; it was getting too warm for me. I told my brother I was going to New York in the morning. He said, 'Wait another day,' and I made up my mind I would stay and attend another night.

[He attended meetings at the church on Friday and Saturday, but felt no relief.] ". . . I got up and threw my sins down by the altar. I tried as hard as a man ever did, and I got no religion.

"Sunday night I attended with a like result. That night I could not sleep, my sins looked so bad; they came up on every hand and looked at me; all the sins of my life crowded upon me, many I should never have thought of, had not the devil brought them before me. I could not sleep; I wiggled and waggled around the bed all night; the Lord was striving with me.

"Monday morning I got up and prayed; I did the best I could; I asked the Lord to take away the weight that bore me down so. There was a friend came to me that day and said he was going over to White Plains, and I could go with him. Knowing I would be in good company, I concluded to go, thinking he might do me some good. There was little said on the way, but he told me to keep looking for the Savior; that I was trying to get religion and let everybody know it; the Lord was willing to bless me at any time or anywhere.

Continued on page 6, column 2



INTERIOR OF BURTON'S THEATRE ON CHAMBERS STREET, NEW YORK CITY

Courtesy of the New York Historical Society, New York City

"At the point of death he decided he could continue with the spirits no longer. Instead he called in some Christians. . . ."

Continued from page 4, column 4

A turning point in the increase of the revival-without-preaching was the conversion of Orville "Awful" Gardner, whose story is featured elsewhere in this issue.

Omaha, Chicago, Andover . . .

By one traveler's account, "from Omaha City, Nebraska, to Washington, there was a line of prayer meetings along the whole length of the road; so that wherever a Christian traveler stopped to spend the evening, he could find a crowded prayer-meeting across the entire breadth of our vast Republic." Beginning in New York City and subsequently reaching all the states in the North, about half in the South, and several countries in Western Europe, a conviction of sin before God had touched men of every position and background.

It has been estimated that about 500,000 persons were converted in the United States in the revival. In Chicago, the Board of Trade, America's largest commodity marketplace, shut down at lunch-time each day for prayer. In Albany, a prayer-meeting for members of the New York Legislature was set up in the chambers of the Court of Appeals, New York's highest court. Of the individual incidents and conversions reported in the press, the story of the Illinois spiritist is a good example:

A "spiritualist" or spiritist leader in Farmington, Illinois, whose whole life was taken up with communicating with the spirit world, and who had no use for Jesus Christ, was taken seriously ill. At the point of death he decided he could continue with the spirits no longer. Instead, he called in some Christians to his bedside to pray for him. They did, he was healed, and became a follower of Jesus.

In the colleges, revivals were reported at Union College, Yale, Amherst and Brown, among others.

At a private secondary school, Phillips Academy in Andover, Massachusetts, the report was: "The work is . . . altogether unexampled. About thirty-five of the students are already rejoicing in hope, and the work still goes powerfully onward."

God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life. It was not to judge the world that God sent his Son into the world, but that through him the world might be saved.

The man who puts his faith in him does not come under judgement; but the unbeliever has already been judged in that he has not given his allegiance to God's only Son.

Here lies the test: the light has come into the world, but men preferred darkness to light because their deeds were evil.

John 3:13-18

The work that caused such widespread rejoicing at Andover and elsewhere was a quiet and unobtrusive work compared with more recent occurrences in this country, on and off campus.

Like an unexpected, freshening breeze, God's Holy Spirit moved thousands of men and women all across the United States to pray and seek the Lord. Prayer from people who knew that they needed God ascended everywhere; the Lord's answer was evident in the thorough transformation of lives through repentance from sin and faith in Jesus Christ.

God undertook powerfully to meet the needs of a nation in growing turmoil, edging toward the precipice of civil war. He began in New York City, where seven persons were met together, willing to pray and believe him.

Hidden Power—Available

There is hidden power in a prayer-meeting—the power of a promise. The Bible promises that if two or three believers agree on a request that is in accord with God's own purposes, he will grant it. The minimum today is still two or three; the same God still answers prayer.

