

THE YALE STANDARD

***Uncovered!* –Just in Time to Startle Us All at the Tercentennial–
The Scandal of Yale’s Faith-based Origin and Its Scripture-
centered History. Here is the record, accurately stated, in
selected, irrefutable details:**

The Long Difficult Birthing

In 1665 the New Haven Colony was collapsing. Of all the New England settlements, it had been the most steadfastly Biblical. A company of Englishmen led by London minister John Davenport and London merchant Theophilus Eaton had established the colony in 1638/39, intending to Odrive things in the first essay as near to the precept and pattern of the Scripture as they could be driven.o

The colony records show what kind of plantation these New Haven pioneers hoped to have. Before they began either church or civil govern

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ment, the planters Ocast [themselves] into several private meetings wherein they that dwelt nearest together gave their accounts to one another of Godœs gracious work upon them and prayed together and conferred to their mutual edification . . .o With 14 months of such prayer and fellowship they laid a

solid foundation for the colony.

But by 1660, the outlook was bad for Puritan New England. The Stuart dynasty, whose oppressions the Puritans had fled, was restored to power in England. Charles II was now on the throne, and the Bible com - monwealth of New Haven hardly stood in his best graces. Then, in 1662, neighboring Connecticut Colony obtained a royal charter grant - ing it jurisdiction over the whole of the New Haven Colony. John Davenport and others resisted absorp - tion by the larger colony, but by 1664,

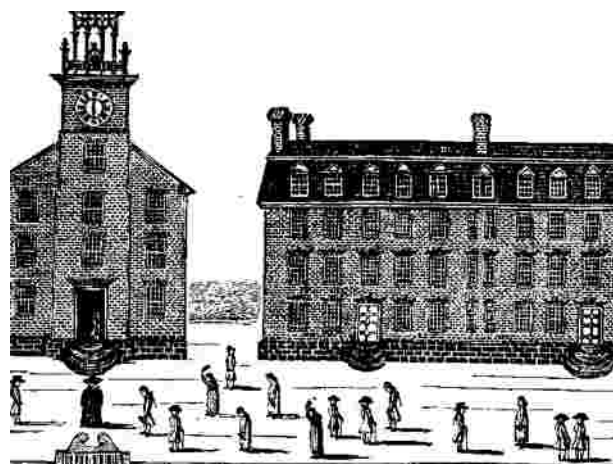
(See Birthing, page 4)

Living with all his Might: *Jonathan Edwards and the Great*

Despite the oft-depicted caricature of a scowling preacher who conjured up hellœs flames when he preached, Jonathan Edwards was a gentle man who through a lifelong labor of pastoral service quietly established himself as a towering giant in Christian history and Christian thought.

There were preachers of his day more dynamic than he, and missionaries more daring, but through a life of undeterred prayer and study, this soft-spoken preacher and scholar drew, persuaded, and inspired a generation of men and women into a vital relationship with Jesus Christ. And indeed, his influence con - tinues. As the late great preach -

(See page 3)



Inside:

Test your Yale Savvy...p 10
Blast from the Past....p. 6



Three Centuries of Open Wells, Flowing Grace

This issue of the *Yale Standard* has brought into focus a clear and, to us, thrilling pattern of determined handfuls of people daring Goliath-sized obstacles all to advance the knowledge of the Good News of Jesus Christ at and through Yale.

Many on campus might be amazed to think of Yale as *being* a breakthrough for Jesus Christ's Gospel, a *being* a means of spreading that Good News across America and many nations, but that is the tercentennial record that can be traced, unbroken, from 1647 to this day . . . if you know where to look.

In contrast to the multitudes, religious or irreligious, the bands of those who yearn to do what is on God's own heart have never been large. Their way has never been smooth. Their impact has been profound.

The Bible records that the patriarch Abraham took many steps forward by faith, among them digging some wells in the Promised Land. Later, his enemies registered spite by filling them in (Genesis 26). His son, Isaac, the next generation, went back and reopened those very wells, and God's purpose in that famous family went on to Isaac's son Jacob and the 12 tribes of Israel.

In this issue, read how Davenport and his friends labored to found New Haven for the Gospel. Then the next generation picked up, then the next. An unbroken skein of Davenport, both Abraham Piersons, Pierpont, Mather, Jonathan Edwards, Dwight, and many more kept advancing the Gospel at and through Yale.

At great cost and despite many setbacks, they persisted, dug and redug the spiritual wells of Gospel light and truth. The very Hebrew of their Yale seal declared their devotion to the Scripture itself, not to religious tradition.

They led in sending out missionaries, founding Christian schools, building a nation, leavening it with the light and truth as it is in Jesus.

This *Yale Standard* calls your attention to three centuries of testimony to God's faithfulness, how He has encouraged each generation of believers and borne them fruitfully forward. Abraham Lincoln once remarked, "The Almighty has His own purposes." We discern that the God of the Scriptures has been moving those purposes in each generation, including this one.

