



CHRIS WHITE (CC '87)

*SINGER, SONGWRITER,
EVANGELIST*

*Speaks at Yale
April 13 - 15*

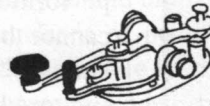
Loved for his gentleness and kindness by the many students whose lives he has touched, Chris White has been serving Yale students for the sake of Jesus Christ since his own undergraduate years here in the 1980's. In April, he will again visit the campus to present a series of talks on Jesus and Yale.

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Pioneers of Missions and Telecommunications:

Yale's Amazing Morse Legacy

Inventor Samuel F. B. Morse was discouraged. He had spent the entire winter of 1843 trying to win a Congressional appropriation to fund the construction of an experimental telegraph line. Though Morse had given eleven years to perfecting the telegraph, and was convinced that it was destined to make instant communication between all parts of the globe a reality, to many congressmen his machine seemed no more than an elaborate hoax.



In legislative debate, some representatives had suggested that if the telegraph were to be funded, there ought to be an appropriation for experiments in mesmerism, too. The House had barely passed Morse's bill, 89 to 83: seventy congressmen had abstained from voting to escape responsibility for spending public money on something they didn't understand.

Now, on March 3, the final day of

the legislative session, more than 140 bills stood in line ahead of Morse's on the Senate calendar. Highly placed friends told the inventor to prepare for disappointment, as there was little chance his bill would be taken up. After paying his hotel bill at the end of the day, Morse discovered that he had enough money to buy his rail ticket home to New York, and only 37 and 1/2 cents more. He went to his room, and, having poured out his fears and concerns to God, slept like a child.

The next morning before breakfast, a servant called to tell him a young lady was waiting to see him. It was Annie Ellsworth, daughter of the U.S. Commissioner of Patents, and she congratulated him warmly on the passage of his bill. He assured her she must be mistaken, but she insisted that her father

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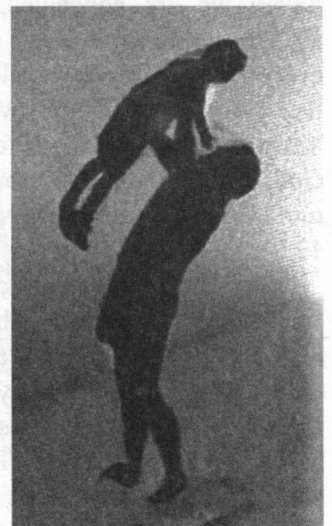
A Heart for Abortion's Lost

As students we face many decisions while at Yale. Some are imminently important and demand our best attention, while others seem less consequential. One of the gravest to handle is how to counsel a friend who is considering an abortion.

Such situations arise more often than we might think. The Centers for Disease Control estimates that today's average American woman will face 3.2 pregnancies, of which 0.7 will end in voluntary abortion.¹ That's nearly one out of every four pregnancies. A staggering 1.4 million abortions were performed in 1996, and that's not counting the embryos that were done away by the morning-after pill.

Sometimes the enormity of the facts leaves us

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Abortion's Lost

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speechless. Daily, in the quiet of hospitals and clinics throughout the country, unwanted, healthy babies are made to die one at a time, deliberately. Yet God knows and values each baby: He knows us while we are being formed in our mother's womb; He knows us even *before* we are conceived. (Jeremiah 1:5) Assuring us of God's concern for every human life, Jesus said, "Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God.... Don't be afraid, you are worth more than many sparrows." (Luke 12:6)

So why are the babies dying?

More than anything, because the mothers and fathers don't know the God who made them. They don't realize how plainly all their lives are in His hands, or how much He loves them, and the baby. As a nation, we need to recover God's perspective on children

and marriage and family, the perspective revealed in Scripture.

Abortions have been legal in the U.S. since *Roe vs. Wade* in 1973, and our government has made them incredibly easy to obtain. Legality hasn't erased the issue of conscience, though, and it never can. Widespread moral uncertainty surfaces in the conscious and unconscious ways people treat the issue. In clinics and hospitals, the word "abortion" is unspoken whenever possible. Instead, "termination of pregnancy," "therapeutic dilation and curettage" (D & C's), or "dilation and evacuation" are familiar euphemisms. There is a hush about the entire subject.

