



THE YALE STANDARD

Volume XVI, 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

September 1999

A Legacy of Columbine: Teenagers Turn to God

In his account of the Great Awakening, *A Faithful Narrative of the Surprising Work of God*, Jonathan Edwards wrote, "At the latter end of the year 1733, there appeared a very unusual flexibility, and yielding to advice, in our young people." In the wake of the tragic shootings at Columbine High School on April 20, there seems again to be an unusual flexibility among young people in this nation.

From Redmond, Washington, to Fort Lauderdale, Florida, teenagers are turning out by the thousands at youth rallies with themes such as "What are you standing for?" and "Yes, I believe in God."^{1,2}



Photos courtesy Teen Mania Ministries.

Prayer, worship, Christian rock music, student testimonies, and calls to a deeper faith in Jesus

Christ have been the order of the day. Inspired by the example of Cassie Bernall, the 17-year-old Columbine student who was asked at gunpoint if she believed in God and shot after she replied in the affirmative, these young people have taken up her last words as their rally cry.

"The Cassie story has become huge among kids," Chris Henry, a youth pastor at Vineyard Christian Fellowship Church in Evanston, Illinois, told the *Chicago Sun-Times*.³ "If there's anything positive to come out of the Columbine shooting, it's been that it's gotten people to talk more about spirituality and discuss some difficult questions." The paper reports a "spiritual surge" among Chicago teenagers who are forming Bible study groups, meeting to pray before school, and talking about Christianity in pizza parlors.

In Tulsa, Oklahoma, Alan Mather, who leads a local youth prayer ministry, compares recent stir-



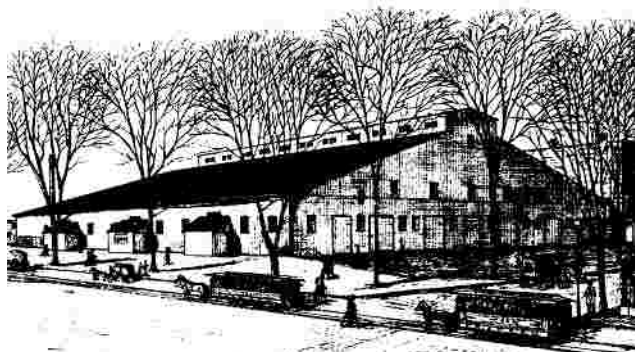
rings to the Jesus Movement he was involved in during the 1970's: "We're getting ready to enter into a spiritual awakening in America. You usually see it in the youth first....The passion and fire is found in the youth."⁴

He witnessed several examples of this boldness following the events in Colorado last spring, which galvanized the Tulsa students into action. At Sapulpa High School, several students, including a young man who was formerly the "biggest drug dealer" at school, stood up on tables in the cafeteria and shared about their faith in God. The entire room of students subsequently held hands and

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*Inside:
Cultural Baggage? p.3*

When Moody Thrilled Yale



Moody's Tabernacle, on the corner of Dwight Street and Whalley Avenue: built in under six weeks, seated 6,000.

On January 28, 1878, its first day of publication, the *Yale Daily News* carried on its front page the following student request:

"Moody and Sankey, it is reported, will be in New Haven during the next moon. We hope that the Faculty will deem it advisable to omit a few recitations in order that the fruits of their coming may be enjoyed...by all without detriment to our temporal welfare."

Coming from Yale students, a request like this would raise an eyebrow or two today, for Dwight L. Moody and Ira Sankey were well-known revivalists, seeking to bring the gospel of Jesus Christ to New Haven. Moody was the Billy Graham of his era and

(Continued on page 4)

Sovereign Ambush: 30 Years of the YALE STANDARD

If there ever were a blessed disruption, it would be God's calling breaking into the consciousness of a young man or woman. The three editors of the first edition of the *Yale Standard*—Spring, 1969—averaged about 20 years old at the time. We had entered Yale a few years before with some mix of the ambition, excitement, and foreboding that most new Yalies would recognize.