God has kept the wells of His refreshing grace open all this time, at Yale and elsewhere, and invites you today to dare pray that astounding request,

*O Your kingdom come
Your will be done
on earth as it is in heaven.*
- Matthew 6:10

Philip Chamberlain, BR 07

The Yale Standard Bible Study

*Bible Studies:
Wednesday and Saturday
Evenings at 7 PM*

Locations:
WLH 211 (Wed)
WLH 210 (Sat)

Contact Elizabeth at 777-6838

**Come join us as we
gather to worship the
Lord!**

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

Jonathan Edwardsæ Life

(Continued from page 1)

er Dr. Martin Lloyd-Jones wrote in 1976, ONo man is more relevant to the present condition of Christianity than Jonathan Edwards.o

Edwards was born on October 5, 1703, to Timothy and Esther Edwards in a small town in the Connecticut river valley called East Windsor. He was the fifth child and only son among what would become eleven children. Timothy, a Harvard graduate, was minister to the town of about 300 inhabitants. Jonathances mother was of the eminent Stoddard family who held among them various important civic and ministerial positions in Massachusetts. It was in his childhood, bathed in the beauty of the valley, that a fondness for nature was instilled oan admiration which would later be expressed in a much-praised academic paper on spiders.

Two years before his birth, down the Connecticut River, Yale College was born (not yet named as such nor yet established in New Haven) as a response to the growing intellectual infidelity of Harvard. Taking seriously Godæes command to Moses Oyou shall not add to the word I give you nor take from it,o Puritan ministers turned their hopes to this new institution as a haven for unadulterated Biblical teaching.

The new schoolæes founding proved to be a critical fact in Edwardsæes life for he would enter the college thirteen years later a freshman.

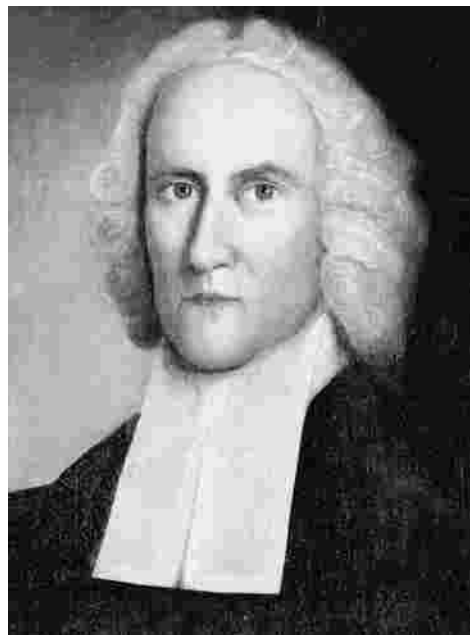
At Yale, Jonathan quickly showed himself a gifted student. In his senior year, he was given the unusual honor of being appointed the college butler while still an undergraduate. At graduation, as the highest ranking student of his class, he was called on to deliver the farewell address.

One principal concern had increased in Jonathances mind by the time he was a senior: his desire to know God. Putting academic books aside one day, he picked up his Bible as he had done many times before. But this time the words made an impact as never before. He wrote of the experience:

OThe first instance that I remember of that inward, sweet delight in God and divine things was on reading those words æNow unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen.æ As I read there came into my soul a sense of the glory of the Divine Being.o

Jonathan Edwards would leave Yale having gained not just an education but a vibrant relationship with Jesus Christojust that balance of colle

giate benefits the founders of the school had envisioned and prayed for. It was after his conversion that he made his promise to God and himself: OResolved, To live with all my might while I do live.o After graduation, Edwards spent several years first as pastor of a small Presbyterian parish in New York City, then as a tutor at Yale where he was able to continue his studies in philosophy, the



Jonathan Edwards, 1703 - 1758

natural sciences (he wrote his paper on spiders then) and theology. Yet growing increasingly unsatisfied with purely academic endeavors, and desiring to occupy himself with concerns more directly touching the spiritual welfare of people, he sought God for a break into a new situation.

The break came in the fall of 1726 when the church in Northampton (also in the Connecticut river valley in central Massachusetts, where his highly-regarded yet aging grandfather Solomon Stoddard was preaching) invited him to take up residence as assistant pastor. Northampton would be his home for the next 23 years, and the place with which his name would be indelibly connected.

Stoddard had ably led the people of Northampton, who by then consisted of about 200 families, for the past 56 years, having overseen five special spiritual awakenings in the town. Of these times, Edwards recalled, OI have heard my grandfather say, the greater part of the young people seemed to be mainly concerned for their eternal salvation.o Unbeknownst to Jonathan as yet, his

It was after his conversion that he made his famous promise to God and himself:

Resolved, To live with all my might while I do live.

(Continued on page 8)

Birthing

(Continued from page 1)

New Haven's options were limited. It was either assimilate with Puritan Connecticut or accept hostile takeover by Anglican New York.

But even assimilation with Connecticut (the course New Haven Colony chose) meant the surrender of a critical part of New Haven's Biblical stand. Connecticut favored the so-called OHalfway Covenant by which baptized, though unconverted, persons were allowed to present their children for baptism. Davenport rightly insisted that this spelled destruction for the church for which the New Haveners had aimed, the Scriptural church composed of true believers.