Many doctors have discontinued performing abortions because they cannot bear to terminate a growing embryo. They recognize that the procedure obliges them to stop a beating heart. Any biology text can confirm that a six-week-old embryo already has very developed features. But abortion methods generally treat pregnancies after that point—in fact, 96% of all abortions are performed after the eighth week.²

The root of the abortion problem is moral confusion, especially confusion about what relations between the sexes ought to be. Our parents, on the whole, came from a generation of increasing licentiousness. Yesterday's social norms now seem almost laughable. For instance, one almost marvels at the concept of a single-sex dorm, where men are not permitted to visit women after a certain hour; or vice versa.

Most of our nurturing institutions have renounced their responsibility to teach us the virtue of a chaste marriage bed...or even acknowledge such a virtue still exists. We are strangers to the once cherished value of saving oneself for marriage. Not coincidentally, the rate of abortion among unmarried mothers is far higher than among the married.

God designed and created the marriage union. He brought Eve to Adam to be his wife, and together they became "one flesh." (Genesis 2:24)

The unity described there is supernatural, because God designed it so, and He sanctions it. This unity lays a foundation for the couple, for the challenges they will meet together. It lays a foundation for children like no other. Parents not only feed and clothe children, but also nurture them in the safety and stability of a loving household.

Disregard for God's design has resulted in a high incidence of abortion, multiplied divorces, and single-parent households. The problems stemming from parents' poor choices are passed on, like it or not, to the children. Without the stable structure of parents for shelter, children must grow up emotionally and psychologically on their own, and their perceptions of marriage, parenthood, and family life are marred.

But God has something better for a child, and for his parents, too. God has loving plans for every person, and He has more stock in each new life entering the world than even the most loving parents do. And it is in the mother's womb that He knits us together, and there that He forms our inmost being. (Psalm 139:13-16)

If you have tasted Jesus' love, you have a hope to share with people who are facing the abortion decision in their own lives. "For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ...." (1 Peter 1:18-19) You have freely received mercy; here is an opportunity, with God's help, to pass it on.

Denise Chen, BR '95, SOM '00

¹Ventura SJ, Mosher WD, Curtin SC, Abma JC, Henshaw, S. Trends in pregnancies and pregnancy rates by outcome: Estimates for the United States, 1976-1996. National Center for Health Statistics. *Vital Health Stat* 21(56), 2000.

²Interview with Planned Parenthood, New Haven, CT, March 13, 2000.

As Seen by Napoleon:

Jesus, the Incomparable



In his final exile on the Isle of St. Helena, looking back on the tumultuous events of his life, Napoleon said about Jesus, "I know men, and I tell you, Jesus is not a man. He commands us to believe, and gives no other reason than his awful word, I AM GOD.

"Philosophers try to solve the mysteries of the universe by their empty dissertations: fools; they are like the infant that cries to have the moon for a plaything. Christ never hesitates. He speaks with authority. He seeks, and absolutely requires, the love of men, the most difficult thing in the world to obtain. Alexander, Caesar, Hannibal

conquered the world, but had no friends....

"Alexander, Caesar, Charlemagne and myself founded empires; but upon what? Force. Jesus founded his empire on Love; and at this hour millions would die for him. I myself have inspired multitudes with such affection that they would die for me. But my presence was necessary. Now that I am in St. Helena, where are my friends? I am forgotten, soon to return to the earth, and become food for worms. What an abyss between my misery and the eternal kingdom of Christ, who is proclaimed, loved, adored, and which is extending over all the earth? Is this death? I tell you, the death of Christ is the death of a God. I tell you, JESUS CHRIST IS GOD."