Whether you are a New Yorker or are new to the city, its moral condition is probably well-known to you. Violence, pollution, pornography, and corruption are current public issues. This is a city where two locks on an apartment door are minimum and mutual suspicion between strangers is only natural and appropriate. But, however dismal New York's present condition and immediate prospects are, this is where God moved over a century ago to spark a powerful Christian revival for the whole country.

We believe he is again moving to lead men to repentance and true liberty in New York City, and in Columbia University in the City of New York. Are you willing to let the coming revival begin with you?

COLUMBIA HARDWARE CO.

2905 BROADWAY

TEL. MO 2-2150 — N.Y.C., N.Y., 10025

Peking Tea House

AUTHENTIC PEKING, SZECHUAN, CANTON CUISINE

American Breakfast and
Chinese snacks also served

Open seven days a week

MON. — FRI. 7 AM-9 PM

SAT. & SUN. 12 PM-9 PM

600 WEST 116 STREET

TEL. 865-9729

XEROX

SPEED COPY CENTER

1187 Amsterdam Ave. (118 St.)

SPECIAL Discounts on long runs

Tel. 662-8770

*For the best pizza in town,
come to the*



V & T Restaurant

ITALIAN CUISINE
& PIZZERIA

SERVING COLUMBIA STUDENTS FOR 28 YEARS

All Pizza, Pastries Homemade

OPEN 7 DAYS

TEL. MO 6-8051

663-1708

1024 AMSTERDAM AVE.

(BET. 110 & 111 ST.)

NEW YORK, N.Y. 10025

EVENINGS AT

Manhattan

For catalog call or write:

Extension Division
MANHATTAN SCHOOL OF MUSIC

120 Claremont Avenue
New York, N.Y. 10027
(212) 749-2802

manhattan
school of music

George Schick,
President

Louis Brunelli,
Director

CLASSES BEGINNING FEB. 4, 1974

- Piano, Organ, Flute, Clarinet
- Saxophone, Percussion, Guitar, Voice
- Theory, Dictation, Sight-Singing, Solfege
- Orchestration & Arranging
- Composition: Classical & Commercial (Film, T.V., Musical Theatre)
- Pop & Jazz Harmony, Improvisation
- Recording Techniques: Electronic Music
- Dalcroze: Eurhythmics, Keyboard Improvisation
- Orff Workshops I and II
- Care & Repair: Piano, Strings

ISREAL MUST LIVE!**Scriptures Speak Plainly of Coming Events***Continued from page 1*

The Yom Kippur War will be remembered as a turning point in the Mideast conflict. 1967's stunning victory brought Israel a six-year season of confidence and uncontested supremacy. But the anguish of this last costly outbreak has erased that. Israel now looks out with grim sobriety upon a gentile world that is growing steadily more antagonistic to her.

Nation after nation has joined the growing ranks of those who have gone on record against Israel. The atmosphere of a recent U.N. Security Council meeting was described by a New York Times reporter as one of "seething hostility" toward the Jewish nation.

With world opinion so hard against her, a fortified and better armed Arab front surrounding her, and with pressure to accept a ceasefire coming from her principal ally, Israel sees that she can no longer follow her former course. Between wars, she could resist all diplomatic efforts aimed at regaining the Arab land captured in 1967. Now the Israelis cannot avoid negotiating and making certain concessions to their foes.

The dark clouds now visible upon Israel's horizon were first seen and described in the prophecies of the Hebrew Scriptures. They speak plainly of rising hostility, greater conflict and worse suffering. They speak of peace, but they do not speak of early peace. The prophets wrote of a time to come when Israel will find herself utterly alone, with all of the gentile nations arrayed against her. (Zechariah 14:2) The worst suffering in Israel's long history of persecutions will come when the nations bear down upon her with all their fury. (Jeremiah 30:5-7) All hope will seem to be gone, when the world with one voice will say, "Israel must not live!"