Not everyone accepted the new order of things. By 1666, many New Haven Colony stalwarts had left to establish a new Biblical plantation in what was to become Newark, New Jersey. In 1668, John Davenport himself returned to Boston, where the New Haven enterprise had been born. He could not have imagined, as historians would later trace it, that his life was inseparable from the founding of a college that he never saw.

Davenport's Collegiate School

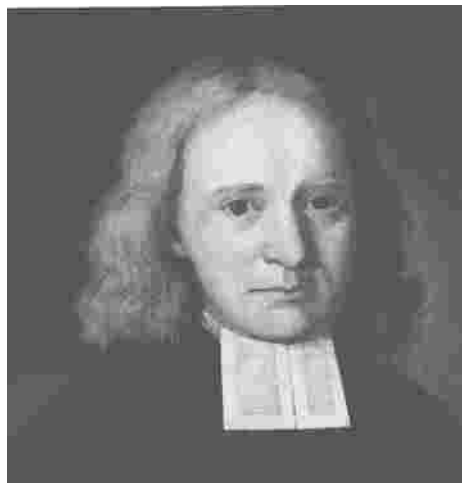
A most painful consequence of suppressing the New Haven Colony was the apparent destruction of John Davenport's dream of seeing a college founded there. Davenport had helped settle the infant Harvard College at Cambridge. He knew education was critical to New Haven's Gospel enterprise. If the colony were to prosper in faithful service to God, a college was needed, not simply to train ministers, but, in Davenport's own words, "to fit youth . . . for the service of God in church and commonwealth."

Probably the New Haven minister's closest confederate in the effort to begin a college was Abraham Pierson, Sr. (1613-1678), then a minister in the colony town of Branford. Pierson was also the first person in the colony to preach the Gospel among the local

Indian tribes. In a college, it is clear, Davenport and Pierson intended benefit for more than just their immediate neighbors (see sidebar on page 5).

New Haven Colony records show at least 21 years' effort on Davenport's part toward the college. He attempted to found a grammar school, as a kind of preliminary step. (Grammar schools were the college prep schools of the day, in that they instructed students in the classics.)

Only ten years after the colony's founding the legislative assembly formed a committee to consider what vacant lot to reserve for a college which they desired may be set up so



James Pierpont, Jonathan Edwards's father-in-law

soon as their ability will reach thereunto. The receptivity of the colony to the college plan went up and down with the years, but Davenport seized every opportunity to encourage a beginning.

For a while, little more was done, but in 1654/55, at the urging of Davenport and others, colony towns pledged considerable money to the effort, and the birth of a college seemed certain. Happy at this move

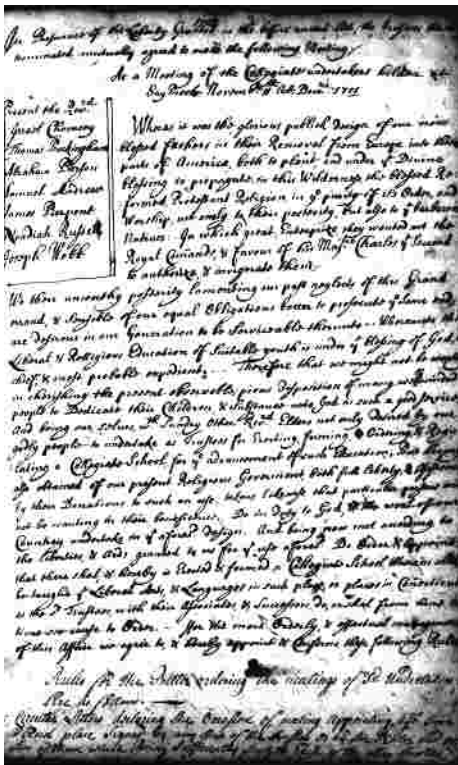


A Sketch of the First Trustees Meeting

ment, Davenport wrote to wealthy Edward Hopkins in London, hoping to interest him in the work. Hopkins, who had served as governor in the Connecticut Colony, was New Haven Governor Theophilus Eaton's stepson-in-law, and looked on Davenport as a father in Christ. He reported to Davenport, "That which the Lord hath given me [in New England], I ever designed the greatest part of it, for the furthering of the work of Christ in those ends of Earth." He promised to provide support for a college once it was actually set up, and shaped his will accordingly.

Upon Hopkins's death in 1657, Davenport became a trustee of his estate. Though the 1650s plans for the college imploded when the wife of the school's prospective president objected to his undertaking the task, New Haven's sturdy minister did not give up. In 1660, he delivered to the governor and magistrates of the colony a copy of Hopkins's will and an inventory of his estate in New England. He urged them to begin a grammar school at least, in order to qualify for Hopkins's legacy. Davenport pointed out that income from a town oyster shell field could defray the expenses of a grammar school and college, and suggested they donate the lot the New Haven library now stands on as a site for a college.