In his final days, Napoleon saw the gulf that stands between the life of Jesus and life of sinful man. Jesus lived a singularly perfect life. He was the most gracious, tender, and patient man who ever lived. He loved much, and deeply. People longed to be around him, to hear him teach with power and wisdom. He healed many: the deaf heard, the lame walked, the blind could see, and even the dead were made alive

again. Jesus did things no other man could do. There was no sin in him.

Then, fulfilling ancient Hebrew prophecies, Jesus died a shameful death on a cross, a death usually reserved for criminals. "He was wounded for our transgressions, He was bruised for our iniquities" (Isaiah 53:5). Whoever believes that Jesus is God come in the flesh to pay for our sins, will obtain eternal life.

The good news is that because Jesus had no sin, even death could not hold him. He rose from the dead after three days. Hundreds of people saw him. He talked, ate, and drank with them. He let them touch his nail-pierced hands and his spear-wounded side that they might believe he really did die on the cross and rise again. He now offers resurrection life to whoever will believe in him.

Many who witnessed Jesus' life, death, and resurrection themselves died brutal deaths because of their faith in him. Some were stoned, others were sawn in two. All died witnessing that Jesus is God.

Jesus himself said, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." (Matthew 11:28-30) A life with Jesus as Savior and Master means peace of mind, happiness of heart, forgiveness from God, and everlasting life. Will you receive Christ as your Savior? Ask Jesus to come into your heart and life. Turn away from your sins, and put your trust in him. Do it now—and you can be a child of God today!

Helen Sun, CC '95



Interview with Christopher White:

Alum speaks on student life at Yale

Anticipating his visit to Yale, April 13 - 15, to present a series of talks on Jesus and Yale, The Yale Standard conducted this interview.

When did you attend Yale?

From 1971 until December of 1973. I left the university because I couldn't afford it. So I went into contracting, working on apartments and homes in the New York City area. Then in 1985 Yale gave me a full scholarship to come back and finish up my degree, so I finished up between January of 1985 and May of 1987.

How have you stayed involved with Yale since your graduation?

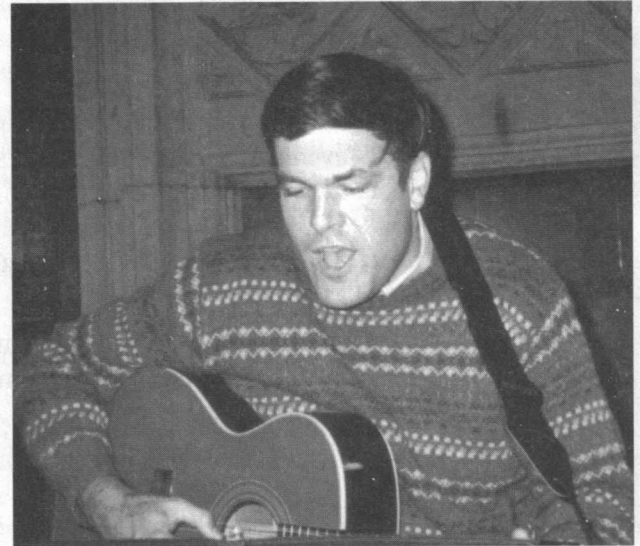
I've been involved in the Yale Standard Bible study for almost 30 years, and was part of Yale Christian Fellowship. I sang in Living Water while I was an undergraduate and also the year after my graduation. Since then, Living Water has stayed at our home on many occasions. I've also been a guest speaker at the invitation of the Yale Standard and Yale Students for Christ.

What was it like being a Christian at Yale when you were a student?

When I was a student the first time, we were coming out of the Bobby Seale trial and rioting. There weren't many Christians in the university. It was a difficult place to be as a believer, but nevertheless, I still enjoyed being here and had very special Christian friends. I was involved in daily prayer meetings for the campus as well as Bible studies. I learned a great deal more about the preciousness of salvation.

If you're a Christian at a place like Yale, your life is automatically going to be different because you are not doing some of the things other people do. But I'll never forget overhearing a conversation between two young men in the dining hall. One was saying how Christians wait until marriage to have physical relationships and he was very impressed. He said you have to give Christians credit because they have character and stand by what they believe. The other said they're crazy and there's no sense to it at all. But the first young man said, no, you have to at least respect them that they stand by what they believe and they're willing to be different.

