

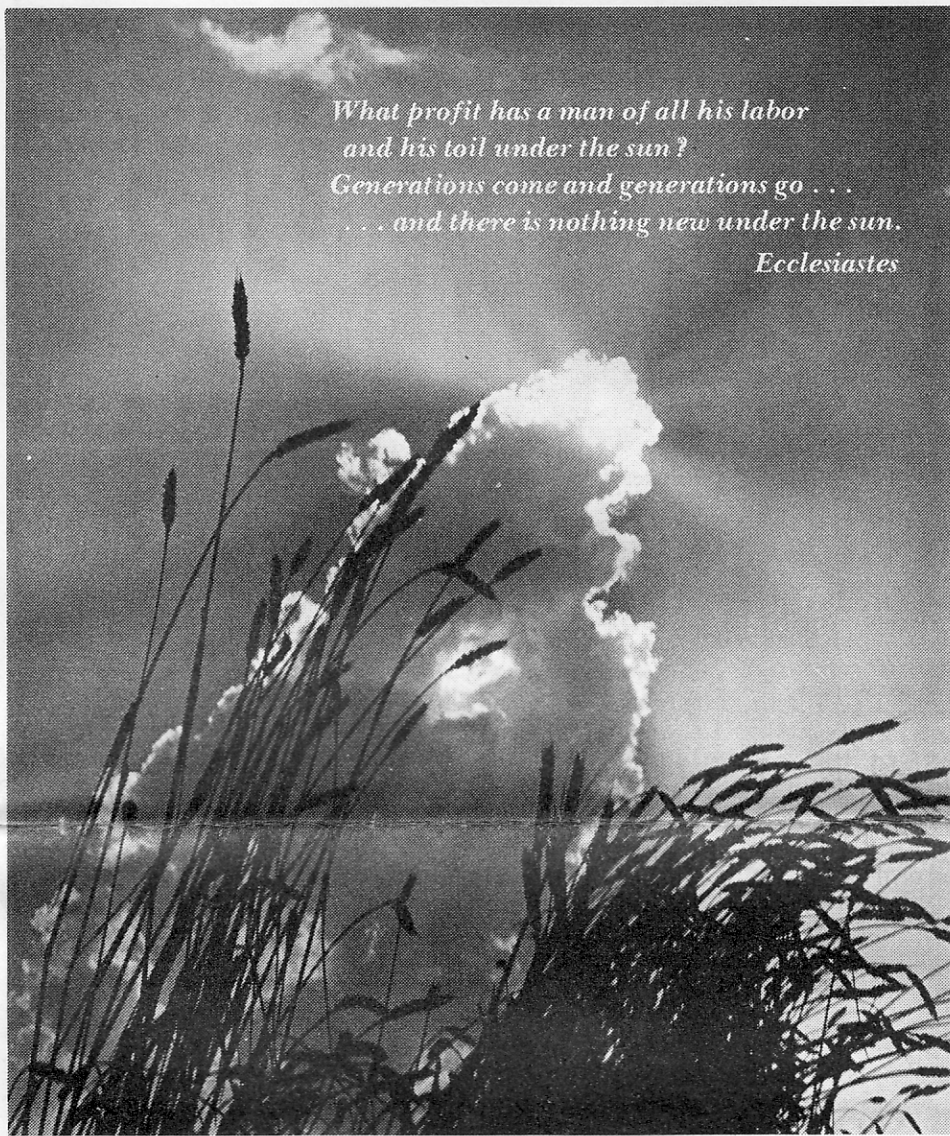
THE YALE STANDARD

Vol. V No. 1

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Isaiah 59:19

Spring 1974

IN SEARCH OF A FRUITFUL CAREER



*What profit has a man of all his labor
and his toil under the sun?
Generations come and generations go . . .
. . . and there is nothing new under the sun.
Ecclesiastes*

Now: Eluding the Mold

Each generation expects something special to occur within the small portion of history it is allowed to shape. Therefore, each has its own peculiar set of expectations. These seize people's imaginations, and nearly the entire generation looks forward together to the day when its expectations will be realities.

This present generation has steered quite an erratic course. It grew up during the all-American, bobby-socks 50's. Then most people were searching for the pot of gold and happiness at the end of an economic rainbow. But the closer

we got to it, the more elusive it grew.

True, more people were better off in this country than ever before, in a materialistic sense; but we discovered that happiness, peace and love aren't made in the USA, or in Japan either, for that matter. We weren't fooled for long.

We started waiting for things that really count. Enter the flower children, and enter "luv". Each day, each minute should burst forth full of wonder. Flowers, people and clouds became things to be experienced. We were waiting for a visita-

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Later: Life After Yale

The View From Wall Street

If there is life in the "real" world after Yale College, odds would favor looking for it in the Wall Street district, where I have worked since 1972: you would scarcely believe the number of Yale graduates who come looking for life's fulfillment in this corner of Manhattan.

Wall Street uses money to make money, and many alumni try to round out their personal lives with

what their dollars can buy: a house in Connecticut or Westchester or rural New Jersey, or a luxury apartment on the East Side; a vacation in the Mediterranean, the Caribbean, or London and the Continent, several family cars, perhaps a sailboat, and more, much more.

