

THE YALE STANDARD

Volume XIII, No. 2

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 1996

Oh, Glorious Knowledge!

Yale has built a first-class reputation on its ability to handle the knowledge of our world. We have at least four dozen libraries with book holdings in excess of 11 million, professors whose fields of research extend all over the globe, accomplished students with unique curiosities, and links to computer databases of all kinds. As far as the search for knowledge is concerned, there is little Yale does not have.

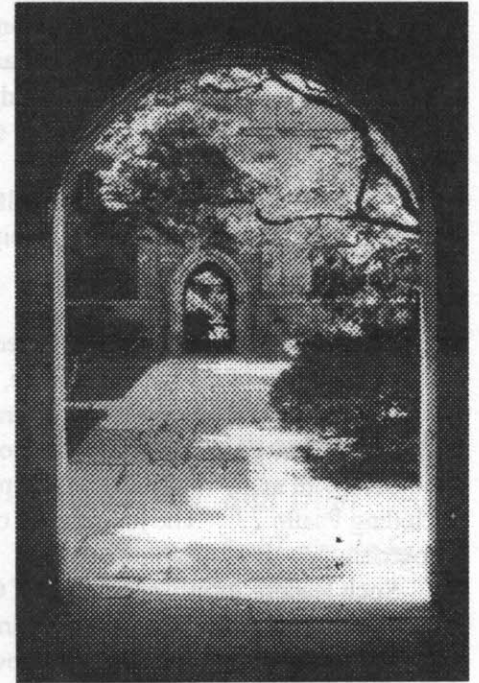
Every matter of inquiry imaginable has a repository awaiting you here. Flip through a blue book and see: "Sumerian Poetry and Prose in Translation, Near East 105a," or for number crunchers, there's "Fields and Galois theory, Math 370b;" or for the multi-

lingual, "Czech film, literature, and drama, Czech 245b." Dare to reach for the most esoteric topic, and there will be a resource at Yale able to help you learn about it.

And certainly this is an admirable quality in a University. This is what we expect, and why we pay money to come.

Yet in my four years here, I have found one kind of knowledge distinctly lacking. As a born-again Christian, I've had many opportunities on campus to talk with students about God: "Do you know who Jesus is?" "Have you ever read the Bible?" When asked, many would brush the question aside, many would just find it odd, many would defend their disbelief in God and the Bible. Only a few would return an unquestionably Biblical answer.

And I have taken enough classes to see that only the rare professor



An archway into Branford courtyard.

plainly embraces the Scripture as truth.

If, to a group of ten average Yale people, I were to propose that Jesus is God's very Son, as Scripture says

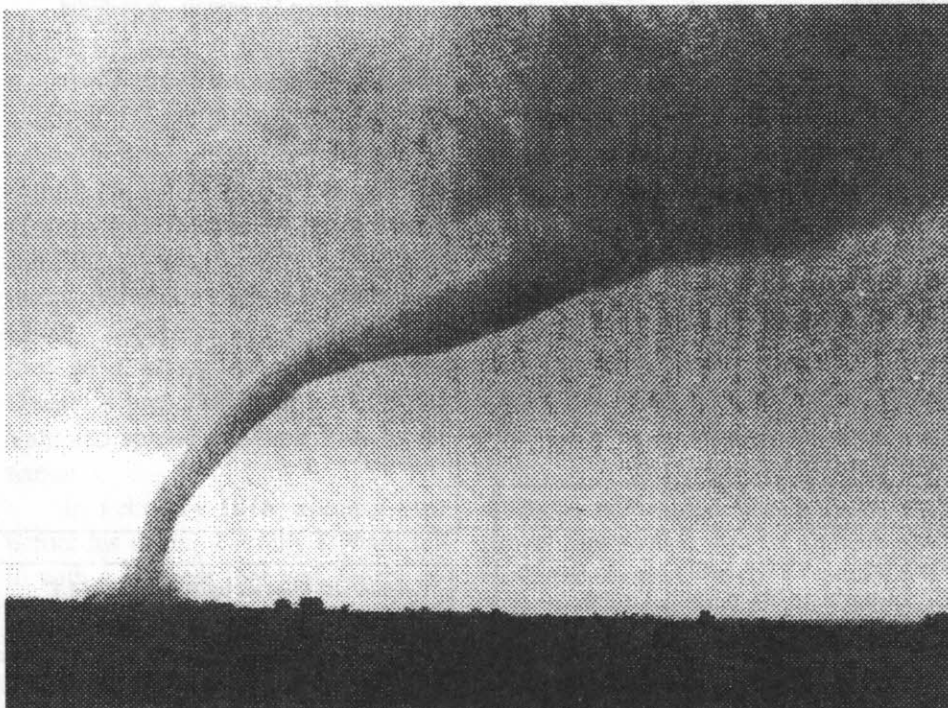
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Tornado photographed near Tracy, Minnesota, 1968.