But . . .

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zechariah 14:3)

"Have no fear; despair not, O Israel, says the Lord. For I will bring you back safe from afar. . . and Jacob shall be at rest once more, prosperous and unafraid. For I am with you and will save you, says the Lord. I will make an end of all the nations amongst whom I have scattered you, but I will not make an

end of you; though I punish you as you deserve, I will not sweep you clean away." (Jeremiah 30:10-11)

The prophet Zechariah was allowed to glimpse and describe the severe hardship of those days: "This

Awful Gardner*Continued from page 4, column 4*

"I was riding along, singing a hymn, and in an instant I felt as though I was blessed. I am sure I gave up my soul and body. The first thing I knew, God spoke peace to my soul. It came like a shot—it came like lightning, when I was not anticipating it, and the first thing I said, "Glory! God blessed me." My friend said he knew it; he felt the shock too. We rode against a stone fence two or three times, and came near tumbling on the ground. The change was surprising; the trees looked as if they had been blessed; everything appeared to have been blessed, even the horse and wagon. I felt strong. I could almost fly. Glory to God, this religion is good! The Lord has blessed me ever since. My faith in him grows stronger every day. I would face all the people that God ever put on the earth, and tell them all I am bound for heaven. My heart says, see the scorner: I say, I will go pray for him. Everything is pleasing. I love those I used to hate.

"Now, that shows pretty good for religion—don't it, brothers? [Yes, yes]. Men that I used to seek to injure I love now; I pray for them. I don't hate a soul that God ever put breath in. . . I would not swap this religion for all New-York city. I would rather have religion and live on bread and water till God calls me. I have tasted the world's pleasures, but religion is the only thing that will make a man happy here, and the only thing that will make him happy hereafter. There are a great many here that know me, and it is, no doubt, a mystery to them that God should accept such a creature.

"Now is the time to step to the altar. Don't say to God, let me accomplish this or that, and then I will seek you. When you receive the religion of Jesus Christ you are the richest person on the earth. Come at once. Clear the way, here! Seats all around; allow yourselves to be led to Christ."

also is the very word of the Lord: It shall happen throughout the land that two thirds of the people shall be struck down and die, while one third of them shall be left there. Then I will pass this third through the fire and I

This is the word of the Lord . . . the word of your creator, O Jacob: Have no fear; for I have paid your ransom; I have called you by name and you are my own.

When you pass through deep waters, I am with you, when you pass through rivers, they will not sweep you away; walk through fire and you will not be scorched, through flames and they will not burn you. For I am the Lord your God, the Holy One of Israel, your deliverer.

You shall hear a cry of terror, of fear without relief. Ask and see: can a man bear a child? Why then do I see every man gripping his sides like a woman in labor, every face turned pale? Awful is that day: when has there seen its like? A time of anguish for Jacob, yet he shall come through it safely.

The time is coming, says the Lord, when I will make a new covenant with Israel and Judah. It will not be like the covenant I made with their forefathers . . . This is the covenant which I will make with Israel after those days, says the Lord; I will set my law within them and write it on their hearts; I will become their God and they shall become my people.

No longer need they teach one another to know the Lord; all of them, high and low alike, shall know me, says the Lord, for I will forgive their wrongdoing and remember their sin no more.

(Isaiah 43:1-3; Jeremiah 30:5-7; Jeremiah 31:31-34.)

will refine them as silver is refined, and assay them as gold is assayed. Then they will invoke me by my name, and I myself will answer them; I will say, 'They are my people,' and they will say, 'The Lord is our God.' " (Zechariah 13:8,9)

All Israel that survives the persecution of those times shall be saved by the Lord Himself. In the time of Israel's greatest need, He will arise, and prove that He is in supreme control, and has not forsaken His people. Gentile rule will come to an end, and all nations will serve Israel in the glorious reign of Messiah from Jerusalem. (Isaiah 63:3ff)

Israel must live, because the Lord has chosen her to be the center of His plan. She will ultimately survive the fiercest onslaughts against her, not by her strength, nor by a negotiated settlement, but by the mercy and faithfulness of her God.