For others on the Street, the challenge of the work has as much attraction as the money. Some of the sharpest wits around spend their days playing the one-upmanship game of institutional investing, or finding ways to make large corporations prosper, and little ones to grow large. The mainspring is money, but the Street will tax every creative faculty of a problem-solving mind, put to use every professional smile and glad hand offered. Men give themselves readily for the privilege of doing interesting things with the big money.

What is remarkable, and perhaps not immediately apparent to one still in college, is how many seek a full life here, and how few find it. Long-term reactions here run the gamut from general content to peptic ulcers to deep nagging boredom. Too often the roof on the lovely house in Connecticut, or wherever, leaks, the dentist's bill for the youngest child is staggering, the financial markets are wavering uncertainly and your stock is down, and the weather seems to go out of its way to be rotten to commuters.

Even when superficially things are in order and all seems right with the world, the deeper unease lingers.

Why is it that Americans buy more insurance today than ever? Why do otherwise sober individuals

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World Spotlight Turns On Israel

For the Jews in Israel survival as a people, their recurrent and dominant concern, once more thrusts its way to surface as the pressing issue of the day. A short but tragically costly war has focused on the delicacy of Israel's position in the world — and left her feeling far more isolated.

The temporary political solution now imposed is no more than that. The Middle East is volatile because the tension is a spiritual tension, and neither political war nor political peace will ever resolve it.

The best way to understand the roots of this conflict is to understand why there is a state of Israel—and why there are Jews at all. The nations that existed contemporary to the entry of the Jews into the promised land under Joshua have long since passed from history's active file. Jebusites, Girgashites, Hittites, Amalekites, Canaanites and Philistines count for little more than interesting topics in Ancient Archaeology.

But the Hebrews, a despised and persecuted people, have not only maintained their identity as a distinct people regardless of geographical location, but they once more inhabit their homeland, the land Abraham looked out upon from Beth-el.

"And the Lord said to Abram . . . 'Lift up now your eyes and look from the place where you stand northward, and southward, and eastward, and westward; for all the land which you see, to you will I give it,

and to your seed forever.' " (Genesis 13:14-15).

This promise was made entirely conditional upon the continued obedience to God of Abraham's descendants.

The Jews of course have not dwelt in Palestine continuously. Precisely as God had revealed to Abraham that they would, the people dwelt in Egypt for 400 years from the time of Jacob (Genesis 15:13)

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Answering the 'Exorcist'

The film of Blatty's "The Exorcist" has planted the idea of exorcism and devil possession in the minds of millions of Americans practically overnight. As few as 8 years ago, anyone who had declared an interest in, or a belief in, these things would have been regarded as hopelessly out of date.

They are no surprise at all to the Biblically informed, since the Scrip-

tures teach plainly, and without superstition, about them. Even Blatty's distorted and faulty account is, for all its peculiarities, rooted in fact.

The media have reported the devastating effects the film has had on some members of its audience, and the offices of psychologists, psychiatrists and religious counsellors have

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Life After Yale: The View From Wall Street

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dabble in fortune-telling, seances and the occult, or pine over their Saturday beer and ballgame for a simpler, safer society? The more acutely perceptive a Wall Street-er is, the more real and potential menaces he can see that are not subject to his control, and he worries. His insecurity multiplied by the thousands of his fellows makes the Street the chronic hypochondriac it is.

Alternatively, he looks at the affairs that *are* subject to his control and sees how unessential and replaceable he is as an individual, and scrambles for a better position, or secretly resigns himself to the status of a cog in the world's greatest financial machine. He and his fellow Americans may carry more insurance, but they have not purchased a way out of their predicament.

The one insurance no one can buy, and I suspect many seek, is a guarantee that their lives will count for something significant, before they also become genealogical footnotes to a later generation. For many, it is as King Solomon said, that all is vanity, vanity, and a striving after wind. A life without central meaning and purpose is form without substance.

There is not a job on the Street, not a compensation grand enough, nor a func-

tion in society at large important enough, to provide in itself that central meaning.

Yet many lawyers, bankers and other professionals do not wake up to the inability of their careers to meet their deepest needs until late in their courses. Others do have some notion of it early on, choose to philosophize the meaninglessness of life away, and continue on regardless. But there *is* a whole other way to live in this world to experience lasting satisfaction, and a knowledge that your life counts, and will count, permanently.