You really don't have a choice on [being different].



Chris in his Yale days in Branford Chapel.

You're not going to wild parties, you're not getting drunk, you're not sleeping around, because you have a very different aim in life.

What was a key lesson you learned at Yale?

I had decided I wanted to serve the Lord in high school, but I didn't really know what that meant. I'll never forget the time my freshman year when a sophomore friend took me aside and said, "Chris, you're like a person living in two worlds, one foot in the kingdom of heaven and the other foot in the world. You're in two boats and they're going to separate, and you're going to have to get into one or the other." That was the toughest day of my life. I couldn't sleep until late into the night. Would I decide to serve the Lord with all my heart and not try to be like others but be all out for Christ? It was that night that I decided whatever it cost, I wanted to be like Jesus, I wanted to serve him, and I wanted to be a Christian here at Yale. Then I fell asleep and woke up the next morning ready to leap with joy. I was so happy because I knew what I was at Yale to do and that was to serve the Lord.

Can you give us one memorable story of a time when you shared your faith in Jesus with someone at Yale?

My second time at Yale, I sat down to dinner with a bunch of my classmates. Out of the blue, one of them asked, what does it mean to be born again? I started answering him. Well, there were many conversations going on at the table, but before I realized it, every single person

at the table was quiet and listening. It was striking because you can say, oh, at a place like Yale no one believes in God, but every one of those young men was seriously concerned with what was real, what was true, can we really know God? It was an extraordinary opportunity and a very rich discussion. There was no argument, no back and forth. They just wanted to know what my experience was. It was very special.

Your senior thesis, which the then Chancellor of Tel Aviv University called "brilliant," was on the Christian involvement in the Jews' return to Israel. Why did you choose this topic?

I've always been interested in Israel and in the history of Jewish people. Obviously it's the whole background to the Bible.

I've been to Israel a couple of times and wanted to study that very important period because in the 1820's through the 1850's there were believing Christians who were highly interested in the return of Jews to the promised land. These Christians, like the believing Jews, understood this was the time for the Jews to be returning to the land. It was an interesting conjunction of religious Jews and religious Christians believing this was the hand of God, that Israel would again be a nation more than a hundred years before that ever happened.

In your view, where does God fit in at a place of learning?

In my math classes at the high school where I teach, so often it comes into the discussion, why are things so mathematical? Why are things so organized? Well, it's because they didn't happen by accident. God is very careful and very thorough.

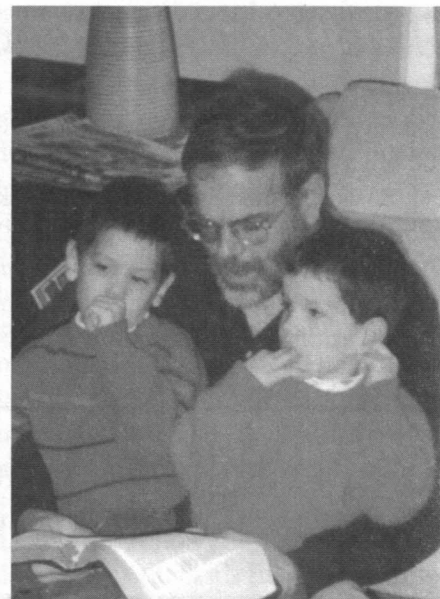


Pilar, his wife, fills roles of best friend, mother, and supporter.

You look at a molecule and you realize there is a Creator, and it becomes much more interesting than memorizing formulas. All of a sudden you realize there is a reason for all of these things. Real faith in God makes it all much more fascinating and richer.

What concern has the Lord given you for Yale?

Yale has a long history of revival, not just as a place having Christians, but a place where many who came to Yale not knowing the Lord became believers in Jesus Christ. That certainly has been my prayer, that we would once again see revival as at other times, and see many who don't know the Lord come to a knowledge of His saving grace.