He pled with the elders and magis-



The minutes from the first Trustees Meeting

trates that they Onot suffer this [Hopkinsæ] gift to be lost from the Colony, but as it becometh Fathers of the Commonwealth, will use all good endeavors to get it into their hands, and to assert their right in it for the common good, that posterity may reap the good fruit of their labours, and wisdom, and faithfulness.o

However, lose the gift the colony almost did. The grammar school they began in 1660 failed because neither students nor parents were serious about the undertaking, and in 1662 the colony voted to abandon the project. A series of abortive attempts to revive it followed. Finally, in 1667, after Connecticut had absorbed the New Haven Colony, and Davenport had again pointed out that the Hopkins bequest stood to be lost, the town of New Haven opened a grammar school with a self-perpetuating board of trustees to whom Davenport, as Hopkinsæ trustee, could assign New Havenæ portion of his legacy.

Though this grammar school sometimes referred to itself as Othe Collegiate Schoolo or Ocollege,o it never became one. The college portion of Hopkinsæ bequest, though

intended for New Haven, was finally awarded long after Davenportæ death to Harvard.

In 1665, when the New Haven Colony fell apart, Davenport had written to a friend in Boston that OChristæos interesto in New Haven was Omisserably lost.o As one scholar of the period notes, the suppression of the colony (and, it might be added, the failure of the college plan) Orepresented the depth of human tragedyothe plans and efforts of a lifetime came to naught.o At almost 70, Davenport felt too old to begin again, as others did, in New Jersey; it was actually Abraham Pierson who led the Newark enterprise.

But Davenport had long demonstrated faith in something besides his own efforts. On first hearing of the Stuart restoration, which boded so much trouble for New England, Davenport had written to Connecticut Governor John Winthrop Jr., OOur comfort is, that the Lord reigneth, and his counsels shall stand.o And so it proved: even Davenportæ failures were not in vain.

Thirty-one years after his death in 1670, the college he had so long, so dearly envisioned came to be.

Rebirth: James Pierpont and the founders of Yale

Hopkins School in New Haven still stands as testament to John Davenportæ struggle for a college, yet it also speaks of his frustration. Still, the rest of his larger plan, apparently moot, was destined to bear fruit at last.

In 1701, a group of Connecticut shoreline clergymen, led by New Havenæ James Pierpont, wrote a series of letters to respected New England lawyers and ministers, asking advice on how best to go about forming a college. The story of Yaleæ founding as it is usually told begins here. But there is a little-known and surprising back-

ground to this college initiative which tells us a great deal about the motives behind Yaleæ establishment.

Young Harvard graduate James Pierpont came to New Haven in 1685 and entered into John Davenportæ old pastorate. Not only this, but he boarded at the home of Abigail Davenport, widow of John Davenport, Jr., son of New Havenæ earliest minister. Six years later, Pierpont married

A college was needed, not simply to train ministers, but, as Davenport said, OTo fit youth...for the service of God in church and commonwealth.o

Abigailæ daughter, also named Abigail. The bride died of consumption not long after the wedding, but the cords that tied Pierpontæ heart to the Davenport family were not severed there.

We have no James Pierpont diaries, no detailed record of how he arrived at the determination to begin a college. But around 1898, local historian Henry Blake stumbled on a previously unknown entry in the New Haven town records for 1689oa window upon James Pierpontæ intentions.

The entry notes James Pierpontæ purchase of about 100 books, originally in the possession of John Davenport

(Continued on page 11)

**Abraham Pierson, Sr.,
Missionary**

Others wanted to trade with the Indians, but Pierson, in his own words, wanted Oto treat with them concerning the things of their peace.o In visiting the tribes in this work, he is known to have traveled as much as 800 miles a month. He learned the language of the Quinnipiac Indians and gave them the only work printed in their language, a catechism called *Some Helps for the Indians* (1660). He also undertook the education of the son of the official native interpreter, who had failed at Harvard. Some of the native converts of Piersonæ ministry served as interpreters in the legislative assembly in New Haven.

LISTEN TO THE VOICES OF YALE

“Were [atheists] satisfied of the goodness of their cause, and the soundness of their arguments, they would not, it is presumed so often resort to ridicule instead of reasoning nor intrench themselves behind insolence and contempt, instead of facts and evidence.” *(Timothy Dwight, President of Yale, 1795 - 1817)*

“I am aware, blessed God, that my mind is dark and ignorant by nature; still, enough is brought to light in nature and revelation to justify our faith in what we cannot now understand; and what we may know hereafter.©

(Benjamin Silliman, 1802-1853, Yale Professor of Chemistry and Natural History, a founder of the Yale Medical School)

“Awake . . . ^a While it is ca
your feet«; ply the work of y
escape for your lives; or t
which you will sle

(Timothy Dwight, Pres

President Theodore Dwight Woolsey«s wish for Yale on her 150th Birthday:

“Above and before all may God be present to give light and to leaven with his holy influence all study and discipline. But if,§which may he avert,§she should desert his ways, and give herself up to evil and to falsehood, I pray not for her prosperity:§I rather pray that she may fall.©