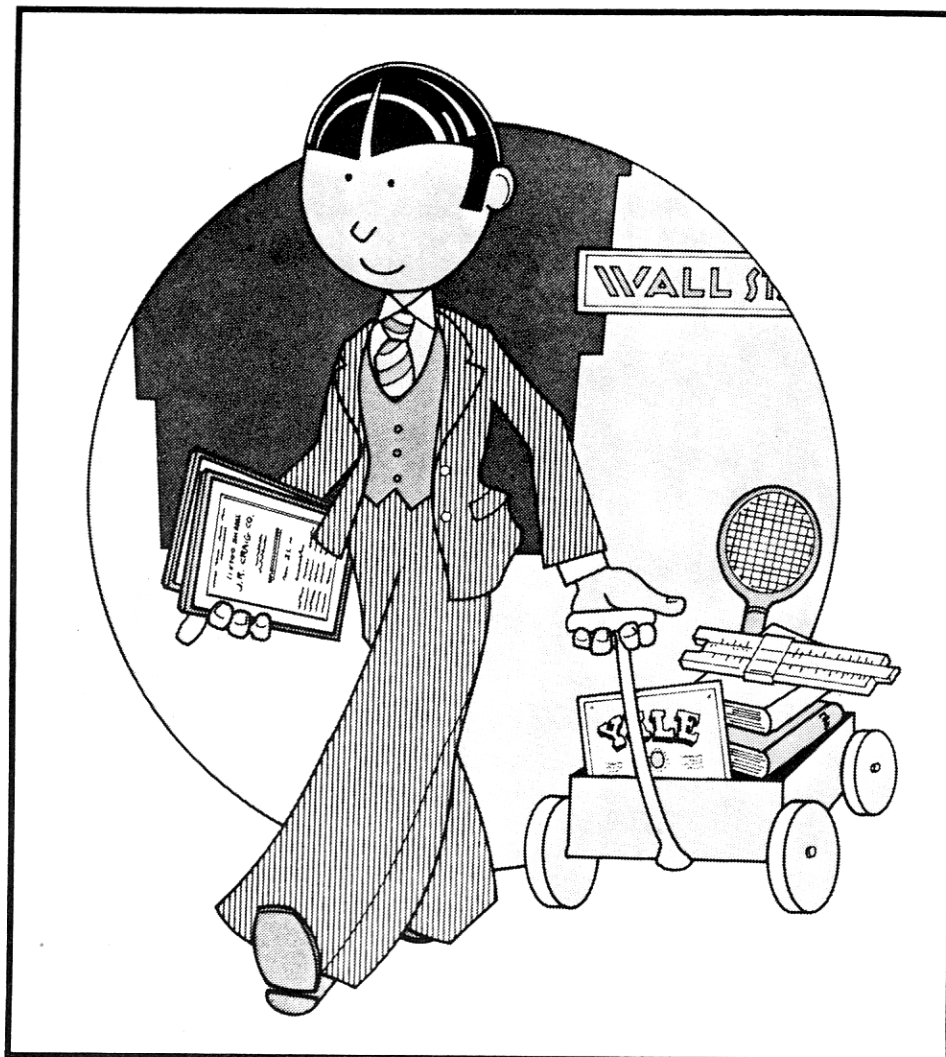
To enter into this way, you must abandon the fixed intent to please yourself first in every enterprise, for it is almost a guarantee of ultimate barrenness. Instead of enthroning your self-interest, put God first.

Perhaps you have heard of the injunction, "Seek first the kingdom of God and his righteousness, and all these *things* shall be added unto you." It is a commandment with a promise: Put God first in your life plans, and He will supply everything you need. If you go at it the other way around, as most men do, you may get the things you want, only to find that they do not satisfy.

A young woman I know worked last summer for a man who is easily one of the ten most famous and successful lawyers in New York City. One day he handed her some legal documents and said, "Put them into the shredder, and while you're at it, throw me in, too." In several sentences he told her that the course of his life had become tasteless and wearisome and he would as soon it were over. She left his office amazed because he is a man who has obtained wealth, immense respect and considerable celebrity. This lawyer seemed to have everything a man could want, but it was not enough.

He had left God out of all his plans. Seeking to please *Him* first is a surprisingly direct route to freedom and fulfillment, whether you work as a banker on Wall Street or as a doctor in Appalachia.

I was born of midwestern parents — my



Editorial:

Men trust in their wealth, and boast in the multitude of their riches. Yet no man can ransom himself, or give to God the price of his life. For the ransom of his life is costly and it can never suffice, That he should continue to live on forever and never see corruption.

He shall see that even the wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names. Yet their graves are their homes forever.

This is the fate of those who have foolish confidence, the end of those who are pleased with their portion. But God shall redeem my soul from the power of the grave: for He shall receive me.

Psalm 49



**"Put them into the shredder —
and while you're at it, throw me in, too."**

father spent a career flying light aircraft and helicopters for the Army — and I was set to go to a Big Ten state university and then into medicine, when my life took an unexpected turn. In the space of two years, I went from Tokyo, Japan to Phillips Academy, Andover, and Yale.

It was here that I at least dimly realized the underlying emptiness of the professions, *per se*. I gave this matter much consideration while at Yale. I had, by the grace of God, become a Christian, and I decided that I would seek to do the will of God, whatever it might be.

There is not space here to tell you how my course was altered and set, but in senior year I discovered investment banking, where I am today. Though it surprised me at first, I had the assurance that this was the place for me.

Henry Burt Wright, a Classics professor at Yale in the early decades of this century, grasped the problem at its base, and published a study entitled, "The Will of God and a Man's Life Work."

For Wright, God's will wasn't a theory or just dogma. It was the surest key to a

fulfilling vocation. God had sent His Son Jesus to die for all men, and for those who had received forgiveness of their sins by believing in Jesus, God had important work to do. He had a specific plan for the life of each believer.

The most diverse occupations have known men and women who were what they were and did what they did, by doing the Will of God.

Henry Drummond, a Christian active just before the turn of the century, describes the particularity of God's intentions on a believer's life thus:

"There is a will for career as well as for character. . . . There is a will for what work I am to do for Christ, and what business arrangements to make, and what money to give away. This is God's private will for me, for every step I take, for the path of life along which he points my way: God's will for my *career*."

