

THE YALE STANDARD

Vol. II 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

Fall 1970

STUDENT REVIVALS AWAKEN CAMPUSES

Then —

Yale's History Marked By Frequent Revivals

An urgent choice confronts Yale men: whether to continue in the present drift toward rebellion or to return to the foundation on which the college began and grew. The choice in short is: revival or rebellion. Yale's amazing history is proof enough that the present course can be changed.

Today the average Yale undergraduate goes through his four years of college thinking that Yale has always been more or less what it is now. He would be confirmed in this belief by every aspect of his undergraduate life. Yale's history will show that for the great majority of its 269 years, Yale was thoroughly different from what it is today.

Yale was first envisioned by John Davenport, who founded New Haven in 1638, intending to "drive things in the first essay as near to the precept and pattern of Scripture as they could be driven." This Christian colony soon set aside land for a college "to fit youth... for the service of God in Church and Commonwealth."

Ten ministers confirmed John Davenport's dream by founding Yale in 1701. The first rector, Abraham Pierson, accepted the position, saying that "he durst not refuse such a service to God and his generation." Under Pierson's direction, the first Yale men met together twice a day for prayer, at sunrise and in the late afternoon. "A mile walk in the early hours of a gray winter morning" would bring them to a scene such as this: "The wintry blast howls around and shrieks among the loose clapboards; and the half-fastened windows clatter; and the walls re-echo to the thumping of thick boots as their wearers endeavor to keep up the circulation in their half-frozen feet."

Yale was only a few years old when Jonathan Edwards entered the college at the age of thirteen. In 1720 he graduated from Yale with the highest honors at the age of seventeen. At graduation he was "filled with an inward, secret delight in God," and he resolved "to live with all my might while I do live." Jonathan Edwards played a major role in the Great Awakening, which transformed the country in 1740, and became "the most significant Protestant voice between the Reformation and the twentieth century." *Continued page 4, column 1.*



Abraham Pierson, Yale's First Rector

The Power that Changed my Life

I had never seen a single picture of Yale when Phelps Gate welcomed me to the Old Campus three years ago next month. I arrived late Saturday night before registration week, before many had come. The man at the campus police switchboard supplied a key and steered me left of Harkness Tower to find Vanderbilt Hall, where I was assigned. Two large suitcases accompanied me through the quiet, empty campus, across the sidewalks, and up four flights of stairs. The other three in the quad hadn't arrived, so for a night I had the largest room in all my Yale career. After a day with family friends in

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— Now

Lives Transformed in Asbury Revival

Students shouted for joy, hostilities melted, and new lives started at the spontaneous revival that began at Asbury College earlier this year. At the end of a routine chapel service at this Kentucky college, a professor said in a quiet voice, "I wonder if there are any here with hungry hearts who would like to come and accept Christ as your personal Saviour." Students began pouring toward the altar rail, and the air became "electrified with God's presence." Classes were suspended indefinitely. The scheduled 50-minute chapel service lasted day and night for 168 hours, attracting thousands of visitors from all over the country.

The revival's effect on students' lives was revolutionary. A Jewish student from a nearby college testified to finding his Messiah when the movement touched his campus. He said, "I've never been happier in my whole life." An Asbury senior said, "I had taken trips on everything... drugs, sex, booze, gambling. But with drugs you get 'high' and then come down hard. With Christ, I'm going to try to stay on an even keel and try to get all my friends to do the same." He said that it had taken him 40 hours of prayer to "get saved."

"God gave us a new baptism of love," a professor said... "this was no sentimental emotion or momentary effervescence, but 'the love of God poured into our hearts by the Holy Spirit.'" Someone would stand up to ask forgiveness from another seated nearby, and the two would meet in the aisle and embrace. A pastor's wife stood up and confessed her secret aversion to the townspeople and asked everyone's forgiveness. "The adults were hitting the altar like flies the minute she got through," the pastor said. "I have never seen such an awesome demonstration of the supernatural power of the Holy Spirit," he said later. Students, faculty, and townspeople united in singing. "They counseled together, quoted scripture to one another, wept, and smiled through their tears."

The editor of the college newspaper cut chapel the morning the revival started and came later only to get a news story. "Then something happened," he said. "I knew... I was a sick and miserably

Continued on page 4, column 2.

Freshmen who Changed Yale

Over the years, thousands of freshmen have come to Yale. They have studied four years, graduated, and passed into obscurity. But others, described in these short articles, have left an indelible mark on the university. One of the first of these was David Brainerd, a sophomore who stirred Yale during the 1740 Great Awakening, confronting each student with the Gospel. In 1802, freshmen prayed and initiated a revival that converted half the campus, setting the stage for a series of revivals equalled by no other university in the world.

Other students left their impact on Yale in the revivals of 1820, 1821, 1822, 1823, and 1824. A single freshman shook the campus by starting the 1825 revival, followed by another awakening in 1827 and the great revival of 1831, "the most far-reaching and permanent in its effect of any that Yale has witnessed." During this century, Tracy Pitkin inspired Yale men by his death as a martyr in China. Before he left Yale, Pitkin had "raised up a dozen of the strongest men in Yale, many of whom followed him to China." Yale's missionary movement swelled and became the largest among all the Eastern colleges.

Yale today needs a revival. In spite of all its intellectual prestige, there is something lacking underneath. Students acquire the "Yale cool" but still find themselves painfully isolated. They try to "relate" to other students by a forced cheerfulness or nonchalance, but it does not work.

The answer is simple honesty—honesty with God and with your neighbor. A revival began this year at Asbury College when a number of students simply confessed their personal failures and accepted Christ as their Saviour. In the meeting that followed, students frankly admitted resentments and were reconciled. Lost and lonely young men found new purpose, and students "found lasting answers to nagging problems."

Such revivals come when students ask for them. Often in the past, a few freshmen have agreed to meet together regularly and pray for Yale. Over and over again in Yale's history, God has answered by bringing large numbers of Yale men to their knees. He has brought unsaved students to conversion and lukewarm Christians back to life.

Any student who enters Yale has a choice: he can "just get by," joining an activity here and there, or he can join God's purpose to totally transform Yale. If you take the first course, you will accomplish nothing worth being remembered, as Jesus said, "Without me, you can do nothing." If you choose God's way, you will get involved in His business of changing men's lives. You can continue the work of students who molded Yale with the force of their lives and are known all over the world for it. You can be among those remembered by men and remembered by God. "He who does the will of God abides forever."

(Meet these freshmen on pp. 2, 6, and 8)

A Senior's Epilogue: I Found the Way

Yale became important to me for the first time when my friend George was accepted here in April, 1964. George, voted "most likely to succeed" by his high school class, was to end his college education with a nervous breakdown from the pressures that he encountered at Yale. But before I became a freshman here in 1966, a revolutionary change took place in my life that has given me a purpose and confidence throughout my years at Yale.

Since I lived in Olympia, Washington, the state capital, I was actively involved in politics during the 1964 election. I became convinced that my political ideas were right and others were wrong—until one night when I was participating in a sleep-in demonstration at the Governor's Office. A college student whom I met there poked holes in all my arguments. I began to see that *my* candidates were as bad as *their* candidates, and I saw most of my candidates roundly defeated in the election. Then I started debating and learned to argue *both* sides of a political question—the final blow against my idealistic way of thinking. Although debate taught me to be objective, it made me cynical about everything.

About this time I was a member of our high school senate while George was its president. A group of students met in a classroom to sing hymns every day before school until George found out about it. He suspended parliamentary procedure and moved that this group be prohibited. The motion passed, and I went along with it. "After all, what were these people doing singing songs about Jesus in a school? They should save that sort of thing for church," I thought.

I went to church about once a week. After several years of going through the motions of singing and bowing my head for prayer, I got the distinct impression that I was faking it. I used to wonder if the people in the pew with me—this boy or that girl—really did know God. I began sitting in the front pew, straining to hear the preacher in case he could give the answer to my question in his sermon, but I got nothing. I started to read books on psychanalysis and philosophy and to search other religions—Hinduism, Islam, etc.—but found nothing that satisfied me.