PAST

[Jesus] has not grown old. His Gospel is not worn out: He is ^aJesu: Christ, the same yesterday, today, and forever.« Oh, it is a serious mistake that you have ever been led to think that your comfort can be drawn from any other quarter.©

(Theodore Dwight Woolsey, President of Yale 1846 - 1871)

and today; Arise; stand up for your salvation; repent; believe and righteousness will be upon you, in order that you may not wake no more.©

(Theodore Dwight Woolsey, President of Yale 1795-1817)

“I am taught now the utter insufficiency of our own powers to effect a change of heart, and am persuaded, that a reliance on our talents and powers is a fatal error, springing from natural pride and opposition to God.©

(Noah Webster, Yale 1778)

“Every student shall consider the end of his study to wit to know God in Jesus Christ and answerably to lead a Godly sober life.©

(From “Orders and Appointments to be Observed in the Collegiate School in Connecticut,© 1726)



Jonathan Edwards's Life

(Continued from page 3)



Northampton Church

tory would prove that these special occasions had only been primers for what would come under his own pastorate.

Before telling the story of the Northampton revival, it should be mentioned that less than a year after his arrival, Edwards married Sarah Pierpont, whom he probably first spied in a meetinghouse when he was a tutor at Yale.

Though she was only thirteen when he first

saw her, he noted her as a rare example of early piety. Four years later, they were married, and would continue in their loving bond for thirty years until Edwards's death. As one early biographer wrote, "Perhaps no event of Mr. Edwards's life had a more close connection with his subsequent comfort and usefulness than this marriage."

It was in the winter of 1734 that, as Edwards narrates, "the Spirit of God began extraordinarily to set in, and wonderfully to work amongst us: and there were, very suddenly, one after another, five or six persons, who were to all appearances savingly converted. With that opening salvo from God, a wide spread concern among people for their own spiritual condition swept through Northampton. Similar events had been transpiring in towns throughout the river valley and other parts of Massachusetts and Connecticut.

The effect was immediate and deep. In his *Faithful Narrative of the Surprising Work of God*, Edwards writes, "When once the Spirit of God began to be so wonderfully poured out in a general way through the town, people had soon done with their old quarrels, backbitings, and intermeddling with other men's matters. The tavern was soon left empty and persons kept very much at home."

Further, "our public assemblies were then beautiful: the congregation was alive in God's service, everyone earnestly intent on the public worship . . . the assembly in general were, from time to time, in tears while the Word was preached: some weeping with sorrow and

distress, others with joy and love."

While pressing home the consequences of sin, and shrinking in no way from the Scriptural fact of hell, Edwards and other preachers held out Jesus's salvation through faith alone. As people wrestled with their eternal condition, they found relief in Christ. Edwards wrote, "The town seemed to be full of the presence of God; it never was so full of love, nor joy, and yet so full of distress, as it was then."

Within six years, this spiritual fire would catch throughout all the colonies and also across the Atlantic through the preaching of George Whitefield and John Wesley. Northampton in 1734 was lapping at the heels of a period that historians would later call "The Great Awakening" for the generality and intensity of people's concern for their eternal salvation.

Edwards's *Faithful Narrative* played a critical role in informing a largely ignorant wider public, both in the Colonies and in England, of what was happening in Northampton. The account helped inspire a new crop of English revivalists, notably Wesley, towards effecting similar spiritual blessings in England.

By 1742, however, the revival had dissipated into, as one eyewitness wrote, "strife and faction," in large part because of the emotional excesses that had crept into congregations. Edwards recognized the danger of substituting for the true conversion experience mere "wildfire and enthusiasm," and labored to keep such "irregularities" to a minimum. While recognizing the profundity of God's work in a life, he maintained the need to keep a steady state of mind.

While enemies of the Awakening seized the excess

[In] the winter of 1734, the Spirit of God began extraordinarily to set in, and wonderfully to work amongst us . . .

es to condemn the whole of what happened, Edwards kept a measured assessment. He wrote, "There may be some mixtures of natural affection . . . some imprudences and irregularities, as there always was, and always will be in this imperfect state, yet as to the work in general . . . they have all the clear and incontestable evidences of a true divine work."

In May of 1747, Edwards met a young veteran missionary whose extraordinary work among the American Indians he had been reading about. Although by this time David Brainerd was nearly overcome by tuberculosis, his acquaintance with Edwards in the remaining five months of his life proved to be significant, if for no

other reason than that it would lead to a biography that would energize a slumbering missionary movement both in the Colonies and abroad.

Converted at the height of the Great Awakening while a student at Yale, Brainerd was the unfortunate object of the ire of the college government after he criticized the spiritual quality of one of his tutors. Though at the top of his class, and despite his submission of an apology, he was denied his degree. (This widely perceived injustice became a significant motivation for the formation of Princeton College.)

Without a degree, yet full of faith in God, he interviewed with members of the Society in Scotland for Propagating Christian Knowledge, who determined he was the man of their choice to bring the Gospel to the American Indians.