"Only one thing," said Henry Wright, "can give a man complete joy and power in his work. That one thing is the sure conviction that he is in that work — medicine, law, teaching, business, ministry, at home or abroad — 'called of God.'"

"The best test a man can put to himself is to ask and to answer fairly this question: Dare I assert that I am a lawyer, teacher, business man, doctor 'not from men, but through Jesus Christ — called of God — according to the commandment of God?'"

Isn't that narrow, hard, strange? Professor Wright would disagree, vigorously; he had written his book "to do a little something toward dissipating a prevalent idea that the doing of God's will is synonymous with a narrow, difficult and dis-

agreeable life work. He who has willed to do God's will completely . . . has for the first time fully found himself. The issues of such a life — and of such a life only — are freedom, joy and peace."

Don't be surprised then, at the many Yale men who have found professional standing, challenging work, and financial security straw substitutes for real life. Life isn't in these things — it is in Jesus Christ, and those who know and follow Him have life. Imagine a life whose directions and consequences, whether outwardly large or small, are conceived by the same Architect Who spread the galaxies across the sky and taught the seashell its curvature, Who created man to know and to walk with Him.

The Bible leaves a promise to those who take Professor Wright's study to its proper conclusion, in the first letter of John: ". . . The world is passing away . . . , but whoever perseveres in doing God's will abides forever." (1 John 2:17)

"Can we even faintly grasp the full meaning of these words, 'He who does the will of God abides forever'? Abides how? In infinite knowledge, with infinite provision made for all wants, with infinite power to achieve and opportunity for development, in everlasting companionship, in perfect freedom, perfect joy, perfect peace." [Henry Wright]

Look again at your career plans; does your Creator figure in them? Or are your hopes and dreams bounded instead by your personal limitations on either side and by death at the farther end? He who does the will of God abides forever — an eternity of the deepest fulfillment a human being can enjoy.

If you want this, what action could you and should you take now, at Yale? Another distinguished alumnus, Timothy Dwight, summed up well in telling the Class of 1814, Yale College: "Christ is . . . the true, the living way of access to God. Give up yourselves therefore to Him with a cordial confidence and the great work of life is done."

Philip Chamberlain, '70

Future of Israel Foreseen by Prophets

Continued from page 1

In all of those centuries in Egypt the promise of God was not made void, and when the prophesied span was nearing its end, God raised Moses up to lead the people out. Under Joshua they began to possess the land promised to Abraham.

Moses specifically warned the people not to forsake the Lord, nor to turn to idols, the work of men's hands. If they did, he said, "The Lord will scatter you among the nations, and you shall be left few in number among the heathen, whither the Lord shall lead you." (Deuteronomy 4:27)

Worldwide Dispersion

In the Sixth century B.C., most of the Jews were carried away to Babylon for the captivity of 70 years. And, most importantly, from the destruction of the Temple in 70 A.D. until the first waves of Zionists in the late 19th century, whose dreams culminated in Israel's statehood in 1948, the period of the Diaspora has shaped Jewish life and thought.

Far from being the eternal pariahs that the Jews were often cast as, fated to wander till time's end without hope for God's favor, they are, save those in Russia and her satellite countries, now free to return.

Moses' warning of the virtually world-wide dispersion of the people has been precisely fulfilled. But Moses went on to give the hope of a promise:

"When you are in tribulation, and all these things have come upon you, even in the latter days, if you turn to the Lord your God, and shall be obedient to his voice . . . he will not forsake you, neither destroy

you, nor forget the covenant of your fathers which he swore to them." "The Lord your God will turn your captivity, and have compassion upon you, and will return and gather you from all the nations into which the Lord your God has scattered you." (Deuteronomy 4:30,31; 30:3)

We are living in the days about which Moses spoke.

And in these days the establishment of the state of Israel is above all a spiritual event of tremendous significance. For following the physical return to the land, the prophets also speak of a spiritual return.

Ezekiel, after telling of the re-gathering, describes the remarkable transformation that God will perform on the people:

"Then I will sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." (Ezekiel 36:25-26)

Not-Distant Restoration

That promise is available, individually, to any Jew today. God will be found by those who seek Him with all their hearts, according to the promise of Moses in Deuteronomy 4:29. And the day will come when the entire remnant of Israel will be brought into this transforming experience.

The turmoil in the Middle East does not pit one "good" people against other "bad" peoples. But it is the setting for the not-distant restoration of the Jews to their rightful place as servants of the living God,

and therefore it draws fierce and vehement opposition from those who hate the Jews and who hate the God of Israel.

The prophets of the Old Testament described events that would take place not only within their own span, but in our time also. The re-gathering of the Jews to Israel is the particular signal that prophesied events are soon to occur.

The prophets speak clearly of

Dry bones hear? But after Ezekiel announced that God would raise them up, place sinews and flesh upon them and put breath into them, there was a noise and a shaking and ". . . the bones came together, bone to his bone." (verse 7) Then the dry bones had sinews, flesh and skin—but no breath.

Ezekiel prophesied again, and the Spirit came upon these bodies, ". . . and the breath entered into

Behold, He that keeps Israel

shall neither slumber nor sleep.