TORNADO WARNING

This summer I saw the movie *Twister*, about tornadoes and those who study them. In the opening sequence a little girl's life changes forever when a tornado crosses her homestead; it snatches away her father. From that moment she sets herself to hunt down these vortices. As an adult she pursues them, studies them, tries to predict their behavior in order to give people advance warning to escape. As the characters encounter tornadoes of increasing strength, one is awestruck at their sheer destructive force. They lay waste, showing mercy to no one.

Later, a competing tornado chaser,

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Editorial

“Since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done.”

(Romans 1)

In our nation, and at Yale, we debate God’s existence; we question whether His commandments are relevant to our lives.

In the past, our nation possessed and cherished the knowledge of God. The founding fathers openly acknowledged God. They sought to establish the nation on the Bible’s moral principles, as in the Declaration of Independence, which begins

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights....”

and ends

“And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.”

Ninety years later, President Lincoln declared God’s character and pre-eminence with many references to Scripture at his second inauguration, including Psalm 27: “The judgements of the Lord are true and righteous altogether.”

Such leaders, firmly convinced of God’s providence, were unashamed to uphold the goodness of His standards in the public sphere.

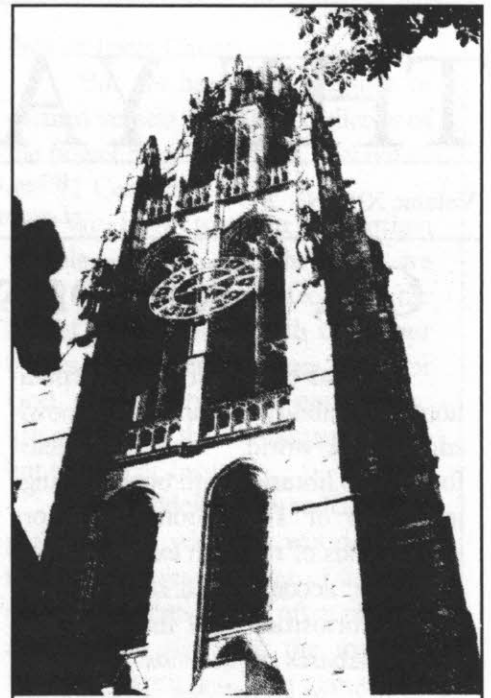
Yale, too, was founded on the knowledge of Jesus Christ and the Bible. Established in 1701 by 13 ministers, Yale’s charter was to prepare and equip young men for both traditional ministry and public service. Yale’s motto, “*Lux et Veritas*,” came from Psalm 43: “Send forth thy light and thy truth to guide me.”

Are we throwing away God’s light and truth? Judge for yourself our nation’s attitude toward the Bible’s message. “They did not consider it worthwhile” characterizes a generation that denies needing God, that insists on living life without His guidance, aid, or protection.

But the knowledge of God is readily obtainable by anyone who will cherish it. God calls to everyone, “Give ear and come to me; hear me, that your soul may live.... Seek the Lord while he may be found; call on him while he is near.” (Isaiah 55)

Don’t pass up His invitation. Pursue the knowledge of God during your Yale years—not a dry theoretical knowledge, or one based on your own ideas, but a personal relationship with the living God as revealed in the Bible. You are more than welcome to join us in our Bible studies as we seek “the light of the knowledge of the glory of God in the face of Jesus Christ.”

Yuna Lee, Saybrook ‘94



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Come join us
as we gather to
worship the
Lord!