At a debate during my senior year at high school, I met a college student who did have the answer. Sitting on a couch arranging my debate cards, I fell into a conversation with him, a senior at Seattle Pacific College. I did all that I could to keep an open mind, especially when he started talking about the Bible. I left my arguments against the Bible aside for a moment and just listened to what he had to say.

He said that a person can reach God only through Jesus Christ. He pointed to the verse: "Jesus said. . . I am the way, the truth, and the life; no man comes to the Father, but by me." I realized that I could invite Jesus into my own life by praying to Him. The other fellow prayed with me to help me, since I had about

zero faith. I felt nothing and went away feeling that nothing had happened. But after that, my life really started changing.

When I read the Bible, for the first time I could grasp what it meant in my own life. To help me understand the Scriptures, the college student would come on his motorcycle sixty miles

George graduate from Yale. I searched through the procession line, but no one knew where he was. During President Brewster's Commencement speech, I finally found George standing by Phelps Gate, wearing jeans and a wrinkled shirt instead of a cap and gown. I asked him, "Why aren't you in the ceremony?" He replied, "I didn't get up in time for it," which was not the truth. I found out later that he had failed to graduate. Whatever personality problems he had before were now aggravated by the marijuana, and his

parents had to commit him to a mental institution.

When I came to Yale, I found that the "props" that I had depended on were being knocked out from under me. The hymn became real to me, "On Christ, the solid Rock, I stand; / All other ground is sinking sand." I realized that only Jesus and His words stay the same; everything else is always changing, like the "sinking sand." My own philosophy of life, which I had built out of my ideas and traditions, fell apart at Yale. But I was content to let all these half-truths and near-truths go. I held fast to Jesus, who said, "I am the Truth."

Instead of going into a panic during examinations, I could trust God to help me organize my thoughts. Instead of getting depressed over the "daily grind" of schoolwork, I could rejoice in knowing that God loves and cares for me. My health improved so markedly that I was almost never sick; I didn't need the big bottle of aspirin that I had brought with me to Yale. The Christian friends that I made at Yale were ones whom I could really trust. I have no fear of dying, because the life that I began when I received Christ is eternal. Jesus' words became true in my own experience: "I have come that they might have life, and have it more abundantly."

—Mark Lindberg, '70

FRESHMAN PITKIN — YALE'S FIRST MARTYR

Tracy Pitkin graduated from Exeter and came to Yale at the age of 19. He was not content with drifting with the college crowd. His friend Henry Luce said of him: "Immediately upon entering college, he identified himself with its religious interests. Not a few men made shipwreck of their college Christian life, or at least made it null and void of power, during those four precious college years, just because they waited to see how things 'went' religiously in college, not realizing that the position one takes the first few weeks will, in the majority of cases, determine the religious trend of one's whole college life. Not so Pitkin." Tracy Pitkin took his stand immediately and held it till the end.

A student who lived across the hall from him said: "His sincerity was shown once when, speaking of the cause to which he gave his life, he said, 'I would die for it.' And how little I could comprehend then a Boxer uprising, and his name among those who gained a martyr's crown."

Another classmate said of Pitkin: "He did not postpone his life, he lived then. Before ever setting foot in China, he had raised up a band of the strongest men in Yale (many of them followed him to China) and planted the missionary interest so deeply in the religious life and organization of Yale that it never died out." Other colleges besides Yale felt the influence of Pitkin when he visited them after his graduation. He spoke at the major colleges in all the states from Ohio to Colorado, calling for missionaries to the Far East. Later, he himself went to China as a missionary.

Pitkin had not been in China long before a fanatical political-religious sect called the Boxers began taking over the country and burning Christian missions. On July 1, 1900, a mob organized by the Boxers attacked Pitkin's mission compound from the front and back. The mob burst in the gate very soon and captured Pitkin in the schoolyard of the mission. "There he suffered death by the sword, which severed his head from his body." Pitkin died defending the women and Chinese children at the mission.

POWER—to become a son of God

When God is central in a human life, there is a steadiness and "a peace that passes understanding." Unlike ideologies and philosophies, which change with circumstances like the weather, God never changes. A person who knows Jesus does not have to fear anything, not even death, because knowing Jesus is eternal life. He does not have to feel guilty about past actions because God has forgiven him, "and the blood of Jesus Christ his Son cleanses us from all sin." Instead of guilt, fear, or uncertainty, there is peace—a peace unlike anything in the world.

God's peace is not a result of trying harder or being religious; it comes from being "born again," an entirely new life which God gives. People often think to themselves, "If only I could start my life over. . ." and God does exactly that. This new life cannot be earned or worked for; it is a free gift. The gift is Jesus: "in Him was life, and the life was the light of men." If you receive Jesus, you will receive power—"power to become a son of God."

A person who is born again experiences a marvelous freedom, because "whosoever is born of God overcomes the world." He does not have to be conformed to the world in his thinking—to be fearful and worry along with everyone else. "Be of good cheer, I have overcome the world," Jesus said.

through a rainstorm. I learned that the Bible is superior to any human philosophy because it is the Word of God. "The foolishness of God is wiser than men."

When I came to Yale, I met several freshmen who met together at seven o'clock in the mornings and again in the evenings to pray and study the Bible. I did not go to all the meetings for the first six months because I had not yet decided to yield my life entirely to the Lord. During spring vacation in Florida, I finally decided to give my whole life to Jesus. Two weeks later He baptized me in the Holy Spirit. Other freshmen who knew me immediately noticed the change in my life.

After the first few months at Yale, I realized what could have happened to me if God had not changed my life. Students who did not have Christ's power in their lives soon became victims of pressures at Yale.

My freshman entryway in McClellan Hall was a particularly blighted one. Three of my neighbors soon became discouraged and dropped out. Another boy, a heavy drug-user who lived upstairs, was killed in a freak car accident.

George, who was on the Dean's list as a freshman, also began to fall apart. The summer before his senior year he began smoking marijuana, which really finished him. Within a few months he was unable to carry a normal load of schoolwork.

At commencement, I went to see

Freshmen Started Revival: Their Teacher Converted

A small group of freshmen that arrived at Yale in 1801 came with a peculiar purpose. They wanted to take Yale out of its philosophical confusion and convert it to Christ. The freshmen "agreed to meet day by day in earnest prayer that the college might be included in the general awakening," a revival that was spreading over the whole country. They prayed for fellow students and for the faculty.

The result was not spectacular at first. There were no special services, and classes continued as usual. One by one, however, Yale men were "born again" and joined the movement. Half the college was converted before the year was over, including one of the teachers, Benjamin Silliman.

Before his conversion, Silliman was mainly concerned with his own social position: "I find no propensity in my system stronger than a wish to be highly respectable and respected in society." But his conversion changed his whole attitude. He wrote in his private journal, "Dispose of me according to thy own good pleasure; employ me in thy service, save me in thy own way."

Silliman's conversion was no emotional impulse. After his first year as a Christian, he wrote: "This year has been attended by mercies,—yes, innumerable and of incalculable value. I have enjoyed a state of health unexampled for many years, with great vigor of body and activity of mind." At age 84, one year before he died, he wrote: "My life has been prolonged to fourscore and four. I trust, heavenly Father, that I am deeply grateful. To recite my mercies would be to recount the story of my life." A group of mere freshmen changed the life of a man later called "the father of American science," whose name Silliman College bears today.

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UNCLE KEN

By Calvin B. Burrows, '66

A century from now, scholars may find themselves asking how many prodigies there were back in the twentieth century named Kenneth Latourette. It will certainly appear that no one man could have left behind the brilliant record of accomplishment to which that name is attached. Dr. Kenneth Scott Latourette was a world-renowned historian, the author of 83 books (each a product of exacting scholarship), holder of seventeen honorary degrees, an authority of the first rank in the study of the Far East, former president of the American Historical Association—let the list be cut off here. It is less than half of the whole, but it is enough.