"Why do you complain, O Jacob, and you, Israel, why do you say, 'My plight is hidden from the Lord and my cause has passed out of God's notice'?"

"Do you not know, have you not heard? The Lord, the everlasting God, creator of the wide world, grows neither weary nor faint; no man can fathom his understanding." (Isaiah 40:27,28)

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the peoples, but the Lord shall arise upon thee, and His glory shall be seen upon thee." (Isaiah 60:1,2) This is spoken to Israel.

The prophet Daniel was told in a vision from God that the vision was intended "to explain to you what will happen to your people in days to come; for this too is a vision for those days." (Daniel 10:14) A large body of the revelation given to the Jewish prophets had little, if any, direct application to their own times. Many "visions for those days" recorded in the Scriptures apply to Israel today and in the near future. The books of prophets like Isaiah, and Zechariah, and especially Daniel, contain vital knowledge of the sequence of events, and the role of Israel in the last days. This knowledge is available to all who will read, and understand. Israel today needs men and women like the men of Issachar (I Chronicles 12:32), who "had understanding of the times, to know what Israel ought to do."

Come and eat at the

FAIRMONT VIENNESE RESTAURANT

Good food

Reasonably priced

Friendly atmosphere

WEEKDAYS FROM 9:30 TO 8:30 P.M.

SAT. AND SUN. FROM 11:00 TO 8:00 P.M.

FRIDAY DOUBLE PORTION ON DINNERS

Corner 116th St. and Amsterdam Ave. Tel. 666-0160

212 - 354-1630

9:30-5:20 DAILY - SAT. TO 3:20
THURSDAY TILL 6:20 P.M.

CHRISTIAN PUBLICATIONS, INC.

RELIGIOUS BOOKS • BIBLES • RECORDS
GOSPEL LIGHT | SCRIPTURE PRESS
INTERNATIONAL SUNDAY SCHOOL LESSONS

690 8TH AVE. (AT 44TH ST.)
NEW YORK, N. Y. 10036

CLOSED MON.
DUR. JULY & AUG.

Among the Wealthiest, Most Influential Gentlemen of New York - A Disciple

Continued from page 1, column 4
proceeds from the sale in the fall of its produce to the missionary. As he grew older, his ability to contribute wealth as well as time and care was expanded many times by his success in the import-export trade. The growth and prosperity of Phelps, Dodge & Co. over the decades placed him among the wealthiest and most influential men in New York and the nation. But despite his growing riches, the center line of his life and his central theme remained constant, for he loved Jesus best of all.

If you are a believer in Jesus Christ, you probably find the spiritual atmosphere at Columbia a real challenge, and you may feel somewhat intimidated. Most people on campus are taken up in pursuits that have little or nothing to do with serving Him and you may feel you are almost a minority of one in seeking to do so.

If so, let this theme, hidden as it is in the Columbia architecture, encourage you every time you catch sight of Teacher's College, St. Paul's Chapel, Hartley or Earl halls, for they are standing witnesses to the wide trail blazed in New York and elsewhere in the last century by another disciple of Jesus, William E. Dodge. The buildings were donated to Columbia by his children and grandchildren, but it was Dodge himself who made them possible as just one result of the life he lived in the Lord. And in a day when committed Christians are seldom found anywhere near the levers of economic or political power, the record of what God did with Dodge in business, government, and in Christian work, deserves attention.

Dodge was 13 when he first heard of preparations being made to send young Henry Obookiah, a Hawaiian orphan being educated in Cornwall, Conn., as the first Christian missionary from America to Hawaii. Having no money but eager to help, he proposed a "missionary potato-patch" to some of his friends. Together, they took an unpromising patch of swamp land near home, reworked the soil in their spare time, and planted potatoes they had purchased with their pocket money.