THE YALE STANDARD

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Timothy Dwight Speaks

Timothy Dwight (1752-1817), for whom Timothy Dwight College is named, was probably the best president Yale has ever had. When he arrived on campus in 1795 morale was low and the financial prospects of the college were dim. Buildings were falling apart and discipline was lax. During his tenure, Dwight transformed the ailing "Collegiate School" of 100 students and 3 teachers into a nascent university, with a pioneering science department, a medical school, an expanding library, and the beginnings of a law school and a divinity school.

But more important yet was how Dwight altered the whole atmosphere of Yale. In 1795 students were, by and large, skeptics whose French rationalism doubted God and sneered at the Bible. They were surprised to find in Dwight a man unafraid to face arguments and challenges. At their instigation, Dwight debated with his senior class the question, "Is the Bible the word of God?" He urged the students to gather their most convincing arguments, and take whichever side they chose. When they had done their best, Dwight delivered his reasons for believing in the divine origin of the Bible.

Skeptics found their reasoning dashed to pieces. Those who had professed "infidelity" found Dwight's arguments irresistible, and deistic rationalism began to lose its hold on the college. In 1802 God sent spiritual revival to Yale, and many students and some faculty members (including **Benjamin Silliman**) became believers in Christ. The revival of 1802 was the first in a string of revivals under Dwight's preaching that transformed Yale and spread out from Yale to the nation.

In February 1816, about a year before his death, Timothy Dwight fell ill with a sickness that was nearly fatal. He recovered his health briefly, and wished to tell his students what he had discovered as he lay near death.

The following is excerpted from his words to them after his recovery:

"Let me exhort you, my young friends, now engaged in the ardent pursuit of worldly enjoyments, to believe that you will one day see them in the very light in which they have been seen by me. The attachment to them, which you so strongly feel, is unfounded, vain, full of danger, and fraught with ruin.



You will one day view them from a dying bed. There, should you retain your reason, they will appear as they really are. They will then be seen to have two totally opposite faces. Of these, you have hitherto seen but one. That, gay, beautiful, and alluring as it now appears, will then be hidden from your sight; and another, which you have not seen, deformed, odious, and dreadful, will stare you in the face, and fill you with amazement and bitterness. No longer pretended friends, and real flatterers, they will unmask themselves; and appear only as tempters, deceivers, and enemies, who stood between you and heaven; persuaded you to forsake your God; and cheated you out of eternal life.

"But no acts of obedience will then appear to you to have merited, in any sense, acceptance with God. In this

view, those acts of my life concerning which, I entertained the best hopes, which I was permitted to entertain, those, which to me appeared the least exceptionable; were nothing and less than nothing. The mercy of God as exercised towards our lost race, through the all-sufficient and glorious righteousness of the Redeemer, yielded me the only foundation of hope for good beyond the grave. During the long continuation of my disease... I had ample opportunity to survey this most interesting of all subjects on ev-

"There is no other such foundation on which you may stand, and from which, you will never be removed. There is no other such foundation, but the Rock of Ages...."

ery side. As the result of all my investigations, let me assure you, and that from the neighborhood of the eternal world, *confidence in the righteousness of Christ*, is the only foundation furnished by earth, or heaven, upon which when you are about to leave this world you can safely, or willingly, rest the everlasting life of your souls. To trust upon any thing else, will be *to feed upon the wind, and sup up the east wind*. You will then be at the door of eternity; will be hastening to the presence of your judge; will be just ready to give up your account of the *deeds done in the body*; will be preparing to hear the final sentence of acquittal or condemnation; and will stand at the gate of heaven or hell. In these amazing circumstances you will infinitely need;—let me persuade you to believe, and to feel, that you will infinitely need, a firm foundation on which you may stand, and from which, you will never be removed. There is

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My Answer Was, "Yes!"

I was born in a Christian home in Nigeria. There I heard the Bible explained every morning and evening by my father during our family devotions. I did not fully understand it then, or perhaps just did not accept it; for I was not a Christian until February 13, 1967, shortly after I met Bill Roberts.

Bill was a traveling secretary for the Scripture Union, living then in Nigeria to help set up Bible study groups on high school and college campuses. I was in form three at the time (equivalent to junior year in high school) but on a long holiday because of the Nigeria/Biafra war, which forced schools to cancel classes across the country. It was then that Bill visited me at my home and became my friend. We spent much time together talking about various things. Sometimes I'd be at his home for whole weekends.