Details in our three lives differed, but each of us made a startling discovery at Yale: The God that made the sunsets, the blue whales, and the Pleiades lives! More startling, He has things to do in every generation—and He was calling us!

When King George's General Cornwallis surrendered to the Colonials at Yorktown, the British army's band is said to have played "The World Turned Upside Down." We were at least as astonished to find, in this Yale of intellect and culture, that the world *was* upside down, at least in its perspectives and orthodoxy.

Yale, secular, unholy, is full of striving and reaching for more of whatever appeals to us: money, reputation, fame, knowledge, power, possessions, sophistication. What a shock when we four found that the *real* action, the high adventure of life, wasn't in any of those, but in answering God's summons to step into His purposes.

Having seen modern Yale's cultural bedrock uprooted in our experience, we studied Yale's history, only to find that Yale's founding and original rise to prominence were done for God's sake and in the name of Jesus Christ.

Yale was one of God's many projects, in other words, not the other way around.

The Bible tells us (2 Kings 7) of four desperate lepers that ventured outside a besieged city, only to see that God had driven off the besieging army in a panic overnight. In the deserted camp they ate and drank, then remembered the famished people inside the city walls that didn't yet know God had smashed the siege overnight. "Let's tell the others," they said, and they did.

Like the amazed lepers, the editors, authors, mentors, and helpers of the *Yale Standard* have had it in heart to pass the word to class after class of Yalies. The thirty years since that first *Yale Standard* have only confirmed and amplified what we understood back then in the spring of '69.

We don't want you to miss the main event of your life, the true *raison d'être*—because no one let you know about it. Life is full of plans, large and small, but the plan that dwarfs them all is moving toward fulfillment, and its author, the God of the Bible, He is God.

We hope with all our heart that you, too, will dare to believe that God is, and is a rewarder of those who seek Him earnestly. If you do, we know you will soon be as astonished and grateful to Him as we are.

As President Timothy Dwight put it, "Christ is the only true and living way of access to God. Give up yourselves therefore to Him with a cordial confidence, and the great work of life is done."

For the editors, past and present,

Phil Chamberlain, Branford '70



The Yale Standard Bible Study

Bible Studies:
Wednesday and Saturday
Evenings at 7 PM

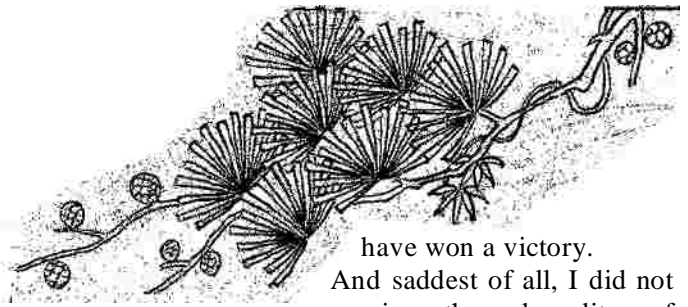
Location:
William L. Harkness Hall,
look for posters, or
contact Helen at 865-6222

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

Letters and submissions are welcome
and should be addressed to:
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Straight Talk for Koreans at Yale



It is an inescapable fact that evangelical Christian groups across the country teem with the bright, young faces of Korean-Americans.

On many campuses, Koreans have found their numbers large enough to establish their own groups, such as Korean Bible Study at Cornell, and Korean Christian Fellowship at the University of Illinois. Often, these groups dominate the evangelical landscape of their campuses.

I was born in Seoul and moved to Chicago when I was one. As a child, I goofed my way through church services, learning tidbits of Bible stories, though never understanding more than that religion provided a harmless context in which to play with friends. It was comforting to be around so many lively boys and girls who looked like me.

In high school, I began to take church teachings more seriously. I prayed and accepted larger responsibilities in our high school group, even leading song time on occasions.

I never missed a church outing, not even the “short-term mission trip” to Mexico, where I helped construct churches and pass out tracts.

Many in the group would have called me a “leader.” I counted myself faithful with a salvation that lacked only a bit of nurturing.

However, the faith I thought I had did not help me in my first year at Yale. If a part of me loved God, a part of me still loved living apart from Him. Yale so proudly and alluringly offered a life separate from God, and I could not resist sampling it like an hors d’oeuvre.