Psalm 121:4

continued anguish for the Jews even after their restoration to the land. Zechariah writes: "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, and will try them as gold is tried." (Zechariah 13:8-9)

What will it be when Israel is at last redeemed? Ezekiel portrays it as life from the dead in his vision of the valley of dry bones (chapter 37:1-14). The bones were very dry and yet, moved by the Spirit of God, he prophesied over them saying, "O ye dry bones, hear the word of the Lord." (v.4)

them, and they lived, and stood up upon their feet, an exceeding great army. Then the Lord said unto me, 'Son of man, these bones are the whole house of Israel.'" (verses 10-11)

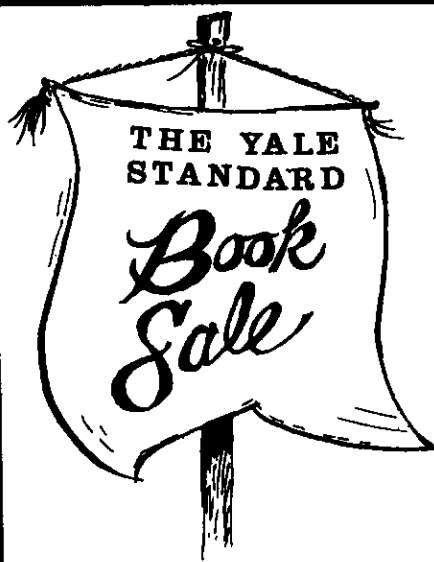
In the dark night of the Nazi holocaust, it seemed indeed that the Jews were to be cut off. Yet from that death has sprung the first signs of budding life: bone has joined to bone as Jews have returned to Israel from every part of the earth. Sinews, flesh and skin are being placed on that frame, yet the Lord still must breathe upon them.

The fulfillment of this shall occur with the coming of the Messiah, with the cleansing from all sin that is promised.

"And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. 12:9-10; 13:1)

If you are a Jew, do not wait for tremendous events and troubles to cause your people to look up—rather than to themselves or unstable allies—to God for help.

Though He is going to breathe upon the whole house of Israel later, He is willing to breathe on you now, and to instill spiritual life and understanding in your inner man. Ask Him. Seek Him earnestly and privately. Look into the Scriptures. He will not fail you. If you seek Him, you will find that He has been seeking you.



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Dreams Recycled: Where Have All the Answers Gone?

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tion by that ethereal freedom that would release us from routine and change our lives into a series of unfolding delights.

Things were going to change and a whole new age would soon be ushered in. Some thought drugs would get them where they wanted to go. Others were more pragmatic and joined the SDS or Weathermen. Hundreds of student movements waxed and waned. Students marched and protested, and sometimes got shot at.

But somehow the whole thing soured. And the heralded golden age of the Aquarius generation never dawned, and the "dis-establishmentized" society never materialized. Now, what has happened to the revolutionaries, and where have all the flower children gone?

They've turned another bend in the road, every one. They're settling down, retreating from the responsibility they took upon themselves to change the world. Now they want to be left alone. You live your life and I'll live mine. You're OK and I'm OK.

Expectations are no longer as lofty as they were three years ago. Today students have become deadly serious about their studies. It's important to get ahead, to go on to become a lawyer, or a doctor, or to get a good job, and find security and settle down.

But even this trend, like former ones will run its course, and then there will be a new generation that longs for something else, and feels that it has been endued with a singular wisdom because it realizes that what the previous generation waited for and expected wasn't worth the wait. Is anything? Yes.

Fruitful Expectations

"My soul, wait thou only upon God; for my expectation is from him" (Psalm 62:5).

The world, of course, has never yet seen an entire generation that has single-heartedly and determinedly placed all its expectations in God. But there have been glimpses of what this would mean.

J.R. Green said that John Wesley's outdoor preaching occasioned the conversion of such a large part of his generation in England that in a few years the whole temper of English society was changed.

Public executions served as popular entertainment, and robbery was so common that Horace Walpole wrote that: "People are almost afraid of stirring after dark."

The 19th century historian Lecky credits this vibrant evangelical outburst with saving England from her own version of the bloody French Revolution. Harry Emerson Fosdick said that: "Without the evangelical revival there is no explaining John Howard's prison reforms or William Wilberforce's anti-slavery campaign."

Such reforms were real, not just visionary, and they left a mark on their time and projected benefits into the future.

Previous generations, like our own, have never lacked problems, nor schemes to solve these problems, nor expectations of a better society. What they have often lacked however, is the moral strength and divine assistance which are necessary to effect permanent and just solutions to these problems. These come only from the living God, and cannot be substituted by anything else, no matter how noble in concept, that finds its origins in man alone. That is why the hopes of most generations never become anything more than ephemeral expectations.

Expectations which spring from faith in God are fruitful, not frustrating.



The words of the Preacher, the son of David, king in Jerusalem:

What profit has a man of all his labor and his toil under the sun? Generations come and generations go, while the earth continues forever.

The sun also rises and the sun goes down, and hastens to his place where he rose.

All the rivers run into the sea; yet the sea is not full: to the place where the rivers began, they return again.

The thing that has been, it is that which shall be; and there is no new thing under the sun.

The living know that they shall die, and have no more portion forever in anything that is done under the sun.

Remember now your Creator in the days of your youth, before the time of trouble comes and the years draw near when you shall say, I see no purpose in them.

Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil.