I observed Bill's lifestyle very closely and saw in him something I desired. His lifestyle appealed to me as the kind of lifestyle I wanted. He was unusually loving, very sacrificial materially, warm, honest, and transparent in his conversation with me. He listened intently to what I had to say and displayed an unusual patience. He made me feel like his home

was my home, often letting me stay in his house when he'd go away.

I had known about the Christian character through my father's devotional times. He would tell us about the people in the Bible and point out what they were like. When I saw Bill, I thought, Wow,

this person has the character of the people my father told me about in the Bible.

A desire grew in me to become a good person, but I didn't know how. It is not that I was necessarily a bad boy; I just wanted something better.

So one day, I told Bill that his character was the kind of character I wanted. I suggested that he outline his moral principles for me in writing so I could memorize and practice them. Bill laughed at my suggestion, and explained that what I observed in him had not always been there. It was the difference Christ made in his life when he opened his heart to him in commitment.

Bill gave me a Bible, and we went into his bedroom. He walked me through the Bible and outlined God's plan for mankind, touching on many things from Genesis to Revelation. Some of the things weren't new to me; I had heard them before from my father. But for some reason, this time around, I was surprised at how clear everything became. I could see God's plan. The understanding was new to me.

Bill then asked me if I would like to be a part of God's plan for mankind. My answer was, "Yes!"

We spent some time praying. My prayer was more an exercise of the will. I told God that I had never understood his plan before, hence I had lived my life without consideration of what he was doing. I told him I was sorry, and that from this point onward I committed my life into his hands and chose to be a part of his wonderful plan for mankind.

In the 29 years since then, I have gone through college, medical school, graduate school, and post-doc work, and have not had any reason to regret the commitment.

John T. Nwangwu, M.D.
Professor, Yale School of Medicine



Timothy Dwight Speaks

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no other such foundation on which you may stand, and from which, you will never be removed. There is no other such foundation, but *the Rock of Ages*.... Then you will believe, then you will feel, that there is no other. The

world, stable as it now seems, will then be sliding away from under your feet. All earthly things on which you have so confidently reposed, will recede and vanish. to what will you then betake yourselves for safety?"

Earlier, Dwight had pointed the way to safety when he said in the 1814 Baccalaureate Address, "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."

Marena Fisher, Graduate '91

For more information, see *Timothy Dwight 1752-1817, A Biography* by Charles E. Cunningham (New York: Macmillan, 1942).

Oh, Glorious Knowledge!

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"[Jesus] was declared... to be the Son of God" (Romans 1) I might be alone in my belief. If I were to claim that Jesus was killed and rose to life again, as Scripture says, "He is not here; he has risen, just as he said" (Matthew 28); again, I might find few others who would embrace this.

This often saddened me as an undergraduate, especially because I understood that if any knowledge should be pursued and treasured, it should be the knowledge of God. Many days, walking to classes, by Sterling Library, up the Jonathan Edwards and Branford walkway, passing student after student, catching clips of conversations, and scanning the kiosks, it disheartened me how little room God had at Yale. Secular ideas overwhelmed the campus; it seemed fanciful to think it could be different.

The biologists had their theories against God, the philosophers had their philosophies, the English professors had their tools of criticism, and religious studies professors their arguments, all to diminish what the Bible declared to be the truth of God.

Going into my senior year, I read a tiny book back near the edges of the Old Testament called "Habakkuk," and I found a jewel there that answered all my discouragement. A promise is delivered by the prophet: "For the earth shall be filled with the knowledge of the glory of God as the waters cover the sea." (Habakkuk 2)

The verse hit me. A new understanding struck at the base of my discour-

agement. To us, in a time of complexity, filled with voices of every persuasion, speaks this simple and absolute promise, that one day everything around us will be covered, completely soaked through, with the knowledge of the glory of God—as much as the waters cover the sea. We all have pictures in our minds or personal experiences of what the ocean is