Yet the most extraordinary thing about this extraordinary man as the way he befriended his students on an intensely personal level, hundreds of them.

I well remember the Monday night when I was among a group of freshmen who were introduced to him in his office in Berkeley College. I knew nothing about "Uncle Ken" (as he immediately asked us to call him) and I wondered why he jotted down my name in his little notebook. The vigor and enthusiastic understanding with which he answered our varied questions about Yale, China and church history gave little evidence that he was nearing eighty, nor did his clear, kindly face and his habit of walking the long trip down and back to the Divinity School at least once a day. He was so fresh in his outlook that few who talked with him realized that his life stretched back to include nearly the entire history of Yale in this century. A persuasive spokesman for the standards on which Yale was founded and through which it became great, he enjoyed telling stories of the Yale men who stood out for God in their generation.

Years after I first met him I learned why he had written down my name: he told me that since the day he had first met me he had prayed for me daily. He believed that prayer for others was one of the chief tasks of a Christian and it was his delight to tell students of the hard-won convictions that had stood the test of his many years and gave him such peace and joy as he looked forward to eternity. He loved to quote Noah Webster's dying words, "It's been wonderful to live with Christ here—how much better hereafter!"

At the time I met him I little realized the wealth of scholarship contained behind those kindly eyes—somehow it seemed impossible that one of Yale's foremost scholars could have such time for students. When personal problems came up or students wanted to talk of the question of life work, Uncle Ken gave willingly of his time and, drawing on his wealth of experience, patiently counseled and was instrumental in more than one young man's finding his course in life. In recent years, he not only dissuaded one student on the verge of suicide from that extremity, but started him on the road to a living faith in Jesus Christ.

Only later did I learn that he was considered "the man who has done more than any other in the twentieth century to inform the western world about China. . . ." "No person in this century, indeed in any century, has done so much in study and presentation of the missionary record of the Christian people," was the assessment of *China Notes* at his death in December, 1968.



Dr. Kenneth Scott Latourette

What lay behind this extraordinary life? His autobiography, *Beyond the Ranges*, provides some clues to the vital springs of a life so full, so rich, and so much a part of twentieth-century Yale.

The Student Years

"In September, 1905, I arrived in New Haven, knowing almost nothing more about Yale than its name. . . . Yale itself had a warm Evangelical tradition which extended well back into the eighteenth century. . . . In the fore part of the nineteenth century the religious life had again and again been quickened by awakenings.

"In my final year I was made Bible study secretary of Dwight Hall. . . . That year we had about 1,000 undergraduates enrolled in these groups. At the same time Henry Wright had his freshman class in the life of Christ, with an average attendance of about 100. I attempted to know every man in the classes of 1909, 1910, and 1911. . . . From the class of 1909, which I knew throughout its four years, with possibly one exception, came more missionaries than from any other class in the history of Yale College.

The Missionary Years

"At the end of the Northfield Conference of the student missionary movement of 1910 I went to China by way of Europe. Characteristically, Henry Wright made a special trip from his summer retreat in Oakham to bid me bon voyage. In our evening devotions he gave me a verse which he suggested that I take as guide: 'I can do all things through Christ, who strengthens me.'"

". . . Toward the end of the summer I had an attack of amoebic dysentery which proved my undoing." [This forced his return from China. After a period of rest, he joined the faculty of Reed College in Oregon in 1914, and later went to Denison in Ohio. As he wrote books of history, offers came: to head a department of Far Eastern studies; to be president of a college; to occupy a new chair of missions at the University of Chicago; to teach at Yale.]

The Yale Years

"What was God's will? Where could I best serve His purposes? My reason for [accepting] the Yale post were several. I could resume my connections with Dwight Hall and Yale undergraduates. More important, I could fulfill my missionary purpose by helping to prepare

"I WOULD LIE IN MY SLEEPING BAG UNDER THE STARS AND WOULD WONDER WHETHER THERE WAS ANYONE IN THAT VAST UNIVERSE WHO CARED FOR ME."

missionaries, by presenting missions as a life work to undergraduates, by acquainting future pastors with foreign missions, by serving on boards and committees in New York which had to do with the world mission, and by writing. The Yale Divinity School's Day Missions Library. . . offered unexcelled facilities for research in missions. . . . I went to the Yale faculty from sheer sense of duty. I am now certain that I was seeing dimly, but decisively, the divine purpose for my life.

"Many years were to pass before this became clear. . . . My first decade at Yale, as were my months in China, was troubled and frustrating. But from the perspective of old age I am certain that what looked like sacrifice was the door to the fullest use of the capacities with which God had endowed me and, in these later days, to an unbelievably rich and quietly happy life.

". . . A combination of causes brought me to an extreme physical and emotional crisis. . . . boards and committees on which I held membership took a heavier toll than I had realized. In addition, and more of a drain, were basic questions of the faith.

"During that autumn I reached a nadir, but also had the beginning of the answer. Again and again I had climbed mountains in the Pacific Northwest. As I grew older I would lie in my sleeping bag under the stars, bright and glittering in the thin air, and would wonder whether there was anyone in that vast universe who cared for me and my fellow human beings any more than I cared for the ant which I crushed when it was trying to crawl in with me for shelter.

A Crisis of Faith

"For weeks in that autumn of 1925 I realized that I was at least an agnostic and perhaps an atheist. If that attitude persist-

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ed, I would, in all honesty, have had to resign from the faculty of the Divinity School and the ministry. I can still remember almost the precise spot in a street in Portland when, like an illumination, the beginning of the answer flashed on me. 'Here,' I said, or a voice seemed to say to me, 'is my father. He has never let me down and has always been dependable. Unless there is Some One in the universe who is at least as dependable and as intelligent as he, by whatever means he has been brought into being, the universe does not make sense. All our science is based on the conviction that we live in a universe, not chaos.'

"Not immediately, but as the months and years passed, increasingly, from experience and thought based on extensive reading, I found the Evangelical faith in which I had been reared confirmed and deepened. Increasingly I rejoiced in the Gospel—the amazing Good News—that the Creator of what to us human beings is this bewildering and unimaginably vast universe, so loved the world that He gave His only Son, that whosoever believes in Him should not perish, but have everlasting life. Everlasting life, I came to see, is not just continued existence, but a growing knowledge—not merely intellectual but wondering through trust, love and fellowship—of Him who alone is truly

God, and Jesus Christ whom He has sent. I was confirmed in my conviction that when all the best scholarship is taken into account we can know Christ as He was in the days of His flesh.

"SINCE MY STUDENT YEARS IN YALE I HAD BEEN CONCERNED WITH THE SEEMINGLY INEVITABLE DRIFT FROM THEIR MOORINGS OF COLLEGES AND UNIVERSITIES BEGUN BY EARNEST CHRISTIANS AND EMBODYING THE CHRISTIAN FAITH. I sought to suggest possible ways of reversing the trend. . . . Again and again in a variety of ways I attempted to obtain attention to the problem in more than one denomination." [During the active teaching years, he wrote prodigiously, winning ever greater recognition as one of the master historians in the modern era. In 1948, he was elected president of the American Historical Association. Throughout this time he served on more than thirty major scholarly boards and mission societies]

The Emeritus Years

"SINCE IT WAS A LOVE OF STUDENTS WHICH HAD BEEN POTENT IN BRINGING ME INTO TEACHING, in my emeritus years I made them, along with writing, my major concern. In the Divinity School three informal groups met weekly by my fireside. . . .

"The emeritus years passed quickly. They were the richest and happiest of my life. That was partly because of congenial occupations, partly because of good health, but chiefly because of growing fellowship with God. Wondering and grateful appreciation of the Good News grew. More and more I was aware that God was beyond my full comprehension. Increasingly I came to see that the Trinity is the best description in human language of what underlies and infills the Universe that the eternal God is Father,

Son, and Holy Spirit. Each year I had fresh appreciation of the words of Paul—that now 'abide faith, hope, and love, and the greatest of these is love.' To me the greatest is love because God is love, and herein is love, not that we loved God but that He loved us and sent His only Son to give us life. Because God is love, we can confidently have faith and hope, both inspired and given by that love. The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Jesus Christ.