Chris' twin sons, Matthew and Jacob.

What is revival?

Revival goes beyond just the desire to see people saved. It occurs when there's a move of the Spirit of God and all of a sudden people who are totally uninterested are coming, asking how they can be saved. There's a very supernatural element to it in that there is the power of God there. The last major revival at Yale was in 1909. By the time it was over, there were more than 1,000 undergraduates out of 1,250 involved in Bible studies. And that's not because that's how the campus was four years earlier.

What would you say to a confused Yale student who wants to know God?

I can certainly say to students that God cares about them coming to know Him much more than they want to know Him. We are not just offering a religion. I didn't come to believe in a religion; I met Jesus personally. It happened to be for me in a barn in New Hampshire. He is real. He rose from the dead. A person can start by reading the Scriptures, and praying, God if you're real, I want to know you and the truth. The wonderful thing is that God being God, He has infinitely creative ways in getting through to people. We're not preaching something we made up ourselves, but we are preaching the God who changed our lives and who wants to change them too. If I can wish anything for many a Yale who is confused about God, it's that he or she would come into a personal relationship with Him. This isn't just studying religion or theory; this is knowing the Lord.

The Morse Legacy

(Continued from page 1)

had seen the President sign his name to the bill.

So astonished he couldn't speak, Morse eventually blurted out, "Annie... I am going to make you a promise; the first dispatch on the completed line from Washington to Baltimore shall be

graph to a Sunday school. One of the last acts of his life was to endow a lectureship on the relation of the Bible to the sciences.

Modern writers might be tempted to view Samuel F. B. Morse (Yale, 1810) as a notable inventor and artist

Jedidiah's motto was "better wear out than rust out."

yours." Morse kept his promise, and Annie's choice was the last phrase of Numbers 23:23:

Surely there is no enchantment
against Jacob,

Neither is there any divination
against Israel.

According to this time it shall
be said of Jacob and of Israel,
"What hath God wrought!"

"What hath God wrought" stayed with Samuel F. B. Morse as an exact expression of his own sense of how the telegraph had come into being. After the Washington-Baltimore line was completed in 1844, Morse wrote to his brother Sidney:

"You will see by the papers how great success has attended the first efforts of the Telegraph... 'What hath God wrought!' It is his work, and He alone could have carried me thus far through all my trials and enabled me to triumph over the obstacles, physical and moral, which opposed me."

By 1874, thirty years after the experimental line was built, the worldwide communications network Morse had envisioned had become reality, with 650,000 miles of telegraph wire and 30,000 miles of submarine cable connecting cities across the globe. Characteristically, Morse had given the first \$25 he had earned from the tele-

graph to a Sunday school. One of the last acts of his life was to endow a lectureship on the relation of the Bible to the sciences.

Jedidiah Morse (1761-1826)

Samuel's father, Jedidiah Morse,



Artist Samuel F. B. Morse, for whom Morse College is named (self-portrait, ca. 1809)

was a country boy from Woodstock, Connecticut, who attended Yale during the American Revolution. In the middle of his college career, a spiritual awakening came to Yale. Jedidiah fell under conviction of sin, and, in the spring of 1781, gave his life to Christ.

Coming to Christ seems to have energized him in all parts of his life, and the volume and variety of his activity thereafter is astonishing. To his friend Yale President Timothy Dwight (1752-1817) he seemed "as full of resources as an egg is of meat." Daniel Webster said Jedidiah was "always thinking, always writing, always talking, always acting." Though his body was weak, Jedidiah's motto, Samuel later remembered, was "better wear out than rust out."

After his graduation in 1783, Jedidiah stayed in New Haven to prepare for the ministry, studying with the help of Jonathan Edwards, Jr. He also taught a school for girls, and, recognizing the inadequacy of the textbooks available in America at the time, compiled and published the first American geography. He and his sons produced many editions of this and other texts, and his works were the standard geographies for schools and colleges in the United States until about 1850.