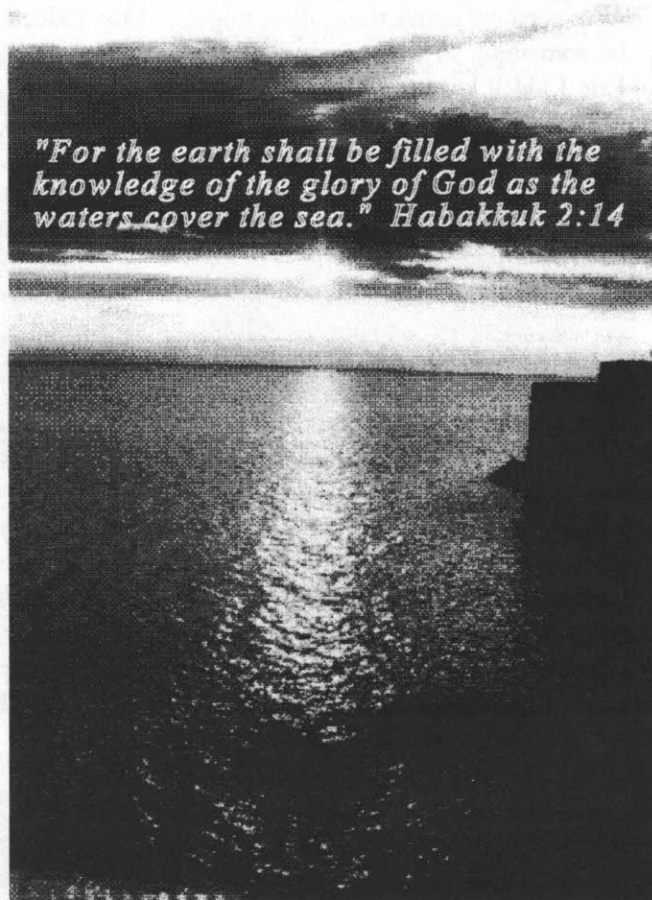
*In a time of complexity,
filled with voices of
every persuasion,
a simple and absolute
promise speaks....*

like. It is an immeasurably magnificent bulk of water everywhere. So too will the earth be filled one day, only with the knowledge of the glory of God. Deep and vast, the true knowledge of God will

abound and everyone will know His truth.

This strengthened my heart as I headed into senior year. The knowledge of God can be covered up, but it cannot be defeated, and what Yale is like now is not how it must always be. God can change a universe; he can change a nation; he can change a university.

Taejoon Ahn, Jonathan Edwards '96



"For the earth shall be filled with the knowledge of the glory of God as the waters cover the sea." Habakkuk 2:14

TORNADO WARNING

(Continued from page 1)

bent on glory, underestimates an oncoming tornado and ignores a crucial warning. He and his driver pay for their misstep with their lives.

In reality, it is vital to know what's out there, even if understood with only rough sketches. Those who apprehend some reality and portray it do a service to their fellow men; the tornado chasers were such. If someone who has never seen a tornado is warned of an oncoming one, he may either heed the warning, or think it ludicrous and stay in its path. Ignorance of the tornado's danger, however, will not protect him from its effects.

As you arrive at Yale and take in "the lay of the land," the hum of college life, don't ignore physical, medical, and yes, *spiritual* reality. If you do, it will affect your life regardless. If you take it into account, however, you will have some say in how that reality affects you.

Some people think of sin as an archaic, irrelevant abstraction, a theological construct, an idea. The Judeo-Christian Scriptures warn of it as a force to be reckoned with—a spiritual tornado.

God created a world in which actions have consequences. Every year there are casualties among those who hang out on the beach to watch a hurricane while everyone else has taken cover. So it is with sin. The idea "you can dabble with sin and get away with it" attempts to sell you the dangerous line: "There are no consequences for this."

Some people stay away from alcohol abuse and illicit drugs because they believe warnings about how they damage the mind. Others are taken in by the pressure of their peers: "Oh come on, just try it once; it won't hurt you," and then suddenly find themselves losing control.

Many blithely accept that same line concerning sexual relationships. The Bible clearly demarcates the conse-

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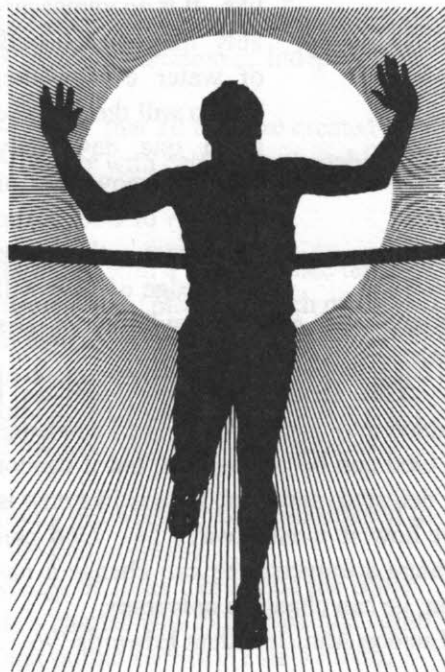
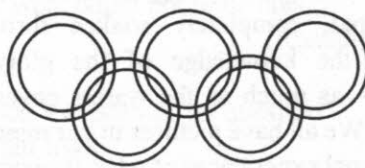
Going Past the Gold