I tried sports, parties and movies, heeding my conscience just enough to avoid the worst immoralities, but not enough to persuade me to live another way. I was a floater, never completely godless, but never really God’s either.

Living in limbo left me empty, and within a few months, I found myself in the deepest despair.

I wrote in my freshman year journal, December 4, 1992:

“I’ve never had depression hit me so hard. I swear today I wished and maybe even hoped I were dead. Why live? I have lost all my hope, reason, and love for living... God, what’s wrong!!!???”

Insecurities grew so monstrous I wanted to give up on all friendships for fear of the pain of proving myself a failure. I lost all confidence in my intellectual abilities and coped by withdrawing from situations where I might have had to think deeply or converse extensively:

“I feel so miserable and I feel like people hate me, and those that don’t will if I keep talking to them....I feel I’m a complete, utter, unquestionable failure. Everything I do turns out wrong.”

By the beginning of sophomore

have won a victory. And saddest of all, I did not recognize the absurdity of someone who professed faith in the God who authored life, being so desperately hopeless and lifeless.

Desperation led me to a rare moment of honesty with myself when I

Desperation led me to a rare moment of honesty with my-

admitted that, for all my cultivated church background, I hardly knew whether God existed or, if He did, whether He cared for me.

Swirling in despair, I gathered what very little strength I could muster and asked God to show me if He were real.

A few weeks later was November 11, 1993. The Yale Standard Bible Study had invited celebrated *New York Times* reporter and fervent believer in Jesus, McCandlish Phillips, to come to Branford Chapel and speak of God’s judgment and mercy. I decided to go.



Steve, second from the left, with friends at Sleeping Giant State Park.

year, my life had reached the bottom of such a tar pit that I hardly could find the motivation to live. I faced mornings where the effort required to get out of bed became just too excruciating. As far as I was concerned, if I could have ceased to exist, I would

As he spoke, drawing passages from the prophet Jeremiah, I began to tremble. For the first time, I knew these words were true. Heaven opened up—the realities of God on His throne, of angels and demons, and of hellfire reserved for the devil and the

When Moody Thrilled Yale

(Continued from page 1)

Sankey its George Beverly Shea. Yet the college took full part in the effort to bring the evangelists to the area. The very same day the first issue of the *Daily* appeared, Yale President Noah Porter was downtown chairing a ministers' conference with Moody over the details of the upcoming visit.

The labor undertaken to prepare for the gospel meetings would daunt a modern advance committee. Local businessmen and ministers decided New Haven didn't have a hall large enough to handle the crowds the meetings would draw, and agreed to erect and pay for a building specifically for that purpose. The Tabernacle, as it was called, was put up in an empty lot at the crossing of Dwight and Whalley (about where the Rite Aid pharmacy now stands), and had a seating capacity of about 6,000. The builders were no slackers: construction began in early February and was finished by March 13, about ten days before Moody's arrival.

Not to be caught unprepared, the Fair Haven and Westville Horse Railroad and other local railroads laid special switch track to the Tabernacle to accommodate the expected volume of travelers. A massive choir of 1300-1400 volunteers practiced for the meetings, and committees for ushers, ticket arrangement, and publicity were set up. A new hotel, restaurant, and livery stable were opened near the meeting site. Town prayer meetings for the campaign were held daily in the Center Church on the Green.

When Moody and Sankey arrived, the local response was immediate and overwhelming: people packed the Tabernacle for almost all meetings, though at least three were held each day for six weeks running. Churches had to be set aside to receive overflow crowds, and special meetings were held for young men, young women, and those with alcohol problems.