Working among the Kaunaumeeek and Delaware Indians in New Jersey, Brainerd persisted for years with no visible result from his preaching. But in the summer of 1745, when he was physically worn and discouraged to the point of quitting, an awakening came among the New Jersey Indians that was, as one historian put it, One of the most remarkable in Christian history.

Deeply moved by Brainerd's death, Edwards felt it his duty to put his story on paper. The biography soon gained an international following and was the first American-printed biography to do so. Over the next hundred years it would do more to raise Christian consciousness about missionary work than any book of its era.

A New England minister who had an especially difficult parish to shepherd told about the help he derived from *The Life and Diary of the Rev. David Brainerd* in these terms: O and when we shut the book we are not praising Brainerd, but condemning ourselves, and resolving that, by the grace of God, we will follow Christ more closely in the future.

Edwards's contact with Brainerd would prove to be of more than personal interest, but preparatory for his own missionary work among the Indians of Stockbridge, Massachusetts just a few years later.

His move to Stockbridge in 1751 was, in fact, the result of a sad conclusion to a doctrinal controversy in his parish. His grandfather had established the practice of allowing those who were not professedly Christians to take part in the church communion. After careful

study of Scripture and much prayer, Edwards found himself unable to accept this practice as Biblical, and proceeded to limit the communion table to only those who were expressly converted.

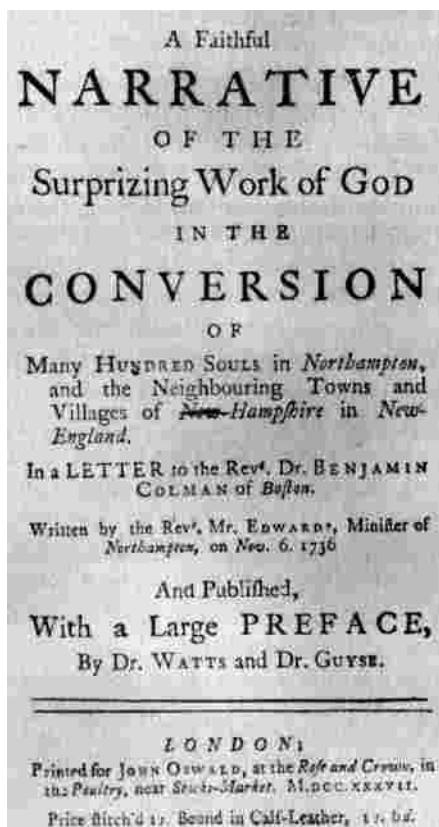
This overturning of tradition caused a great stir in the town, and particular leading families who had harbored other resentments against Edwards seized the opportunity to try and dismiss him as their pastor.

Remaining calm and steady through the whole affair, Edwards reasoned with the people, but to no final effect. By a majority vote of the ruling council, Edwards's relationship with the Northampton parish was dissolved. It was then that Edwards answered a pastoral call from an outpost town in western Massachusetts called Stockbridge. There he preached to the white settlers and the Housatonic Indians, as well as set up schooling for both white and Indian children. Whatever time he had left he put into his writings. In this way, Edwards spent the last years of his life.

In 1755, the trustees of the recently established College of New Jersey (later Princeton University) called upon Jonathan Edwards to take over the presidency. Hesitating at first, he eventually acceded to their pleas. However, illness would intervene at the outset of his term as president. In 1758, after receiving a smallpox vaccination that was too strong, he died at the age of 54, having lived a full life of service to God.

Leaving a legacy of service, and writings that would become classics in Christian literature, Edwards plainly fulfilled his old college resolution to Olive with all my might. One other resolution he formed back at Yale was, Resolved, To strive every week to be brought higher in religion, and to a higher exercise of grace, than I was the week before. So he did, from day to day and week to week, for the sake of his Savior, and blessed us all.

Steve Ahn, JE 090



Did you Know? . . . from the Yale Files

- 1) How much did the first Yale students pay for tuition per academic year? Your best estimate.
- 2) How many of the following represent Yale firsts?
 - a. The first professor of Arabic & Sanskrit in the U.S.
 - b. The first Chinese student to win a B.A. in the U.S.
 - c. The first medical missionary.
 - d. The first Ph.D. degree program in the U.S.
- 3) How many of Yale's first twelve presidents were ordained ministers of the gospel?
- 4) Which two of Yale's most eminent sons depicted on Harkness Tower did not graduate from Yale?
 - a. Jonathan Edwards
 - b. Nathan Hale
 - c. Noah Webster
 - d. Elihu Yale
 - e. James Fenimore Cooper
 - f. John C. Calhoun
 - g. Samuel F. B. Morse
 - h. Eli Whitney
- 5) What Yale figure bottled and sold the first soda water in the U.S.?
- 6) This Yale professor's scientific assessment of the possible commercial uses of oil formed the basis of the petroleum industry for its first fifty years. He was:
 - a. Josiah Willard Gibbs, Jr.
 - b. Abner Doubleday
 - c. O. C. Marsh
 - d. Albert Einstein
 - e. Benjamin Silliman, Jr.
- 7) What prospective Yale President was asked by a Yale corporation search committee if he had a personal and . . . vital relation to the essential and the historic Christ?
 - a. Timothy Dwight, the elder (Pres. 1795-1817)
 - b. Thomas Clap (Pres. 1740-1766)
 - c. Jeremiah Day (Pres. 1817-1846)
 - d. Arthur Twining Hadley (Pres. 1899-1921)

Answers: 1) 30 shillings; 2) All of the above; 3) All twelve (1701-1899) because it was unthinkable then to have it otherwise; 4) d and e; 5) Benjamin Silliman, Jr.; 6) e; 7) d.