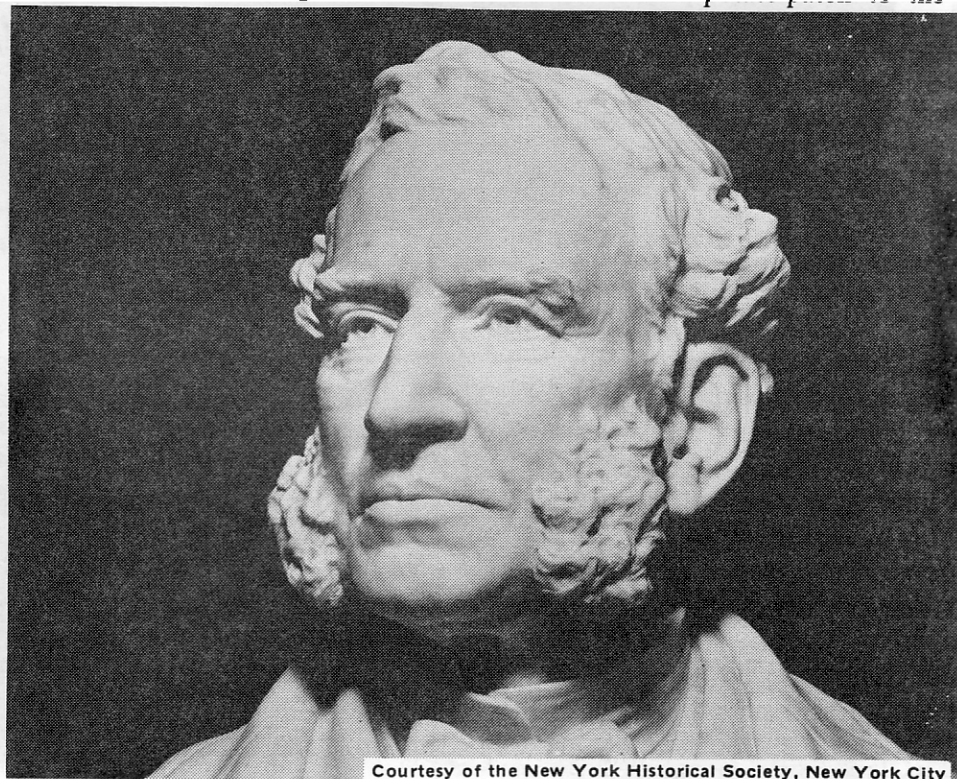
Though other crops in the area did only indifferently that season due to a

lack of rain, the love and care put into that reclaimed swamp land produced a bumper crop, and a very happy William Dodge went to Cornwall to deliver the materials they had bought with the sale proceeds. Of the episode he later said, "I never in my life felt more proud or happy. From the time of this missionary potato-patch, everything I touched seemed to prosper."

At the age of sixteen, by popular account, he was a gallant, con-

York and a principal in Phelps, Dodge & Co., major exporters of cotton and the largest importers of metals to the U.S. (today's Phelps Dodge Corp. is a direct successor to Phelps, Dodge & Co.), and a partner in financing the transcontinental railroad expansion, notably the Union Pacific Railroad.

On the other hand, it is harder to describe adequately the scope of Dodge's support for foreign missions. From the first potato-patch to the



Courtesy of the New York Historical Society, New York City

Everything that is in the world, the things that our lower nature and eyes are longing for, and the proud pretensions of life, do not come from the Father, but from the world; and the world is passing away . . . but whoever perseveres in doing God's will lives on forever.

I John 2:17 (Williams Translation)

siderate, good-natured, and well-respected young man in the Hartford, Conn. area. Happily for him, however, his pride and self-composure were mortally wounded by his pastor's remark, made as he was about to return home after a week of revival meetings at his church: "What! Going home and taking that hard heart with you?"