The message which drew the crowds was the simple report of the new life to be had in Jesus. At one of the early meetings, Moody said:

“‘Except a man be born again, he cannot see the kingdom of God.’ (John 3) I hope...every one [here] will be asking himself if he has been born again. We can't afford to be deceived about this thing....Ask a man if he is a Christian, and he will say ‘Yes, I go to church every Sabbath.’ So does Satan. He is busy here this afternoon. He'll attend every meeting....Going to church ain't being born again....It isn't a man trying to make himself better. It ain't new associates. A man wants a new heart.” (*New Haven Daily Palladium*, April 1, 1878)

Strangely enough, this gospel attracted all kinds of people. Converts included alcoholics, mechanics, carriage factory workers, a third baseman for the New Haven Haymakers baseball team, and the wealthy owner of the New Haven Clock Company.

Many Yalies had doubts that rough, uncultured Moody could have anything to say to a college man. One such was Reuben A. Torrey, then a senior in the Yale Divinity School. Torrey said:

“When Mr. Moody first came to New Haven we [students] thought we would go out and hear this strange, uneducated man. I...was about to take my B.D. degree. I knew more than I will ever know in my life again. We thought we would patronize him a little bit. He did not seem at all honored by our presence, and as we heard that untutored man we thought ‘He may be uneducated, but he knows some things we don't.’” Torrey's attitude changed so much that later in the campaign, at one of the young men's meetings, he gave public testimony to what Christ had done for him.

Clearly, others at Yale came to agree with Torrey. When Moody visited Battell Chapel on April 7, and again on



DWIGHT L. MOODY

“He may be uneducated, but he knows some things we don't.”

EDITORS.

W. H. Law,
J. W. Keller,

S. M. Moores,
Harold Roorbach.

We are happy to see an interest in religion awakening in the college. The earnest efforts of Dr. Barbour and a number of undergraduate laborers is at last about to be rewarded. At the prayer meetings, yesterday, the attendance was unusually large, and at the Junior meeting much earnestness was displayed, and many confessions made by those who had returned to the paths of sin. We hope that this is but the preceding ripple of a mighty wave of religious revival about to sweep through the entire college.

*Excerpted from the front page of
The Yale News, April 29, 1878.*

April 16, some students repented and believed. Others reconsecrated themselves to God. On April 9 the *New Haven Daily Palladium* noted that one anxious Yale parent inquired after the spiritual state of his son, only to discover that he had been converted in one of the recent meetings. The *Yale News* reported on April 29 that many students were making open confession of their sins and returning to God.

A measure of the college's response to Moody may be seen in the urgent request of a group of students that he hold a campaign strictly for Yale. He told the students that he would come if they got up a petition bearing the signatures of five hundred Yale men. Perhaps to Moody's surprise the names were obtained in a matter of weeks.

The 1878 revival and Moody's sub-

sequent visits brought about nothing less than a revolution in the spiritual life of the college. One direct result was the founding of the Christian Social Union in 1879, a student Christian group which in 1881 became the Yale chapter of the YMCA, and in 1886, Dwight Hall. Dwight Hall work included campus Bible studies, campus evangelism, and the construction of rescue missions to reach out to New Haven's outcast and homeless. The work was largely student conceived, student led, and often, student financed.

Through most of the four decades following Moody's 1878 visit to New Haven, Yale had the largest YMCA in the country, with as much as two-thirds of its student body taking active part. Year after year, Yale had the largest student delegation to Moody's Northfield (Massachusetts) college conferences, which centered upon missions. For many students, the love of Christ led beyond Yale to foreign missionary work. The class of 1899 initiated the Yale Foreign Mission, which, decades later, became Yale-in-China. Plaques and memorials all over campus bear witness to Yale lives poured out that others might know salvation in Jesus.

Over a century has passed since Moody first came to New Haven, but God's work at Yale goes on. The questions Moody asked Yale students to ask themselves remain fresh: "What am I? Where am I? Where am I going?" And what does God (not the world) think of me?

Marena Fisher, Graduate '91



IRA D. SANKEY

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Teenagers Turn to God

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prayed a prayer of repentance.