Ecclesiastes

The generation that saw the dawn of this century believed that the happiness of mankind would flourish in an era of continuing peace—but its hopes were dashed by the outbreak of the First World War. The generation of the 20's trusted in the continuance of booming prosperity, but its dreams were crushed by the Great Depression.

Then came the Second World War, then the Korean War, then the long war in Vietnam, and now we hear delusive talk of "a generation of peace" again.

Who sets the style for a generation anyway, who determines its dominant mood and hope?

When it is not God, then it is ultimately Satan, the counterfeit "angel of light" who deceives the whole world.

Who lifts a generation up in false expectation, and then suddenly betrays it with an unexpected turn of events?

It is the one the Bible calls "the father of lies." He never delivers what he promises. When he says "peace," he means war. When he offers the pleasures of sin, he intends anguish, guilt, emptiness and sorrow.

The flood tides of expectation which

sweep across each generation place overwhelming emphasis on some supposed good, while ignoring truths that have the power to lead to great good in this life, and to everlasting life when it is over.

The claims of the Gospel—"I am the way, the truth and the life"—the claims of the Savior, and the love of God for men—those issues that should have first place in a generation's heart are labeled with some pejorative epithet and then consigned to a forgotten and unlit corner.

But when they are rediscovered and brought forward again, as they have been from time to time in American history, especially from the founding of the Colonies until early in this century, they bring love, joy, peace of mind and soul, and high purpose to many men and women.

Otherwise, there are few individuals who face things as they really are, refusing to be caught up in the euphoria or despair, the over-excitation or the indifference, that rules their time.

When the liberating truths of the Scriptures are mocked or ignored the be-all and end-all of earthly existence becomes not much more than survival with a style, and the particular style is decided for you

by your generation.

There is something much better for you than to be shaped by the moods, and the mode, and the drift of the day. There is a great work yet to be done in this generation. Our country is languishing because it has forgotten God. It has cast the Bible aside. The soul of our society is slowly being corrupted and few take notice. There is an important work to be done, and those who will do it must come from this generation.

Why not pause for a minute, and think of eternity, and ponder this simple, mighty truth: "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have everlasting life." (John 3:16)

It is when God's invitation is acted upon, and a definite decision to believe is made, that the futile expectations and prejudices of a man's hour no longer comprise his particular set of limitations.

Jesus said: "Behold, I stand at the door and knock. If *any man* will hear my voice, and will open the door and let me in, *I will come in* and sup with him and he with me." He is one man Who is always true to his promise.

Larry M. Senger, '74

EXORCISM—

Continued from page 1

felt is aftershock. It is undoubtedly a great deal better to gain a knowledge of the supernatural realm from the Bible than from the latest six-reeler at the Bijou or the Orpheum.

The term demons or devils is very foreign to the modern American consciousness. We have preferred to think that there are no such beings as devils. Yet there is no more terrible reality confronting human existence.

The Scriptures tell us that, just as God has angels who do His will, there are hosts of angels—fallen angels—who follow Satan and do his will. The Bible calls them evil spirits. It also calls them demons and devils.

In giving His commission to the disciples, Jesus said, "These signs shall follow them that believe: *In my name* they shall cast out devils . . ." (Mark 16:17).

Another passage records that "When the evening was come, they brought to Jesus many who were possessed with devils, and *he cast out the spirits* with his word." (Matthew 8:16).

Jesus, the incarnate Son of God, recognized devils, indentified them, and ordered them to leave their victims. There are men and women among His followers today who do exactly this—in His name.

The leaders of ancient Israel knew about demons. In his song to the assembly of Israel, Moses lamented men who "*sacrificed to demons* which were no gods, to gods they had never known, to new gods that had come in of late, whom their fathers had never dreaded." See Deuteronomy 32:17.

One of the foremost desires of Satan is to take worship away from the living God and to direct it toward anything else. The

demons are massively engaged in promoting false, delusive and idolatrous religious practices that direct worship to objects or to men or to spirit gods, which are only devils posing as gods. The supernatural aspects that sometimes attend these practices, as in those encouraging the veneration of certain gurus, are produced by demons.

The Book of Revelation tells of "demonic spirits performing signs" who will go forth to deceive men.

What Satan does, and how he does it,

**"Disbelieving in Satan does not banish him;
it merely gives him the immense advantage
of concealment in his operations."**

are the concealed factors behind many present eruptions of evil in the world. We are warned in the Scriptures that these evils will increase greatly in their intensity and in scope at the point in history when the Jews seek once again to secure themselves in their ancient homeland—to which point the world has come in your lifetime.

Disbelieving in Satan does not banish him; it merely gives him the immense advantage of concealment in his operations.

Satan is a living creature, but he is not corporeal. He is a spirit being, a fact that does not make him any less real. The Bible calls Satan "the spirit that is now at work in the children of disobedience."

In that statement we glimpse the active relationship of an unseen evil spirit to human beings. Satan is "at work in" human individuals.

He directs the activities of invisible agents numbering in the millions called

demons. The Scriptures speak, in Matthew 25:41, of "the devil and his angels."

All of the angels were servants of God until Lucifer, "the son of the morning," rebelled and caused a great split among them. The demons are reprobate angels who followed Satan and who now do his will.

The work of evil spirits is to do whatever they can to ruin men morally, spiritually, physically and mentally. They depend for success on ignorance of who they are, what they do, and how they do it.

with the evil will of Satan.