"What lies beyond this present life I cannot know in detail, but I know Who is there and am convinced that through God's grace, that love which I do not and cannot deserve, eternal life has begun here and now, and eternal life is to know God and Jesus Christ whom He has sent.

". . . If, as an explorer, I have blazed trails into 'the never, never country,' if here and there have been lives who have seen, although dimly, His Son in me, that has been through no merit of mine, but because by His initiative God sent His whisper to me."

[These are the closing words of the book.]

BEYOND THE RANGES

An autobiography by Kenneth Scott Latourette. Eerdmans, 1967.

Yale's History Marked By Frequent Revivals

Continued from page 1.

The famous English evangelist George Whitefield, then 25 years old, visited Yale during the Great Awakening. He preached to "enormous crowds" on New Haven Green and then at Center Church. The first Yale revival occurred the following spring. Its results were permanent; students professed an active and intense Christian faith for years afterwards.

David Brainerd, a sophomore at the time, quickly became a spiritual leader in the Yale revival. Although tradition forbade speaking to upperclassmen unless first spoken to, Brainerd went from door to door, freely presenting the Gospel to every student on campus. After leaving Yale in 1742, he became a missionary to the Indians, preaching and living among them. Revival spread to these Indians, who willingly left their pagan religion to receive Christ. Though Brainerd was dying of tuberculosis, he poured out his life in ministering to his converts. When his life was cut short at 29, Jonathan Edwards published Brainerd's remarkable diary, which has inspired generations of Christians ever since.

During the American Revolution, Ezra Stiles became president of Yale (1778). Stiles was a frequent visitor to the Jewish synagogue in Newport, Rhode Island, one of three synagogues in all of America at that time. He invited every Jew who passed through New Haven to dinner at his house. He would go out of his way to meet a rabbi—he met five in his lifetime—and he often discussed with them the suffering Messiah of Psalm 22 and Isaiah 53. (Psalm 22: "The gathering of the wicked have hemmed me in; they have pierced my hands and my feet. I can count all my bones; they look and stare at me. They divided my garments among them and cast lots for my clothing." Isaiah 53: He is despised and rejected of men; a man of sorrows, and acquainted with grief. . . He was wounded for our transgressions; He was bruised for our iniquities. . . All we like sheep have gone astray; we have turned, each one to his own way; and the Lord has laid on Him the iniquity of us all.")

The "French Infidelity," a philosophy born during the French Revolution, had obscured the Christian foundation of Yale when Timothy Dwight became president in 1795. "The frank and direct way in which he met and overcame the infidels immediately upon his accession was characteristic of the man. They thought the faculty were afraid of open discussion, but when they handed Dr. Dwight a list of subjects for class disputation, to their surprise he selected this: 'Is the Bible the word of God?' and told them to do their best. He heard all they had to say, answered them, and there was an end. He preached incessantly for six months on the subject, and all infidelity skulked and hid its head." During his seventh year as president, Dwight saw a "quiet but thorough"

Yale -- A Praise in the Earth

revival begin among his students in 1802.

Benjamin Silliman, an instructor at Yale during the 1802 revival, described the scene: "Yale College is a little temple; prayer and praise seem to be the delight of the greater part of the students while those who are still unfeeling are awed into respectful silence." Silliman himself was converted during this revival. Soon afterward, he began counseling newly-converted students and leading Bible studies. One biographer said of Benjamin Silliman, "Throughout the rest of his life the depth and sincerity of his religious convictions [from 1802] influenced all that he undertook. Only in this way was he able to accomplish the work which caused him to be described by another Yale president as 'the father of American scientific education.'"

Although Timothy Dwight was the major figure in the revival of

1802, students promoted the later revivals. Informal prayer groups, "moral societies," and later missionary societies were established exclusively "by students and for students." In 1812, several seniors, unknown to one another, began praying for a spiritual awakening. They prayed especially for one senior, Elias Cornelius, because he would be the one most likely to oppose a revival. "The change in this man soon after was sudden and complete, and made a great impression upon the college. He broke soon after with evil company and profanity. . . and became fully conscious of Christ's power and presence." He led twenty members of his own class to accept Christ before they graduated.

The revivals did not cease after Timothy Dwight died in 1817. The years 1820, 1821, 1822, 1823, 1824, and 1825 were each marked by spiritual awakenings among the students. The revival of 1827 was marked especially "by the conversion of a knot of very wicked

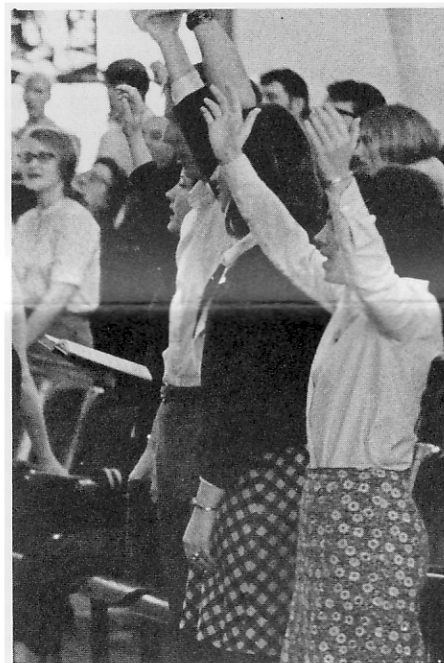
young men, whose piety at a subsequent period became equally eminent." The movement started at Yale and spread to New Haven; for every Yale man converted there were nine New Haveners converted. "Its effect upon student morals and order was so great that for a year not a single student was disciplined by the faculty." Revival again swept over Yale in 1835, 1836, and 1841. The revival of 1841 was so important to the students that they cancelled the Junior Ball that year.

A revival also began at Yale during the national revival of 1858. "The Yale revival started on the day of prayer for the colleges and was characterized by multiplied and crowded prayer-meetings, which sometimes embraced every member of a given college class. There were no special preachers. . . no special church services were held. There were early morning prayer groups, and large numbers of the students took part in the morning meetings held in Centre Church by the townspeople."

Lives Changed at Asbury

Continued from page 1.

lonely young man. Yet I sat there for two hours refusing to do anything about it. About that time a girl on my staff came up and apologized for 'being mean' to me. That really got me, because it was I who had mistreated her. It was the straw that broke the camel's back. I went down to the altar to see if I could do anything about the lousy condition my life was in. I put up a terrible fight. Still there were two things I could not deny: I was lonely, and my friends had a joy I did not have. Finally, I decided to put a little faith in Jesus; something I have not done for a couple of years now. Today I am trying to reconstruct my life according to God's will."



Asbury Revival Spreads Across the Nation

Early this year, a feeling of expectancy was stirring Asbury College. Groups of students had begun to meet together before breakfast to pray for the college, which is near Lexington, Kentucky. During a regular chapel service on February 3, a spontaneous revival began and ran non-stop for 185 hours, closing down classes for a week.

The awakening began when large numbers of students responded to an invitation to pray at the altar. "Other students began standing to give praise to God. . . cries for mercy, shouts of joy, were heard." The college president described the scene: "There is a presence of God here. He walked in here Tuesday morning and He is still here."

Asbury students had filled the auditorium and held a meeting which lasted day and night. Pulpit and microphone were made available to those who wished to testify. Students of all classes, freshmen to seniors, responded—telling of God's help in their lives, confessing sins and personal faults, and urging others to obey God's call on their lives. Prayers and hymns were offered up with enthusiasm. "To God be the Glory" became the unofficial theme song of the Asbury Awakening.

The revival quickly spread to neighboring Asbury Theological Seminary. Although the seminary president was sceptical about the movement, the college president defended it: "Such movings of the Spirit of God have firm historical precedents in the life of American colleges and universities. Such happenings were not considered suspect in the early life of such schools as Dartmouth, Princeton, and Yale."