Another young lady, broken-hearted over the drugs, alcohol, and violence at Sapulpa Junior High School, invited people to accept Christ during a school talent show. Nearly the entire student body responded. "Tears were pouring down my cheeks," recalls 15-year-old Stephanie Hager. "Parents and grandparents were crying."⁵ Notes Mather, "Teenagers will respond to the presence of God. They will not re-

spond to religion." said 16-year-old Olivia Perry-Smith of Revival Generation. "So many people were rededicating themselves or accepting Christ."¹⁰

Not only is Littleton going out to the rest of the nation, but the nation is coming to Littleton, according to Claudia Porter, whose husband Bruce is pastor of Celebration Christian Fellowship.¹¹ The couple organized the "Columbine Torchgrab Rally," which was held on August 6 and 7. At the rally, 1,000 student delegates from 30 states were challenged to "become living martyrs" and take up the torch

years ago, she was dabbling in drugs, witchcraft, and suicidal thoughts and writing hateful letters to her parents. "She said she wanted to kill them," recounts Pastor George Kirsten of West Bowles Community Church, which the Bernalls attend.¹⁶ "She was going down the road to Dylan and Eric." Then over a weekend youth retreat she gave her life to Jesus. "She left an angry, vengeful, bitter young girl, and came back brand-new," said Pastor Kirsten.

While their elders continue to debate over gun control, separation of church and state, and the prevention of hate crimes, teenagers in Littleton and beyond have been finding their own answers both for themselves and for this country—in Jesus Christ. Baby-boomers rejected God and Gen-Xers are indifferent to Him, explains Perry-Smith. "We're accepting the faith that our parents rejected." Citing similar movements in England and Canada, she asserts, "God has chosen this generation to be the revival generation...God has chosen this generation to be the one to begin a turnaround in this nation."

"Teenagers will respond to the presence of God. They will not respond to religion."

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The youth in Littleton are not sitting back and waiting to hear about these stirrings in other parts of the nation. Revival Generation, the only entirely student-run ministry in the U.S., has as its mission "to ignite the fire of revival by uniting teens through a giant outpouring of prayer and praise, led by students, driven by the Holy Spirit."⁶ Based in Littleton, Colorado, the organization was started two years ago by Joel Newton, a high school student with a desire to help other Colorado students take advantage of a 1990 U.S. Supreme Court ruling that granted religious clubs the same access to public school facilities as other private groups.⁷ By last spring the group had succeeded in helping start over 350 prayer clubs in Colorado and other states.

The pace has accelerated since the shooting, attracting the attention of the national media.⁸ During the summer, the group participated in youth rallies in 28 states,⁹ including one in South Carolina in mid-August, which drew 6,000-8,000 young people. The response to the invitation to Christ was so overwhelming that members of the Revival Generation team jumped into the crowd to assist the counselors. "It was like seeing a Billy Graham cru-

shed by Cassie Bernall and by Rachel Scott, another high-profile Christian student from Columbine, at whose funeral Pastor Porter had officiated.¹² The teenagers were called both to be "aggressively compassionate" to the potential Eric Harris and Dylan Klebolds around them, and to be "set apart to God's values...so different from the world that people don't have to read our T-shirts to know we're Christians."

A similar call to holiness was heard at the Silverdome in Pontiac, Michigan, during Teen Mania Ministries' first annual meeting. Three days after the Columbine shooting, the 73,000 young people at the convention committed to stand up for standards no longer upheld by the nation.¹³

From Littleton, Colorado, Perry-Smith offered this explanation: "God has totally turned the situation around for Him. Cassie [Bernall]'s parents say that more people came to know Christ through her death than they ever would've if she were still alive."¹⁴ Her story is about to be revived: *She Said Yes: the Unlikely Martyrdom of Cassie Bernall*, Misty Bernall's book about her daughter, is scheduled for release on September 10.¹⁵

Ultimately, Cassie Bernall's own life illustrates the best hope there is for the young people of this nation. Two

Helen L. Kwon, Davenport '96

¹ Marc Ramirez, "Faith takes a stand—in the wake of Columbine, Redmond High students rally around their strength: a relationship with God," *The Seattle Times*, May 21, 1999, p. E1.

² Deborah Sharp, "17-year-old's last words inspire other Christians," *USA Today*, June 1, 1999, p. 3A.

³ Susan Dodge, "Spirituality is surging in schools," *Chicago Sun-Times*, June 10, 1999, p. 5.