Participation in acts of occultism and witchcraft is one means by which humans can be so victimized, but not the only one.

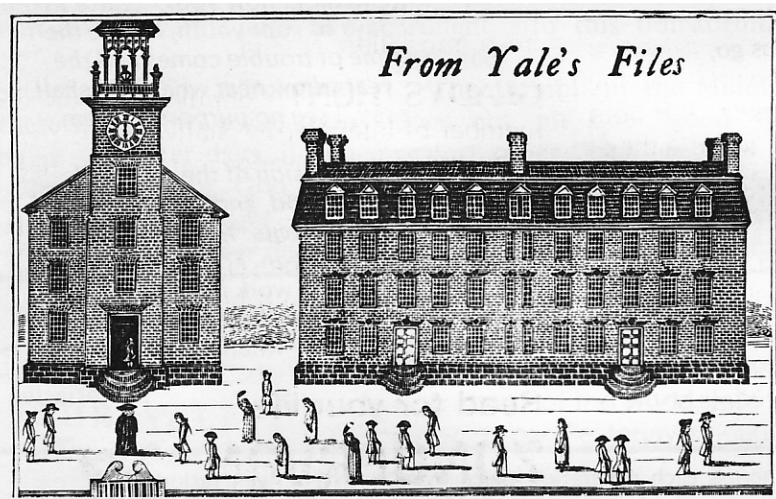
When they succeed in entering a human being, evil spirits become inseparably identified with the individual in whom they dwell. They may at times speak directly and audibly through the lips of that individual.

Evil spirits reproduce their own character, or rather express it, through human beings they have entered. They will continue to do so unless they are exposed, identified and cast out. This is what exorcism attempts to do, with real success only if it is carried out in full accordance with the method revealed in the Scriptures.

True exorcism is neither a ritual nor an act of magic; it is an act of spiritual authority done in the name of Jesus Christ. When it is rightly applied, it is unfailingly successful. The demons hidden in the victim must depart, and they do.

Evil spirits are not all alike in the particular expression of their depravity. There are evil spirits who specialize in lying, in hatred, in filthy thinking, in various delusions, in depression, in fear, in inferiority. There are evil spirits of self-destruction, of religious fanaticism, of sadism and various perversions.

An article of this length can discuss this subject in only the briefest of terms. For those who desire it, more can be learned by reading such books as "The Bible, the Supernatural, and the Jews" or "The Spirit World," by McCandlish Phillips; "Blumhardt's Battle: A Conflict With Satan," a documented account of demon possession by a Lutheran minister, translated from German by Frank S. Boshold; or "Demon Experiences in Many Lands"—all available at the Co-op or from the *Yale Standard*.



GOOD NEWS FROM YALE FACULTY IMPRESSED

Various reports have been circulated, in several parts of the country, concerning the attention to religion which for a short time past has prevailed among the students of Yale-College. Some persons have expressed a wish, that a correct account of this subject might be communicated to the public.

In the beginning of March one of the students was admitted into the collegiate church; another was admitted the following month. At this time it was not publicly known, although it was true, that a few others had become particularly attentive to divine things. Six more were received into the church, in the month of May, and, before their admission, a small number of others began to be uncommonly serious. About this time the same disposition appeared rapidly to extend itself, so that before the vacation, which began on the 12th of May, not less than fifty of the students exhibited a new and very solemn sense of the importance of salvation.

On their return, after vacation, the same character still predominated, and, hitherto, not an individual has appeared to lose the interest which he had professed to feel in religion. The only change which has been perceived, has been that in which good men will rejoice. The determination to leave all, and follow Christ, has it is believed, become stronger

and more settled. The number, also, has been considerably enlarged — upwards of eighty appear now to be deeply interested in their salvation.

[The revival was marked by] nothing enthusiastic, nothing superstitious, nothing gloomy, morose, or violent. All those, who have been thus affected, have plainly improved in their disposition, and in their conduct.

During the progress of the year, the students have generally been, at least, as diligent, orderly, and decorous, so far as is remembered, as at any former period. But those who have been referred to in this account, have become more attentive to their duty, more modest, more respectful to their instructors, and more affectionate to each other. A distinguishable serenity and pleasantness of disposition appears to pervade them generally.

With respect to religion, all of them are greatly desirous to be taught, but none to assume the office of teaching. No spirit of self sufficiency, no inclination to distribute censures, no appearance of arrogance, no flights of wild imagination, have hitherto been discovered. The lofty-minded have become humble, the light-minded sober, the thoughtless solemn, and the vicious regular and unexcusable. The doctrines of grace appear almost instinctively to be acknowledged by all, without a doubt, as the true doctrines of the gospel — the doctrines according to which they hope to be saved.

The influence of this spirit, on their companions, has been visible and not unimportant. At first a very small number of them discovered an inclination to oppose the progress of what they then styled enthusiasm. The opposition has, however, ceased, and there are very few, who are not more solemn, and in whom a greater propriety of conduct is not clearly discernible.

On the whole, the state of Yale-College is, in the view of the Instructors, more pleasing and desirable than at any former period within their knowledge.

Yale-College, June 15th, 1802.

(From the Connecticut Evangelical Magazine)

THE YALE STANDARD

Lawrence M. Senger Daniel Voll

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Famine Alert: Millions May Die In Drought

A drought that is now in its sixth year has brought West Africa to the brink of one of the greatest disasters the world has ever known. Millions are now in danger of death by starvation.