Asbury students began leaving the campus and spreading out across the States and into Canada, bearing news of the revival. By the first weekend it had spread to twenty other college campuses. Soon sixteen colleges from coast to coast joined in a College Prayer Net over

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"YALE COLLEGE IS A LITTLE TEMPLE: PRAYER AND PRAISE SEEM TO BE THE DELIGHT OF THE GREATER PART OF THE STUDENTS."

The revivals at Yale were not isolated outbreaks but were high points in the continuing Christian life of the college throughout the last century. One Yale historian said, "They have been proved to be genuine by the improvement in morals, which has invariably followed in their train." Twenty years after the 1858 revival, the *Yale News* reported, "President [Noah] Porter addressed the Christian students of Yale College last night. . . He spoke with feeling of the necessity of personal work for

Beyond 1900, the career of William W. Borden (1909) saw the formation of Bible study classes totaling a thousand members out of 1300 undergraduates at Yale. Borden became a Christian early in life, and though he was a millionaire, decided to become a missionary. He came to Yale with that purpose in mind, but between that time and the mission field he did a prodigious amount of work at Yale. He excelled as a student and as a personal evangelist, founded the Yale Hope Mission for New

tion." But by the 1920's, Yale had begun a different course. "The temper had changed beyond recognition from my student days," he wrote. "The kind of Bible study, indeed any voluntary Bible study, such as had flourished before World War I, was impossible. Very few undergraduates would listen to the suggestion that they consider foreign missions or even the ministry as a life work. Undergraduate agitation against required chapel was vocal and shortly prevailed. Christian conviction and commitment among Yale undergraduates dwindled."

Latourette's own life, however, was an outstanding exception to this trend. After graduating from Yale, he co-ordinated the thousand-man Bible studies for a time. He later went to the mission field in China, but illness forced him to return to the States. He eventually came back to Yale. "Here I saw dimly, but decisively, the divine purpose in my life," he wrote later. Despite his fame as an historian—he wrote 83 books and received 17 honorary degrees—scholarship was secondary to him. His chief interest was students. For years he held a special Bible class for freshmen, and three informal groups of students met by the fireside in his study every week. He also took time for counseling—he dissuaded one young man from committing suicide and guided him into a new life in Jesus

"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." (Zechariah 12:10)

"And one shall say to him, 'What are these wounds in thine hands?' Then he shall answer, 'Those with which I was wounded in the house of my friends.'" (Zechariah 13:6)

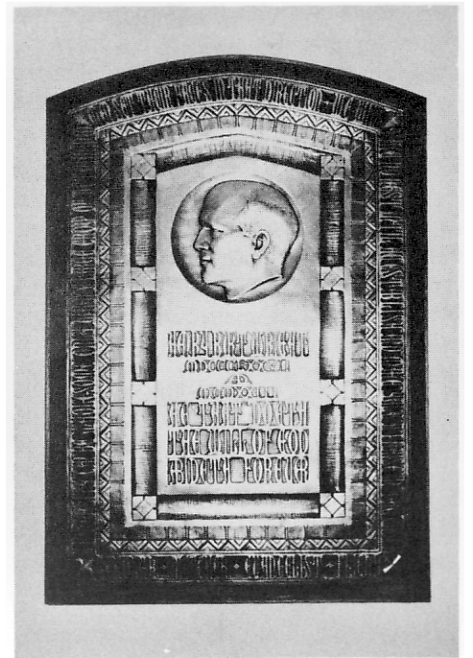
"But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." (Micah 5:2)

Christ. Until the end of his life in December, 1968, Dr. Latourette considered himself a missionary and friend to the students at Yale.

Yale today is a product of many men, alike only in holding the same vision and having faith in God to make that vision a reality—a college separated to God. This vision is still Yale's standard.

"WE WILL TAKE NO REST"

Henry Burt Wright



(Plaque in Dwight Hall Library)

Henry Burt Wright
1867-1923
HE THAT DOETH THE WILL
OF GOD ABIDETH FOREVER
Scholar - Teacher -
Evangelist - Friend

"A university can be wholesome only when a large group of determined men set their faces in that direction—we will take no rest until He establish and make Yale a praise in the earth.

"Henry Wright [class of 1898] was the son of the Dean of Yale College. . . while an undergraduate he made a conscious and revolutionary commitment at a Northfield Conference as a result of an appeal by Moody for a decision for Christ.

"...After taking his Ph.D. . . he became a member of the faculty of Yale College. His chief concern was for individuals. He taught a freshman Bible class in the life of Christ, some of them students, some adults, others rough lads in Oakham, the Massachusetts village where his father had been reared and where the family spent its summers. He was the most indefatigable personal evangelist I have ever known. He gathered about him a group, mostly of students, who shared his commitment to Christ, which met weekly and with whom he revealed his deepest purposes and his faith. . . It was chiefly that experience which has led me throughout my teaching years to gather similar groups.

"[In 1923 Wright] had a hemorrhage in a lung that had earlier been badly damaged through an infection contracted while he was nursing one of the lads of that village [Oakham] who was dying of tuberculosis. His last words were: 'Life here with Christ has been wonderful; it will be richer hereafter.'

(from *BEYOND THE RANGES*, by Kenneth Scott Latourette.)

"THE EFFECT OF THE REVIVAL UPON STUDENT MORALS AND ORDER WAS SO GREAT THAT FOR A YEAR NOT A SINGLE STUDENT WAS DISCIPLINED BY THE FACULTY."

the salvation of such students as have not yet accepted Christ."

The missionary move at Yale continued alongside the revivals, and it was heightened at the close of the nineteenth century. Yale's first martyr, Horace Tracy Pitkin, died in the Boxer Rebellion in China in 1900, spurring the movement at Yale to greater activity.

shortwave radio, providing daily contact with the happenings of the nationwide revival and exchanging requests for prayer.

The Associated Press carried almost daily accounts of the Asbury Awakening. A college official said, "The role of the secular press has been amazing in these weeks of revival. Hundreds of people have been converted to Jesus Christ because their first knowledge of the revival was either from a newspaper, radio or television account of the revival." Secular newsmen who had come to the campus commented, "It is God's doing" and called it a "Divine Happening." One A. P. newsman said, "We are sick and tired of demonstrations and riots. It is heartwarming to report something good for a change. If they run out of something to pray for about 2 a.m. ask them to pray for me." They did.

One television newscaster told his listeners to drop everything and listen to the report on Asbury, since he had never been so impressed in his 34 years of news experience. A newspaper editor wrote of the revival: "You all know me, a busted-down Catholic, a sometimes dissident Christian who drinks and smokes too much. But it somehow reassures me. While the wind of conflict sears our cities, I can join no other battle line than that formed by the young people at Asbury College."

The scheduled 50-minute chapel meeting at Asbury College was extended to an entire week, and the revival itself continued and spread. Students from other colleges still poured onto the campus, and three-hour-long meetings every night were instituted by popular request. Over a thousand "teams" of Asbury students went out preaching, and by the end of one month the revival had spread to thirty-five other colleges.

The complete results of the Asbury Awakening can never be tabulated, since its effect has been on human lives. It has restored broken friendships, healed troubled personalities, and given peace and joy to hundreds of students. "It has been a unique and meaningful type of happening: young people are finding lasting answers to nagging problems."

Haven's derelicts, began Bible studies and made it his habit to pick the least likely men on campus to talk with and invite to these meetings.

After working at a tremendous pace in America for three years after graduation, he spent the last year of his life in Egypt in missionary training. He died there of meningitis at the age of 25. Dr. Kenneth Scott Latourette, the renowned historian and one of Borden's closest friends, said of him, "His rugged yet simple faith in Christ as Saviour and Lord, and in the Bible as God's inspired Word, is a tonic to me, for one, whenever I am tempted to drift into barren doubtings. . . Of course the outstanding thing in one's memory of Bill is his missionary motive. He was so sane and unpretending about it, and yet it was so completely a part of his life."