Because they met a need for reliable information about the physical conditions of the United States, Morse's books sparked a wave of immigration to America and made their author world famous. Jedidiah's tombstone in Grove Street Cemetery is topped with a stone globe, and he is still remembered for his work as a geographer.

Most of Jedidiah's buoyant energy, though, went into pioneering new ways to extend the reach of the gospel. Many of his initiatives gave birth to evangelistic institutions that Americans take for granted today. For instance, tract societies in America are a direct product of a missionary tour Morse took to the developing settlements in Maine. Everywhere he went he found few Bibles and little knowledge of Christ.

Recognizing the spiritual destitution of the frontier, Jedidiah went home and bought fifty-five reams of paper, with which he printed over 32,000 tracts for distribution in Maine, Kentucky, and Tennessee. The stable



Samuel F. B. Morse's portrait of his family (ca. 1809)

behind his parsonage in Charlestown, Massachusetts, became the first tract depot in the United States, and the New England Tract Society that formed because of his efforts was a direct precursor to the enduring American Tract Society.

Jedidiah and his sons started the first Sunday school in New England. (The family continued this kind of work when they moved to Connecticut; Samuel F. B. Morse became the first Sunday school superintendent in New Haven.) Jedidiah also helped found the American Bible Society, and he was a key member of the American Board of Commissioners for Foreign Missions, in an age when even some Christians regarded missions as dubious and extravagant.

When in 1812 America's first band for foreign missionaries found their entry into India blocked by British suspicion that they were part of a political plot, Morse refused to despair of the mission and wrote to his friend William Wilberforce for help. Though the great English abolitionist expressed little hope for change in the situation, his intercession was successful, and the ban on American mission work was lifted. Morse's simple letter had helped tip the spiritual balance.

All his life, Jedidiah loved Yale and made a point of attending every commencement. Probably because he himself had been saved at Yale, his concern for the spiritual welfare of the college was strong. In 1802 he heard that revival had come to Yale and wrote to President Timothy Dwight for confirmation. Dwight's response is preserved in Sterling Library's manuscript collection. It details God's work among the students, stating that in the

“What hath God wrought!’ It is His work, and He alone could have carried me thus far...”

period from March to July 1802, no fewer than sixty-seven had come to Christ. By September when Jedidiah attended commencement, he could write home to his wife that the number had risen to eighty. (The entire student body then was about 160.)

As pastor of the First Congregational Church in Charlestown, Massachusetts, Jedidiah was a member of the Harvard Board of Overseers. Not long after the Yale revival he found himself in a losing

battle to keep Harvard operating upon solidly Biblical foundations. In 1805, a majority of the Harvard Board elected Henry Ware, a Unitarian, to the Hollis professorate of Divinity. Seeing the need for a spiritually sound institution of higher learning to take Harvard's place, Jedidiah brought all the separate strands of the Christian community in New England together to found Andover Theological Seminary. He also started a monthly journal called *The Panoplist*, whose mission was to assert and uphold Biblical truth.

Out of Andover's first graduating class came America's first foreign missionaries, and the school became known as a missionary training ground. *The Panoplist* later became *The Missionary Herald*, which recorded the progress of American missionary activity around the world. Morse paid the price for his opposition to Unitarianism, though: it was probably the decisive factor in his 1819 loss of the pastorate in Charlestown.

Though there isn't space here to fairly represent the amazing fruitfulness of Jedidiah Morse's life, it should be noted that he was an abolitionist and friend of the black community in Boston when abolitionists were few. Also, a significant portion of his life

was spent looking for ways to benefit Native Americans and preparing the way for missions among them.

As U.S. Commissioner to the Indian Tribes (1820-1822), the then feeble old man undertook a 3,000-mile trip to survey the state of the Northern tribes. While in Green Bay, Wisconsin, he uncovered the attempt of an Indian agent to concoct a false treaty, which would have defrauded the Menominee

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The Morse Legacy

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tribe of a valuable part of their lands. Because of Morse's information, the Senate refused to ratify the treaty, and the agent's ploy failed.