⁴ Telephone interview, August 17, 1999

⁵ Telephone interview, August 19, 1999

⁶ <http://www.revivalgen.org>

⁷ Jean Torkelson, "It's a God thing': Running on pizza and prayer, teens spread their message in schools" *Denver Rocky Mountain News*, July 4, 1999, p. 38A.

⁸ See June 14, 1999, issue of *Newsweek*. Time and the Oprah Winfrey Show also called the group.

⁹ K. L. Woodward, with S. Keene-Osborn and C. Kirk, "The making of a martyr," *Newsweek*, 6/14/99, p. 64.

¹⁰ Telephone interview, August 17, 1999

¹¹ Telephone interview, August 12, 1999

¹² Jennifer Chergo, "Victim's legacy grows at youth rally," *The Denver Post*, August 8, 1999, p. B-01.

¹³ Jean Torkelson, "Teens will pray for victims, survivors at rallies," *Denver Rocky Mountain News*, April 23, 1999, p. 23A.

¹⁴ Telephone interview, August 10, 1999

¹⁵ Lisa Miller, "Marketing a martyr: Bernall's story a book," *The Denver Post*, 7/17/99, p. B-03. Proceeds to go to a foundation set up in Cassie Bernall's name.

¹⁶ Dave Cullen, "From solace to 'Satan': Do Columbine-area evangelists soothe or fuel kids' alienation?" *The Denver Post*, May 30, 1999, p. G-01.

A Special Meeting for Believers:

In the last few years, multiplied hundreds of teenagers have experienced rapid, dramatic, life-changing freedom by responding to the call of an evangelist in Pensacola, Florida. The Bible scholar who teaches at the seat of this youth awakening is coming to Yale with a message about the urgency of true revival on college campuses and in our nation.

You are invited to hear

Dr. Michael L. Brown

President, Brownsville Revival School of Ministry; Ph.D., New York University;
Visiting Professor of Jewish Apologetics, Fuller Theological Seminary;
Adjunct Professor, Regent University School of Divinity.

Monday, September 20, at 7:00 P.M.

Location to be announced

Straight Talk

(Continued from page 3)

unrighteous.

That was the first time I feared God, and the first time I loved Him.

I returned to my room and trembled as I read through the prophet Isaiah's writings. The Bible—that heavy religious book—became holy to me. I prayed and searched, and asked God for the new life promised in Scriptures.

In the following days, such overwhelming joy came to my heart that I didn't know whether to laugh or cry, and on several occasions I'm sure I did both. Sometimes I thought I would explode for all the blessings poured on me. I'd lift my hands in the air to be closer to the Lord, and I'd cry over and over "I love You." I was born-again. This time, I knew it.

Everything changed. I handed over my life to my new-found Lord, Jesus Christ, and fled from my immorality and cynicism. I found in-

comparable joy in worshiping God, lifting my hands to Him, and dancing before Him. I devoured Scriptures as a famished man devours a hot meal.

One more thing. Everything I used to count as good Christian faith began to appear as tattered clothes.

I share this with my Korean brothers and sisters because I feel an acute sadness in seeing many trapped by the culture and religion they carried into college.

Each year, I can recognize many who, like me at an earlier time, have all the features of faith, but little of the life.

I am all too familiar with the insincere laugh or the weak smile that pretends everything is OK, when the heart is breaking up.

I know one who began his freshman year in a campus group with all the promise of a church member. By senior year, when I bumped into him and gave an exuberant "Hello!" his eyes were lifeless as he tried to hide a lit cigarette.

I walked with my sister on her school campus and as we passed three lifeless students in baggy pants and cropped hair, she greeted them. To my surprise, she told me they were the campus group's leaders. It is heart-

breaking to consider that that was the best they knew.

There is a totally new way of life that is a constant spring fed by God. There is a new way that frees us to love others. There is an excitement in co-laboring with our Lord. There is a knowledge of God for all who earnestly desire it.

I struggle to see so many content and even lost, in a culture that, as much as it means to us, cannot substitute for God's perfect purpose for our lives.