Dr. Latourette wrote of Yale's spiritual condition before the First World War: "Attendance was required at daily and Sunday chapel services. During my student years no complaint was raised against the custom. Indeed, my class voted overwhelmingly for its continua-

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The Power that Changed my Life

Continued from page 1.

northern Connecticut, Monday began the impressive whirl of registration, receptions, and course selection. Even the genuine ivy that nearly covered our living room windows seemed to say that I had arrived in the world.

That feeling was challenged only by a vague uneasy sense that I would soon be facing situations designed to shatter my carefully constructed self-control. With no family or old friends around for moral support my first year at Yale would have to be a wilder ride than I had ever had before.

There was a difference in my case from hundreds of other freshmen that week, though, and it began with a handbill on Monday announcing a meeting on Tuesday. The same people had also sent a letter to the freshmen over the summer, so I was at least mildly interested.

Tuesday night's meeting was run by undergraduates, mostly sophomores, to talk with freshmen about the power of the New Testament church. The Bible's Book of Acts is full of the miracles and healings that were performed by this church in the daily course of its life.

Three of them spoke to about forty of us freshmen. One of them particularly struck me. He spoke of getting power from God to work in our own lives from Jesus Christ. Jesus Himself, he continued, supplied the New Testament church with power, and He can do so today. After-

ward he gave an invitation to us to pray silently along with him, asking that we raise our hands also if we were serious about asking God to help us. I was in a muddle for a little while, partly because I wasn't used to praying like that, and partly because I had the perfect excuse not to—nominally, I already was a Christian, and had been in Sunday School and church rounds for years. After only a few seconds I realized, though, that labels notwithstanding, if I turned away from Jesus there, I was done with Him, perhaps forever.

I prayed that night to God, and raised my hand, and from that night God's power began to transform my life and set me free of habits, fears, sin. God, as great as He is, accepted me without reservation. He let me know that I was special to Him, not because I earned it, but because He loved me. The miraculous power with which He intervened in my life was only the first token of the love He had for me.

Some people might say to this, fine, you found your help in a Christian thing, and others can get the power they need from other places. That misses the whole point. The Bible has since shown me that it wasn't just certain people God would take, but "God so loved the world that he gave his only-begotten Son, that whosoever believed on Him should not perish, but have everlasting life." The "whosoever" that night was me. It could be anyone. No wonder Peter, of the New Testament church, said, "There is no other name under heaven given among men by which we must be saved [than the name of Jesus]." [Acts 4:12]

The externals of my student life for the next three years changed somewhat, but the internals changed even more. For

the first time I could read the Bible and receive some of its message to which I was dulled and blinded before. It began to make sense, glorious sense. There were special times, as when a group of us prayed one night in Branford Chapel [under Harkness Tower] for a friend who was seriously ill in New York City. God soon gave us faith to believe for the healing, and we just about split that chapel with the sound of our praise. It wasn't until the next morning that a phone call confirmed what we knew by faith: the healing had come that night.

I graduated this past June, a year ahead of myself, and I can say that I am a very different person from three years ago. More than that my purposes and expectations are different.

I am convinced that the New Testament church is neither a fable nor an historical oddity. I expect to see it functioning in the same sort of power and

authority in these times, very shortly. And more personally, I know that the God who loved me, loved me and all of His loved ones before the foundation of the world. He has a definite and perfect place in His grand plan for each one daring enough to grasp for it. I want to do the will of God for my life, wherever that leads. It doesn't mean that everyone ought to be a minister or missionary. My own expectations of becoming a minister were surprisingly modified by the Lord, as I believe, during my senior year at Yale.

God is original, and what He may do in your life through Jesus Christ is as unpredictable as what He has done in mine. One thing you can know, they will be great and eternal things when everything else is gone, testimonies to God's love, wisdom, and power. That kind of life is worth your life.

—Philip Chamberlain, '70

"...with all my might while I do live."

FRESHMAN JONATHAN EDWARDS

When Jonathan Edwards entered Yale at the age of thirteen, he began a career that turned traditional minded churches upside-down throughout the country. The decisions he made at Yale were the basis for a life that influenced thousands in Europe and America. Upon entering Yale, Edwards decided not to drift along

with the general trends on campus, nor to become over-occupied with studying. Instead, he decided to give himself to Jesus and live entirely for Him.

He graduated with highest honors at the age of seventeen, when he was filled with "an inward, secret delight in God." He then made a list of resolutions that were to shape the rest of his life. He resolved: "never to do anything but what tends to the glory of God, never to lose one moment of time, and to live with all my might while I do live." Edwards soon found that making resolutions is "to no purpose at all... except we depend on the grace of God, for if it were not for his mere grace, one might be a very good man one day, and a very wicked one the next." Depending on the grace of God, Edwards kept these resolutions and changed the face of America.

Several years later, when he became pastor of a church in Massachusetts, a revival started which transformed the town. "The town seemed to be full of the presence of God: it never was so full of love, nor so full of joy."

A larger revival, the Great Awakening, spread across the country in 1740. This movement brought thousands together on New Haven Green to hear the Gospel and changed lives throughout America. Because of Edwards' influence, the revival was not only a time of emotional stirring, but it also made positive changes in the structure of American society. People who had been bored with religious patterns received Jesus instead, and were filled with joy in worshipping God.

Jonathan Edwards, the student who gave his life to God at Yale, became "the most significant Protestant voice between the Reformation and the twentieth century." He spent the last years of his life at a small mission serving the Indians in Massachusetts. He was chosen to be president of Princeton but died three months later.

Jonathan Edwards has always puzzled biographers. His life had no phases or changes of philosophy. As a student at Yale, he found the truth in Jesus Christ and spent the rest of his life demonstrating that truth. The resolution that he made at Yale was to "live with all my might while I do live," and he kept it.

"There was real iron in him."

FRESHMAN BILL BORDEN

Millionaire Bill Borden arrived at Yale like any other freshman. But soon his classmates noticed something unusual about him: "He came to college far ahead, spiritually, of any of us. He had already given his heart in full surrender to Christ—had really done it. We who were his classmates learned to lean on him and find in him a strength that was solid as a rock, just because of this settled purpose and consecration."

Bill's first disappointment was hearing the president of Yale speak on "having a fixed purpose." Bill wrote later, "He neglected to say what our purpose should be, and where we should get the ability to persevere and the strength to resist temptations." He saw the result of this empty philosophy all around him at Yale—moral weakness and sin-ruined lives.

During his first semester at Yale, Bill started the movement that transformed the campus. His friend wrote: "It was well on in the first term when Bill and I began to pray together in the morning before breakfast. I cannot say positively whose suggestion it was, but I feel sure it must have originated with Bill. We had been meeting only a short time when a third student joined us and soon after a fourth. The time was spent in prayer after a brief reading of Scripture. Bill's handling of scripture was helpful... he would read to us from the Bible, show us something that God had promised and then proceed to claim the promise with assurance."

Borden's group was the beginning of the daily groups for prayer that spread to every one of the college classes. By the end of Bill's first year, 150 freshmen had become interested in meeting for weekly

Bible studies. By the time he was a senior, 1,000 out of the 1,300 students at Yale were meeting in groups like these.

Bill made it his habit to choose the most "incorrigible" students and bring them to salvation. "In his sophomore year we organized Bible-study groups and divided up the class of three hundred or more, each man interested taking a certain number, so that all might, if possible, be reached. The names were gone over one by one, and the question asked, 'Who will take this person or that?' When it came to one who was a hard proposition there would be an ominous pause. Nobody wanted the responsibility. Then Bill's voice would be heard: 'Put him down to me.'"

Bill Borden did not confine his work to Yale. He rescued drunks on the streets of New Haven and founded the Yale Hope Mission to rehabilitate them. "He might often be found in the lower parts of the city at night—on the street, in a cheap lodging house or some restaurant to which he had taken a poor hungry fellow to feed him—seeking to lead men to Christ."