While official Washington chose to ignore many of Morse's recommendations regarding the tribes, his Native American advocacy was carried on to some extent by his associate Jeremiah Evarts (Yale, 1802), secretary of the American Board of Commissioners for Foreign Missions. Evarts fought valiantly to stop Andrew Jackson's forced removal of the Cherokee, though he died before the tragedy known as "The Trail of Tears" took place.

Orphan John Todd once described the Morse household as a place from which he went away "in tears, feeling that such a home must be more like Heaven than any which I could conceive." The joy of Christ was rich in Jedidiah's life: his son Richard remembered his father hearing the sound of bells from the tower of Christ Church, Boston, and taking up the notes to shout aloud the hymn:

Oh could I soar to worlds above,
The blest abode of peace and love.

Jedidiah's sons

The three Morse brothers, Richard, Sidney, and Samuel F. B., the oldest, were close observers of their father's dynamic faith, and each became a vital, active Christian in his own right. All the brothers, and several of their sons, graduated from Yale.

Building upon his father's pioneering journalism, Sidney started *The Boston Recorder*, a weekly paper. Both Richard and Sidney then moved to New York, and in 1823 began *The New York Observer*, which in time became one of the most important weeklies in the United States. The *Observer* persisted into the twentieth century as an evangelical voice in the nation's press, and Morse grandsons took it up when their fathers became too old to carry it forward.

Samuel F. B. entered upon adult life as an artist. Some

of his earliest portraits provided him pocket money at Yale, and others went to help pay his term bills. He became one of the small handful of important American painters in his generation, and many famous depictions of notable Americans are his work. The portrait of Noah Webster at the front of many Webster dictionaries is his, as are the most familiar portraits of Benjamin Silliman, Eli Whitney, and General Lafayette. One of his most striking studies is a portrait of pioneer missionaries to Hawaii, Hiram and Sybil Bingham.

Morse the artist also became known as "the Father of American photography." He was one of the first in the United States to experiment with a camera, and he trained many of the nation's earliest photographers. His best pupil was Mathew Brady, who achieved national fame as photographer of the Civil War.

Out of failure came Samuel's greatest success. In 1836 the United States Congress was looking for artists to paint historical murals in the Capitol Rotunda. Morse, then President of the National Academy of Design, had many impressive works to his credit, and was an obvious choice. He had always

aspired to be an historical painter, and he stood very much in need of money. Morse's hand-to-mouth existence as an artist had made it difficult for him to support his motherless children (his wife had died in 1825), and he longed to provide a secure home for them.

In February 1837 came the stunning news that because of the prejudices of John Quincy Adams, Morse had not been chosen. This dealt a death blow to his life as a painter.

Yet God was not finished with him. His electromagnetic telegraph was at first an attempt to win a secure income so he could support his children and continue painting, but it eventually became his life's work. During the eleven years he spent developing the telegraph, he sometimes went without food to get money to buy parts for



Statue of Samuel F. B. Morse,
in Central Park, New York City.

Richard Cary Morse (1841-1926)

Richard Cary Morse, grandson of Jedidiah Morse and nephew to Samuel F. B. Morse, graduated from Yale in 1862 without any firm sense of what he should do with himself.

Family members encouraged Richard to take a position on the staff of *The New York Observer*, a weekly newspaper the Morse clan had run for several decades. One of Richard's first assignments for the paper was to cover a New York convention of the infant YMCA, a Christian youth ministry just beginning to take off in the United States.

Richard's article so impressed YMCA leader Robert McBurney that he asked him to sign on to the ministry's staff. In 1872 Morse became first General Secretary of the YMCA in charge of the group's international operations. He continued to wholeheartedly serve Christ till his death in 1926.

One desire of Morse's heart was to strengthen spiritual life at Yale, and he suggested to students that they themselves should take up the burden of campus ministry. Morse's plea at first landed on deaf ears. But D. L. Moody's visit to New Haven in 1878 led to many conversions at Yale, and some of those converted were then ready to heed Morse.