He came forward at a prayer meeting soon after to request prayer for his spiritual condition, and from that night in June, 1821, he was the Lord's. The same year, he established his first Bible study and prayer meeting, in his hometown.

Ten years later a newcomer to New York heard a stirring address at a local Christian meeting. The speaker was William E. Dodge-- "I asked who the speaker was, and learned he was a merchant in active business, but quite as active in his Master's work." As the years passed, he became one of the leading merchants in New

end of his life, he gave prayer, time and money freely to support them. Within the United States, he helped to strengthen many struggling young churches--no one knows exactly how many.

In his personal spiritual work also, he was a fruitful man: "In passing through New Orleans, St. Louis, Chicago, like his master he could not be hid. Some Christian tradesman, teacher or preacher would hail him, and gratefully acknowledge that the seed he had sown in their youthful minds had ripened into a harvest of manhood and piety. But in nothing was he so much at home as in revival work." Dodge was a chief ally and supporter in New York of the revivalist Charles G. Finney. He was also active in the daily work of New York's spiritual revival of 1858.

Throughout his long business career he kept his priorities firm and plain. In his middle years, for example, letters arrived one day reporting that certain Pennsylvania

iron and coal miners he had recently spoken to had since found Christ. Though it was a busy work day and many people were waiting to see him he took time out for the letters, saying to a friend, "No matter. Let them pound away! I care more about the souls of these miners than about any of those people out there who have come to talk about money." It is not surprising, when you reflect on it, that Dodge was nevertheless one of the most successful businessmen of his day.

In his single term in Congress, 1865-67, Dodge urged a policy of reconciliation with the defeated South, as Lincoln had done; he foresaw the long bitterness promised by the harsh terms of Reconstruction, but finding himself in the minority he could do little to mitigate the vengefulness of the post-war legislation.

Looking at the thrust and impact of his life, you have every right to take encouragement from the 16-year-old Christian who wholeheartedly sought to do his Master's will, whose life later broadened and deepened into a channel of wide and good influence throughout the country. God is able to do exceeding abundantly above all you could ask or think, so if you give your life to him you too will prove what is the good and acceptable and perfect will of God in your own experience. Then you will one day be able to say as Dodge said, at age 73:

"Let us be thankful for all the way in which the Lord has led us, and keep on hard at work while He gives us strength. I do not expect this ever to be 'the place of my rest,' I was never so fully pressed in my life."

May it be said of you, as a friend spoke of Dodge after his death:

"He was alive to whatever touched the spiritual interests of men. . . when God sought for a man among them that should make up the hedge, Mr. Dodge was not wanting there."

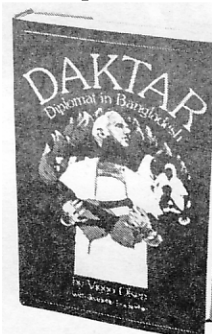
And He said to him, "Follow me."; and he rose to his feet, left everything behind, and followed him. Luke 5:28

**A 40,000 COPY
BESTSELLER!**

A brilliant
American doctor's
spiritual, surgical and
diplomatic adventure . . .

DAKTAR
Diplomat in Bangladesh
by Viggo Olsen

The inside story of Bangladesh . . . a thrilling account of the suspense, the nightmarish events, the sacrifices — and



the story of a man: the Bengalis call him Daktar, the New York Times places him "in the tradition of Dr. Livingstone."

Illustrated
\$5.95

moody press
THE NAME YOU CAN TRUST

At your bookstore or write to Dept. MCS,
150 W. Chicago Ave., Chicago, Ill. 60610

JANOFF'S TYPEWRITER SERVICE

Electric and Manual Typewriters
Sales - Rentals - Repairs
Art and Drafting Supplies
Stationery - Greeting Cards

Many Scholarly and Special
Interest Magazines
SPECIAL STUDENT RATES

2882 Broadway

Between 112th and 113th St.

UN 4-8980-1

Salter's Book Store

115TH & BROADWAY

has the books

new & used

bought & sold

Hooray