Borden had already formed his purpose to become a missionary to the Moslems in China, and that purpose never wavered. He inspired his classmates to do likewise: "He certainly was one of the strongest characters I have ever known, and he put backbone into the rest of us at college. There was real iron in him, and I always felt he was of the stuff martyrs were made of, and heroic missionaries of more modern times."

Although he was a millionaire, Bill "seemed to realize always that he must be about his Father's business, and not



William W. Borden

"He gave... himself in a way so joyous and natural that it was manifestly a privilege rather than a sacrifice."

wasting time in the pursuit of amusement." Although he refused to join a fraternity, "he had more influence with his classmates in his senior year than ever before." He presided over the huge Student Missionary Conference held at Yale and was elected president of Phi Beta Kappa.

After graduating from Yale, Bill began several years of missionary training. But in Egypt, where he was studying Arabic, he died of spinal meningitis at the age of 25. "When the death of William Whiting Borden was cabled from Egypt, it seemed as though a wave of sorrow went round the world... Borden not only gave his wealth, but himself, in a way so joyous and natural that it was manifestly a privilege rather than a sacrifice." [Quotations taken from *Borden of Yale*, by Mrs. Howard Taylor, Moody Press, Chicago.]

TIMOTHY DWIGHT

The Conquest of Infidelity at Yale

At the close of the American Revolution, the new French skepticism overcame the majority of the Yale students—only a fast-shrinking minority of Christians remained. Some were so carried away by the atheistic, amoral philosophy of the French infidels that they became true “disciples” and renamed one another D’Alembert, Diderot, and Rousseau. President Ezra Stiles (1779-1795) was a serious Christian, but not an impressive preacher. The infidels grew in number and organized “infidel clubs” proposing to “reconstruct the universe without God.” The members scoffed at divine revelation and proclaimed that “God was a hypothesis for which there was a low degree of probability” and that “in two generations Christianity would altogether disappear.”

The whole college during this period was so rife with immorality as well as infidelity that “the Christian life of Yale was in a most perilous condition.” The situation was especially serious because Yale had been so important as a center of Christian education.

President Stiles died in 1795. Without delay the Yale authorities offered the presidency of the college to Timothy Dwight, a former tutor at Yale.

On September 8, 1795, at the age of 43, Dwight was inaugurated president of Yale College. He was appalled to see what infidelity had done to the students and he immediately began the fight to recapture Yale from its dominance.

In addition to his duties as president, he served as the instructor of the senior class. In his sessions with the seniors of 1795 he confronted the infidels for the first time. “They thought the faculty were afraid of open discussion, but when they handed Dr. Dwight a list of subjects for class disputation, to their surprise he selected this: ‘Is the Bible the Word of God?’ and told them to do their best.” Dwight was convinced that the atheist philosophy, when brought fully into the open, could never withstand the truth. All the seniors took the side of infidelity and during the debate the strongest infidels rose to speak out on behalf of their philosophy. Dwight heard all they had to say and refuted their arguments one by one, demonstrating his superior knowledge of their own philosophy and with a reasoned presentation proved the authenticity of the Scriptures. “He preached incessantly for six months and all infidelity skulked and hid its head.”

In his Baccalaureate address to the graduating class of 1797, “The Nature and Danger of Infidel Philosophy,” he clearly expressed his feelings. He condemned the French philosophers who propagated its doctrines as deceivers who seduced ignorant men, “Men of learning,” he said, “were not fooled by arguments which had no evidence in history nor their own experience.” With “bold assurance” and “the appearance of knowledge,” these men encouraged others to gratify their low desires as the only means to happiness on earth. The infidels, according to Dwight, attacked Christianity with ridicule and contempt and gave people a rationale for sin by offering an escape from conscience and revelation. Those who sought a life of immorality found great comfort and justification in their teachings.

Dwight described the private lives of some ancient and modern philosophers who practiced gross immorality and then in contrast spoke of the lives which Christians had lived.

In 1796, the year after his inauguration, the records of the college show that there were only a few Christians on campus. Dwight’s students must have respected him for the stand he had



“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.”

taken, because they obeyed his commands and general student behavior improved greatly during the early years of his administration. As one described it, “no nightly revellings, breaking tutors’ windows, but all is order and quietness.”

In 1797 an organization called “The Moral Society” was formed by several Yale students “for the promotion and preservation of morality among the members of this university.” They decided to govern their behavior by the Bible’s standards of morality; not to use profane language; not to gamble or play cards; and to practice temperance. During the period from 1797 to 1800 between one-third and one-half of Yale’s students joined this “secret” organization.

For seven years the president spoke to the student body like a lawyer, presenting his case with sound argument and directness. The year 1801 was a turning point in Dwight’s struggle to wipe out infidelity and to revive the spiritual life of Yale. Several Christians from Kentucky and Tennessee entered the college. They had been converted in the new revivals which were sweeping that area. Early in the spring of 1802 these students decided to meet together to pray that Yale would be included in the great spiritual awakening which was developing across the nation.

In the spring of 1802 a great revival struck Yale College. It was touched off by a sermon of President Dwight’s. He spoke strongly to the students on their condition of spiritual death as sinners and their need to be made alive in Christ. He admonished them to “awake from sleep” and to “arise from the dead.” He reproved them for being “satisfied, stupid, gay, sportive, undisturbed by conscience, and regardless of death and the judgment.”

The powerful revival which began at this point lasted from the spring to the end of the summer term. During this period about eighty students were converted. Benjamin Silliman and Roger Sherman, two members of the faculty, also became Christians. Yale’s revival provoked no enthusiastic or violent reactions among the students, and nothing was done to create that emotionalism which was sometimes characteristic of other revivals. It was a quiet revival, but it apparently had a deep and lasting effect on Yale. Henry Wright wrote that the revival of 1802 was “next to the great revival of 1831, the most far reaching and permanent in its effect of any that Yale had witnessed.”

There was some fear on the part of President Dwight and other Christians that the spring vacation would interrupt the revival, but the news of it was only carried home and spread abroad. After the vacation, one-half of the seniors were converted and one-third of the class, about thirty, decided to enter the ministry. Following the 1802 revival, almost half of the student body was included in the membership of Yale’s church. Later, in April of 1808, another revival broke upon Yale. Students looking back to April 8 remembered that “God was certainly present that day.” Dwight preached this time without notes, urging that there be change in their lives: “Are you ready from this moment to enter into the service of God? To make his will the rule of your conduct in all things small as well as great?”

Two more revivals occurred during the administration of Timothy Dwight. The revival of 1812-13 was primarily a movement arising among the students themselves. The president did not play the major part as he had in the earlier revivals. Through the winter of 1812 a group of zealous students met daily before sunrise to pray for an outpouring of God’s Spirit on the college. Popular sentiment against infidelity was running high. Nearly one hundred students were affected by the revival.

The fourth revival came upon Yale in the spring of 1815 through a series of sermons by the president which were described as “peculiarly solemn and impressive.” About eighty professed their conversions and it seemed that “nearly every room in college contained at least one youth who was awakened to the corruption of his heart.” The students petitioned the administration to suspend classes that the revival could proceed without hindrance. This was denied. Instead, afternoon meetings were held by faculty members in each dormitory to provide counseling and instruction for new converts.

At least one authority, Roger Sherman, has placed Timothy Dwight “next to Washington in the general influence exerted upon America in the early years of the nineteenth century.”

A stream of young men educated intellectually and spiritually by Timothy Dwight flowed forth from the college to distinguish themselves in every sphere of the nation’s life. “For nearly a quarter of a century President Dwight’s commanding Christian personality had impressed itself upon every man who had entered Yale and during the whole next generation it continued to inspire his devoted pupils and successors.”

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David Brainerd: Beloved Yankee

One Yale student who did not "pass to be forgotten like the rest" was David Brainerd. Although he died before the age of 30, his biographies still are being printed, and his personal journal is considered a classic in American Christian literature. Though he was expelled from Yale and never graduated, one of the houses of Yale Divinity School bears his name. He left an impression on the college so great that men throughout the world connect the name "Yale" with the name "Brainerd."