The lack of rain has left vast stretches of land bleached and brittle, unable to produce anything but dust. The large herds of animals that once grazed on the green land are nearly wiped out. A United Nations report says that the situation, which has been building up gradually for years, "has now become catastrophic."

In some places, children simply curl up on the ground and die because there is nothing else that they can do.

Six nations stretching across the sub-Saharan zone of West Africa — Mali, Mauritania, Senegal, Upper Volta, Chad and Niger — have been blighted by crop failures, water sources gone dry, spreading disease and famine.

Out of a total population of 22 million, some 13 million are in acute danger. Half of them are children under 16 years old. One report tells of "children suffering

not get to where it is so desperately needed in time.

Some of the inter-governmental machinery for arranging relief, while possessing a potentially large capacity, is cumbersome and tends to be slow.

The nations are better able to mobilize for wars than they are to mobilize for massive human relief, and they will put more energy and urgency into the former than into the latter.

It is strangely easier for nations to inflict suffering than it is for them to act decisively to alleviate it.

But there are some who are not caught in inertia; they are doing everything within their power to see that help gets to those who need it quickly. Yale's student organization, the African Famine Relief Organization has been active since last fall. We know personally of others hard at work.

One relief organization is Food for the Hungry, headed by Larry Ward. Its whole purpose is to keep a famine watch on the world, moving food and other emergency



(FAO Photo)

"You see it everywhere: sickly, starving children, their bellies swollen, too weak even to lift their heads. . . ."

agonizing deaths. You see it everywhere: Sickly, starving children, their bellies swollen, too weak even to lift their heads or arms; skeletal animal carcasses lying where they dropped, left in the sun for the vultures to pick at; barren fields once green with crops," and desperate people watching life and livelihood wither away before their astonished eyes.

As a United Nations report put it, "We cannot ignore what is happening. At this very moment, day-to-day life in the Sahelian region presents constant suffering for its inhabitants. Emergency aid will be required through 1974" and probably thereafter.

The disaster is one of truly Malthusian proportions. It is so big it may seem there is nothing you can do. But that is not the case at all.

If one child came to the table where you eat your meals because he or she was starving, you would see to it that that child got enough food to sustain life. By your act one child, certain to die, would live.

Emergency relief has been going in for the people of West Africa, but what is being done is not enough. They are utterly helpless to help themselves. Thousands will live or die by what is done for them, or by what is not done for them.

There is only one answer to starvation and that is *food now*. It is not food next month, or food next week, or food the day after tomorrow. It is food now. Those who get it will live, those who don't will die.

These human victims cannot live on the promise of food. They must have it. Even if the rains come later and new crops are sown and harvested, that will not help those who didn't have enough to make it through.

One way in which any of us can help is by getting behind those who are actually doing something about it.

There is no overall shortage of food in the world. There is enough, but for a variety of reasons, including a kind of inertia and failure of imagination, it does

relief supplies to points of acute need. They are limited only by the amount of money and food that is made available to them.

In certain cases — notably the famines in Afghanistan and Ethiopia — the conditions were discovered and reported in the press only *after* the famines had far advanced. Sometimes, specialized organizations are weeks ahead of the general press in discovering famine conditions and in starting to move food supplies toward starving peoples.

Famines on the scale in which millions are affected do not come as a surprise to people who compare world events with what the Bible tells about them. There have been famines at various times, but the Bible reveals that there is to be a *great season of famines*. There is every reason to believe that we have begun to enter that season.

When Jesus sat on the Mount of Olives, the disciples came to him and asked, "Tell

us, what will be the sign of your coming and of the end of the age?"

He answered, "Take heed that no one leads you astray. For many will come in my name, saying, 'I am the Christ,' and they will lead many astray. And you will hear of wars and rumors of wars . . . nation will rise against nation, and there will be famines and earthquakes in various places. All this is but the beginning of the sufferings." Matthew 24:3-8.

In no sense are we counseled to a passive observation of such events. We are urged to "deal your bread to the hungry, and bring the homeless poor into your house; when you see the naked, cover

him . . ." Isaiah 58:7.

Do not talk yourself into thinking that, because you cannot do everything, you cannot do anything.

It is because such events are inevitably ahead that organizations like Food for the Hungry, World Vision, and the Foundation for Airborne Relief are doing everything they can to gear up to get help where it is needed, when it is needed, and to do it speedily.

By years of successful emergency work, the men who head such organizations have proved their effectiveness.

If you wish to receive accurate, up-to-date news of the world-wide food, famine and famine-relief picture, write to Food for the Hungry, Box 200, Los Angeles, California, 80041.

Larry Ward works with Russel O'Quinn, the aviator who flew tens of thousands of pounds of food into Biafra at great personal danger, during the food crisis there.

O'Quinn, a former test pilot, heads the Foundation for Airborne Relief — essentially a mercy mission air force with ready crews. It airlifted tons of grain and other essentials to Bangladesh and then flew to the most gravely deprived sectors. It has a fleet of huge former Air Force cargo planes and men who know how to run them.

Men like this, and others, who are not just deploring the situation, but are taking action to the hilt of their abilities, deserve our confidence and await our help.

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