During the Atlanta Olympics this summer, several friends and I watched *Chariots of Fire*, a movie about the 1924 Paris Olympics. I found myself caught up in the character of Eric Liddell. Liddell, an Edinburgh University runner, was headed for a post as a missionary in China.

In the Olympics, he refused to run in the 100 meter sprint, in which he was Britain's greatest hope for the gold. Why? Because the 100 meter trial heats were held on Sunday, and Liddell was a Christian. He declined to violate his conscience and dishonor God by breaking the Sabbath, though the British Olympic committee and much of the press attacked him for his stand.

Having given up his chance for glory in the 100 meters, Liddell ran as a relative novice in the 400 meters instead, in stifling heat, and in the outside lane. He ran flat out from the gun, and surprised everyone by winning in world record time, five meters ahead of his closest rival. But what Liddell did at the 1924 Olympics—break a world record—is not so important as what he didn't do—violate his conscience.

Some say each man has his price—why not go against your principles if there is gain at stake? And surely, if all we had as Christians



were personal convictions, there might be something to that argument. But Eric Liddell knew that God had committed to his keeping a treasure greater than any set of convictions. The Bible says:

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the knowledge of the glory to God in the

face of Jesus Christ.

“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” (2 Corinthians 4)

We have treasure in earthen vessels—that is, as Christians we carry the knowledge of God and the life of God, around with us in our bodies. If we set ourselves apart for God, what pours out is not just the life of the jar, the old human vessel, but the life of Jesus.

Eric Liddell's life radiated his peacefulness, what the world sometimes calls serenity. Free of the sour or selfish ambition that often plagues athletes, he ran with the joy and abandon known only to a man with a clear conscience. By his widow's testimony, he had run with even more joyous unrestraint than *Chariots of Fire* suggests. The treasure he had, the life of Jesus within, was visible even in his running, because he would not sacrifice his God for success, “a shot at the gold.” It wasn't that he himself was special, but that Eric Liddell knew how to keep and cherish God's treasure.

If you know Christ, will you guard God's deposit in you, and not sell yourself for lesser things? Will you let Jesus' beauty shine through you unobstructed? Will you set your life apart for God as Christ set his life apart for you?

Marena Fisher, Graduate '91

TORNADO WARNING

(Continued from previous page)

quences of “just trying it.” Proverbs 6, speaking of sexual promiscuity, asks, “Can a man scoop fire into his lap without his clothes being burned? Can a man walk on hot coals without his feet being scorched?”

Medically, the statistics are shocking: a Berkeley University study in 1991 showed that 46% of the women who used the university health services were infected with the sexually-transmitted disease human papilloma virus (HPV), which is the principal

cause of cervical cancer.¹

Concerning illicit drugs, a study in 1968 in New York City found that of 168 young people who had used marijuana, 40% later began using heroin.²

When it comes to dealing with sin, you can't afford to underestimate its force, its deadliness. “The waywardness of the simple will kill them, and the complacency of fools will destroy them.” (Proverbs 1)

“Destroyed” for taking something lightly? Yes, because when you deal with a tornado: you cannot tiptoe to its edge, stick your hand in to see what it

feels like, and not be sucked in.

Contrasting “Wisdom” with “Folly” Proverbs 9 says that Folly calls “to those who lack judgement. ‘Stolen water is sweet; food eaten in secret is delicious!’ *But little do they know that the dead are there, that her guests are in the depths of the grave.*”

Prem Thomas, M.D., Morse '89

¹ Bauer *et al.*, *Journal of the American Medical Association*, Jan. 23, 1991.

² Phillips, *The Bible, the Supernatural, and the Jews*, (Camp Hill, PA: Horizon Books, 1995), p. 262.