When David Brainerd entered Yale at the age of 21, he was apprehensive about what he would find there, "fearing lest I should not be able to lead a life of strict religion in the midst of so many temptations." So he began to pray for help. "I was spending some time in prayer and self-examination, when the Lord by His grace so shined into my heart that I enjoyed full assurance of His favor. Passages of God's Word opened to my soul with divine clearness, power, and sweetness. . . with clear and certain evidence of its being the Word of God." This assurance stayed with him throughout his years at Yale.

Just when David felt himself growing "cold and dull" during his sophomore year, "a great and general awakening spread itself over the college, in which I was much quickened and more abundantly engaged." He became concerned with the spiritual welfare of his classmates and "without paying regard to the distinctions of higher and lower classes visited each room in the college and discussed freely and with great plainness with each one."

David Brainerd became one of the key figures in the "New Light" movement at Yale, whose ideal was "a living faith preached by a living preacher." He opposed the dead formality of traditional religion and aroused the ire of the Connecticut legislature. Its leaders were horrified that "some undergraduate students have made it their practice, day and night, and sometimes for several days together, to go about in the town of New Haven as other towns, and before great numbers of people to teach and exhort, much after the same manner that ministers of the gospel do in their public preaching." They urged Yale to crack down on these students. During David's junior year, he was expelled from Yale.

Within a few months, David Brainerd became a missionary to the Indians, the most despised people of his day. He refused several pastorates in comfortable New England towns to go to these tribes, learning their language and sleeping "on a little heap of straw laid upon some boards" for a time. After about two years of hardship, disappointment, and illness, revival began among the Indians. When preaching about the love of God, David said, "I stood amazed at the influence, that seized the audience almost universally, and could compare it to nothing more aptly than the irresistible force of a mighty torrent or swelling deluge. . . Old men and women who had been drunken wretches for many years, children, and persons of middle age" began crying "*Guttummaukalummeh*, i.e., 'have mercy on me.' . . . It might have convinced an atheist, that the Lord was indeed in the place."

A chief's daughter was converted, along with her husband, "whom she had brought to hear of the Jew who had died

RADICAL REFORM

A consensus has been growing, among young people especially, that certain evils and injustices in the social order demand swift, possibly convulsive, change. Certain conditions clearly cannot continue without disastrous consequences. The question remaining is what road do we take? There is a road to change that leads to disaster.

A British missionary, Geoffrey Bull, who was witness to the progress of the Chinese revolution in the early 1950's wrote, "My eyes were being opened to the fact that the Communistic Revolution was run on principles. That it was not just hordes of rebels overrunning everything but was attracting the finest youth of China into its ranks, who were being filled with enthusiasm to devote their all that their nation might become strong and free. They had seen a form of tyranny in the old regime with its privileges for the few and its starvation, floods, disease, and sheer ruin for the millions. They demand liberation. . . . Nearly all young China, in the flush of their high aspirations, had followed [the Revolution], braving hardship and privation for the emancipation and reconstruction of their nation. . . . They had not yet awakened to the new and more sinister spiritual bondage that had begun to engulf them." Nor did they know that, within a few years, hundreds of thousands of Chinese students would become slave laborers with "lifetime work assignments" on farms and in factories.

We live in an age of urgent social and economic needs. Such needs are made, by some, the excuse for violent, accusatory propaganda and for attempts to overthrow existing structures and to put a dictatorship of a minority in their place.

Why the Standard

The Yale Standard was born almost two years ago, when a group of Yale undergraduates decided to publish an account of Yale's unique spiritual history. We chose the name from the prophet Isaiah, "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." In our short time at Yale we saw the flood cresting because men had forgotten the power of Yale's spiritual foundation. Its two and a half centuries have seen more Christian revivals than any other college in the world. Many Yale men—presidents, faculty, students—have known the moving of the Spirit of God.

Yale needs men who know how to walk with God and to execute His purposes.

also for the Lenni-Lenape Indians." She said later that Brainerd "was the first white man she could ever love, having suffered so much from them, for she had always been afraid of them." Husbands were reunited to their wives, and an ancient conjurer was converted, who later became an evangelist. "Love seemed to reign among them," said Brainerd, "They took each other by the hand with tenderness and affection, as if their hearts were knit together."

Just as David Brainerd had helped to bring the Great Awakening to Yale, he spread the revival among the Indians of New York State, Pennsylvania, and New Jersey. Although he was suffering from tuberculosis, he continued his work until shortly before his death at age 29. His name is remembered until this day at Yale and all over the world. Decades later, one of his Indian converts could tell

That minority, like all dictatorships, holds itself to be all-wise over the rest of the people. In the name of radical reform, it would wrest from them their rights to liberty. Among them are some who, posing as the enemies of injustice, are virulent enemies of freedom, eaten with the desire to destroy the institutions of liberty.

Some of the ills and problems of our society are accurately diagnosed, but the remedies cannot meet the need. Social work per se falls always short, in scope and especially in compassion. Agitation alone and the call for violent revolution solve nothing and they often add disruption and suffering to a troubled situation. The searing trials we now face as a nation can be met only by men called by God and empowered by more than human strength.

The times call for men able to act as liberators through absolute commitment to Jesus Christ. Lately we have heard much sound and fury from radical extremists. The radical is a man who stands up in public and shouts his arraignment and cries for destruction. Some vague utopia, he asserts, is possible only after the annihilation of the existing evil. The followers of the Lord Jesus Christ, exercised by injustice, go quietly and do something about it. You will read for example, in this issue, of the death of Henry Burt Wright, which came as he went among the extremely poor of his home community, helping them in their need. His last words were: "Life here with Christ has been wonderful; it will be richer hereafter." As the martyr Jim Elliot said: "He is no fool who gives up what he cannot keep for that which he cannot lose."

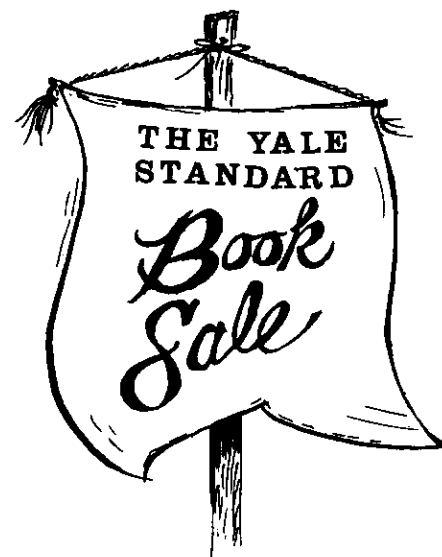
The Unknown Freshman

In the spring of 1825, Yale was shaken by an unassuming freshman. He was a Christian who became deeply affected by the thoughtless behavior of his classmates who did not know the Lord. He was even more disturbed that other Christians did not care enough to talk to them about their need of salvation.

Finally, he decided to take the matter into his own hands. He invited the Christians, one by one, to his room for prayer and urged them to wake up to the need of their classmates. He did not care whether he was talking to an exalted senior or a leading Christian; he made his point.

The results came swiftly. "Some of the leading members of the church were reclaimed from their backslidings, and a spirit of fervent supplication was given them from on high." Then a revival followed in which one-fifth of the students at Yale were converted. Another revival followed in 1827, notable for "the conversion of a knot of very wicked young men, whose piety at a subsequent period became equally eminent." The movement spread to New Haven, and for every Yale man converted, nine New Haveners were converted. The college and the city were changed because of one freshman who would not keep silent.

her grandchildren of their beloved Yankee missionary: "He slept on a deer skin or a bear-skin. He ate bear-meat and samp [corn meal]: then we knew he was not proud. . . . He was a young man; he was a lovely man; he was a staff to walk with. . . ." (from *Beloved Yankee* by David Wynbeek, Eerdmans, 1965 and *The Life and Diary of David Brainerd* by Jonathan Edwards, Moody Press)



BORDEN OF YALE

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