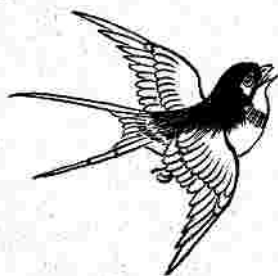
If this resonates, from my heart I offer this advice: know there is more. The God of all cultures stands ready to touch your life more deeply than culture ever could.

It takes a certain violence to break into something new, just as it takes a certain violence for a baby to be born. And sometimes, as in my case, it takes desperation to bring us to the violence needed to apprehend the untarnished life the Lord intends for us.

Whatever the means, whatever the road, break out, I say! Life on the other side is better; it is truly divine.

"Wake up, wake up, break out in song!" (Judges 5)

Stephen J. Ahn, Jonathan Edwards '96
(Steve can be reached at sjahn@aol.com.)



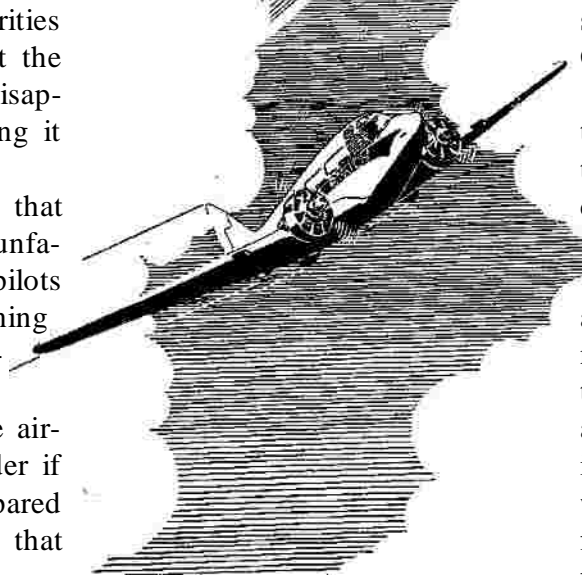
JFK Jr.'s Flight, and Ours

On July 16, 1999, the search for John F. Kennedy Jr.'s airplane began. The previous night, JFK Jr., his wife, and his sister-in-law took off to attend a family wedding. The family called the authorities later that night to report that the plane had not arrived. It had disappeared, and chances of finding it were slim.

We learned from reports that JFK Jr.'s plane was new and unfamiliar to him. Many other pilots decided not to fly that evening because the weather was ominous. Moreover, JFK Jr. did not log a flight plan with the airport. I cannot help but wonder if he could not have better prepared himself for the circumstances that arose in the flight.

The events surrounding JFK Jr.'s crash caused me to consider our journey through life. In any journey, we first need a destina-

tion. In the Bible, Jesus tells us that the final destination for His followers is the kingdom of heaven: "Come ye blessed of my Father; inherit the kingdom pre-



pared for you from the foundation of the world." (Matthew 25)

Also, in any journey, we must take careful consideration of how

well-equipped we are to reach our destination. Scripture tells us that our own human efforts are wholly inadequate to reach God's kingdom: "All have sinned and fallen short of the glory of God." (Romans 3)

How are we to reach heaven then? Jesus says, "I am the way, the truth, and the life. No one comes to the Father except through me." (John 14) We have a promise from Jesus: He will provide all we need to complete our journey triumphantly! If we truly want to reach the kingdom of heaven and give consideration to what is involved, we are offered a sure way of getting there. Choosing to follow Jesus assures us that, when faced with obstacles, we will surely make it through. He is the path we need to take to reach our journey's desired end.

Elizabeth Ferguson, Branford '98

A SPECIAL MEETING FOR CHRISTIANS:

Your Heritage as a Believer at Yale

"Glimpses of Yale's Remarkable
Evangelical Origin and History
(and what they mean for you)"

John McCandlish Phillips

Author and former journalist, more lately the subject of an article in the New Yorker magazine, describing him as "the legendary reporter who left the New York Times for God."

Wednesday, September 8, at 7:30 P.M.

Location to be announced