Two Mathers of Yale Fact

When Yale's founding ministers wrote letters to New England elders asking advice on how to start a college, they naturally wrote to godly Massachusetts divines Increase and Cotton Mather. If anyone knew how to proceed, the Mathers did, having nurtured and watched over Harvard for years. Increase had been the college's President since 1685.

However, in June 1701, Harvard's overseers took advantage of a technicality to sack Mather from the Presidency. Unitarianism and rationalism had laid hold of many of those in control of the school, and they were looking for a way to get rid of their Gospel-minded President. Mather left office September 6, 1701; nine days later he was writing a letter of advice to some Connecticut ministers very determined to start a college which would hold to Biblical truth.

Years after, Cotton Mather aided Yale when trustee strife over its location and a desperate lack of funds had almost sunk it. In 1718 he wrote to Elihu Yale, the wealthy ex-governor of Fort St. George in Madras, encouraging him to give a sizeable gift to the college that he might have a memorial to his name Obetter than a name of sons and daughters and also better than an Egyptian pyramid. Elihu Yale gave much less than his wealth permitted, but his timely donation probably saved the school from collapse. It certainly put his name on it in perpetuity.

It is interesting to note that Elihu Yale was a descendant (by her first marriage) of Anne Eaton, Theophilus Eaton's wife. His father, David Yale, had been raised in Theophilus

Eaton's household, but spent much of the rest of his life vindictively trying to destroy the civil and ecclesiastical structures of New England. As an Anglican, Elihu Yale was not all that favorably inclined to an Academy of dissenters. But one wonders if God was not moving in Mather's faithful initiative.

Mather later wrote Gurdon Saltonstall, Governor of Connecticut and one of the original movers for the college, that it was to him an unspeakable pleasure . . . that I have been in any measure capable of serving so precious a thing as your College at New Haven.

Birthing (Continued from page 11)

founders' hearts. The previous generation had labored that the Gospel take root in this continent; Yale's founders took up that labor, and their missionary vision, too. The Gospel must reach beyond their own children, to all for whom Christ died.

In view of both generations' history, what shines through is not so much the faithfulness of men, but that of the God they served. He did not, as the Scriptures say He will not, forget the work and labor of love which they had shown toward His name (Hebrews 6:10). Yale's founders experienced in their own lives the meaning of Jesus' words: Other men labored, and ye are entered into their labor (John 4:38). We benefit today from the labor of love undertaken by both generations.

Marena Fisher, Graduate '91

Birthing (Continued from page 5)

and given to him by Theophilus Eaton, specifically for the planned New Haven college. The books came from the library of Samuel Eaton, Theophilus's brother, and were passed to Davenport in 1656, when the establishment of a college looked like a virtual certainty.

Because they were intended for a college, the books were left by Davenport to the town, but were stored at Abigail Davenport's house, just where Pierpont boarded when he first came to New Haven. Pierpont bought Davenport's beginning of a college library, for 40 bushels Rye and 32 bush. Indian corn, apparently to reserve it for the purpose for which it was originally intended. He had caught the vision Davenport had carried, the vision of a college designed to equip youth for service to God in every sphere of life.

Besides Pierpont, several other ministers who helped realize the vision for the college had direct links to John Davenport and his collegiate school. Noah Russell, classmate of Pierpont at Harvard, was a student pledged to matriculate at the New Haven grammar school in 1667, when Davenport got it started again after its lapse in 1662. Samuel Russell was a classmate and friend of Pierpont at college, and his father had been an associate of John Davenport. Samuel himself had been master of a school started by a portion of Hopkins's bequest. Israel Chauncy, the oldest of Yale's founders, had been a religious ally and protégé of Davenport. Chauncy had been invited in 1664 to conduct the Hopkins Grammar School, but funds had been too low to support a master.

The founding ministers were linked not only to Davenport, but also to Davenport's partner, Puritan missionary Abraham Pierson. When Pierpont married Abigail Davenport the younger, he married not only into the Davenport family, but also into the

Pierson family. His new mother-in-law Abigail was Abraham Pierson, Sr.'s only daughter, so Pierpont had married Abraham Pierson, Sr.'s granddaughter and Abraham Pierson, Jr.'s niece.

Abraham Pierson, Jr. was not simply a founding minister, but as hardly bears mentioning at Yale, the college's first rector. When asked to be Rector,



The first Yale Trustees donate books to the college.

he said he would not refuse this service to God and his generation.

The closeness of the founders and their partnership together in the Gospel is reflected in their family relationships. Not only did many of them marry into each other's families, but many of their children intermarried.

The Gospel must reach beyond their own children, to all for whom Christ died.

By now it should be plain that Yale's founders remembered and cherished the spiritual vision and burden their fathers bore. More critically, they were determined to bring this Gospel vision to reality. The first generation's labors had not been in vain, for a seed was planted in the hearts of their physical and spiritual children.

Two concrete witnesses to these facts still remain in Yale's libraries and archives. First, the books bear witness, both the books the founders themselves gave, and the books which Eaton and Davenport gave long before. Each costly volume represents a sacrifice little understood by our generation. Going by the list of known titles, and by autographs and inscrip-

tions in the books themselves, we can say Yale today has at least 13 volumes from James Pierpont, 11 from Israel Chauncy, between 17 and 21 from Abraham Pierson, Jr., and a handful from the other founders. Not only this, there are almost certainly 45 to 50 volumes from Eaton and Davenport themselves, a remnant of the library James Pierpont recovered from New Haven for 72 bushels of grain. Some of the books are even inscribed "Given to the J.D. [John Davenport] Collegiate School."

The second testimony that the founders were their fathers' spiritual children is in Yale's founding documents, in the charter granted by the General Assembly in October 1701, and the proceedings of the first trustees' meeting in November 1701.

The charter states that liberty to erect a collegiate school is given to trustees that "Youth may be instructed in the Arts & Sciences who through the blessing of Almighty God may be fitted for Publick employment both in Church & Civil State." The charter echoes Davenport's own stated purpose for founding a college.

More poignantly, the trustees or founding ministers noted in their proceedings of November 1, 1701, that it was

"The glorious publick design of [our] now blessed fathers both to plant, and under the Divine Blessing to propagate in America the pure worship of God, not only to their posterity, but also to America's native peoples. The trustees specify their desire to share in this Gospel purpose: "We their unworthy posterity lamenting our past neglects of this grand errand & sensible of our equal obligations better to prosecute the same end, are desirous in our generation to be serviceable thereunto whereunto the liberal, & religious education of suitable youth is under the blessing of God a chief & most probable expedient."

Archaisms aside, their statement of purpose lets us see into the

(Continued on page 10)

TIMOTHY DWIGHT SPEAKS:

Timothy Dwight was President of Yale College two centuries ago, among the greatest figures in her history. He loved Yale and he loved the students placed under his responsibility. Love moved him to risk straight, candid talk with the undergraduates: over and over again, he leveled with them about the biggest issue in their lives where they stood with God.

Speaking during a time when the rationalistic French infidelity was sweeping across college campuses, he warned the students against being like the church of Laodicea in the Book of Revelation, who thought, "I am rich, and increased with goods, and have need of nothing," but actually was "wretched, and miserable, and poor, and blind and naked."

Dwight held nothing back, telling his students frankly that Yale was spiritually dead, dead toward God. He said, "Almost all of you are mere children of this world. Instead of being seriously concerned for your salvation, you are not even thoughtful; instead of repenting, you sin with new eagerness; instead of believing in Christ, you treat Him with contempt; instead of loving God with all the heart, and soul, and strength, and mind, as you say to Him daily, 'Depart from us; for we desire not the knowledge of your ways.'" "o

The situation Dwight sketched is not unlike Yale's situation today. Not many Yalies are willing to acknowledge their need of God. Few know the Bible, much less believe it and live by it as God's own word. This year we celebrate Yale's tercentennial anniversary, but how many realize it was for the knowledge of God and training for service to the world as believers in Jesus, that this college was founded in 1701?

Dwight's students were in a stupor, but he called them

to awake, and turn to Christ. He encouraged them, "Christ is still now present at Yale. On this very design he came. His great business here is to call one and another from the dead. There is still room to hope that among you there may in the end be found some who, though now dead, and in human eye lost and gone forever, may yet be restored to life!"

Dwight noted to the students, "All the measures [you have so far taken in your life] have not advanced you a single step towards eternal life." And it is the same for many Yale students now. So many care so much about how to get somewhere in this temporal life, yet how many take the time to seek the truth about eternal life?

God wants to turn that all around, and that is why He sent Jesus to this world. Jesus Christ is who He says He is in the Bible: the Son of God, the Savior of the world. He lived as a man but, without sin, died a shameful criminal's death on a cross, and rose from the dead. Because he did the impossible, anyone who will believe in Him can have His victorious, eternal life.

Repent and believe, as Timothy Dwight pleaded. Seek God with all your heart; He has promised that you will find Him. You will be born into God's family, and find the power and wonder of His regeneration. You will find God's high calling and the rich inheritance of a genuinely new life in Christ.

In Dwight's words, "Christ is the only, 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."

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"We are God's remembrancers: we will take no rest and we will give Him no rest until He establish and make Yale a praise in the earth." (H.B. Wright, Yale Professor of Classics and Divinity)