Student initiatives led to the founding of Dwight Hall, the first collegiate YMCA in the United States. Above the entrance of the first Dwight Hall building was the inscription in Greek "One is your master, even the Christ." (Matthew 23:10)



Front view of the original Dwight Hall, which stood next to present-day Wright Hall, opposite Branford College. Photo, courtesy of Yale University Picture Collection, YRG 48-A-43, Box 21, Manuscripts and Archives, Yale University Library.

it. People sneered at his "thunder and lightning jimcrack." But his years of privation ended in 1844 with the Congressional appropriation to build a trial telegraph line.

The telegraph began a communications revolution that has not yet ended. It made possible a centralization of American business and gave rise to the large corporate structures with which we are so familiar today. News from around the world became instantly available by telegraph, and the modern press was born. The telegraph is now considered one of the ten most important inventions ever, because it was the first to make practical use of electricity.

Tom Standage, in his book, "The Victorian Internet," has pointed out that the Internet is in many respects a modern elaboration of the telegraph. The ITU (International Telecommunications Union), which sets the protocols for computer communication, began as the International Telegraph Union. The telephone, which largely displaced the telegraph, was itself invented because Alexander Graham Bell was looking for a way to increase traffic on a telegraph line.

In 1871, a few months before Samuel F. B.'s death, a statue of him and his telegraph was unveiled in Central Park. He told his daughter that if such a memorial was to be erected, he wished it would have inscribed upon its base the scripture "Not unto us, not unto us, but to God, be the glory," and with that the first telegraph message, "What hath God wrought!"

Marena Fisher, Graduate '91

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3. *Samuel F. B. Morse: His Letters and Journals* ed. by Edward Lind Morse, Boston, 1914.
4. *The American Leonardo: A Life of Samuel F. B. Morse* by Carleton Mabee, New York, 1943.
5. *The Victorian Internet: the Remarkable Story of the Telegraph and the Nineteenth Century's On-line Pioneers* by Tom Standage, New York, 1998.
6. *My Life with Young Men: Fifty Years in the Young Men's Christian Association* by Richard C. Morse, New York, 1918.

YALE IN MISSIONS

(Continued from page 12)

for the Olympic rowing events. "My experience on the Yale Women's Crew made me fall in love with the high demand and level of competition at the upper echelon of the rowing community. I loved the satisfaction of seeing my hard work make me faster." Elizabeth was on the team that qualified and finished fifth at the inaugural NCAA National Women's Rowing Championships in 1997, where Yale proved its rowing program to be among the country's best.

But no level of competition could satisfy her because of a competing desire to follow the examples of Yalies like Bill Borden and Tracy Pitkin. "They gave their lives with reckless abandon to carry out what they believed that Jesus wanted them to do. What they did required everything they had and everything they were. It speaks volumes about the might of the God they were serving that He should be worthy of such a commitment."

"When I was spending 25-30 hours a week training, I tried to give my full commitment to rowing, but the glory of Olympic Gold finally couldn't compare to this God who required all of me. In the midst of training, I felt divided in my ambition and in my goals. One had to give way to the other, and I realized that giving my life completely to the Lord's service was the much better of the two."

So this determined young athlete retired her oars. "Actually, I gave them away just so I wouldn't be haunted by the dream they represented, so I would be free to follow Jesus with all my heart."

So where is she now? "I am in a different kind of training now. I realized that the kind of sacrifice and commitment that Borden and Pitkin made were REALLY hard. Just as it takes years of preparation to learn enough about rowing to be ready to enter Olympic competition, so it takes time to prepare for the challenges of the mission field, and that's my focus now. I'm learning about the challenges from other people who have gone before me. I'm learning as much as I can about the God who is worthy to ask so much of me. I feel I have a good foundation, but there's always more to understand."

There are still external expectations and pressure. "My mother has repeatedly asked me not to 'waste my Yale education.' I understand now that by going to the mission field, I am not wasting my Yale degree but fulfilling it." Elizabeth

plans to visit Colombia, South America, this summer and is thinking about returning later to stay long-term.

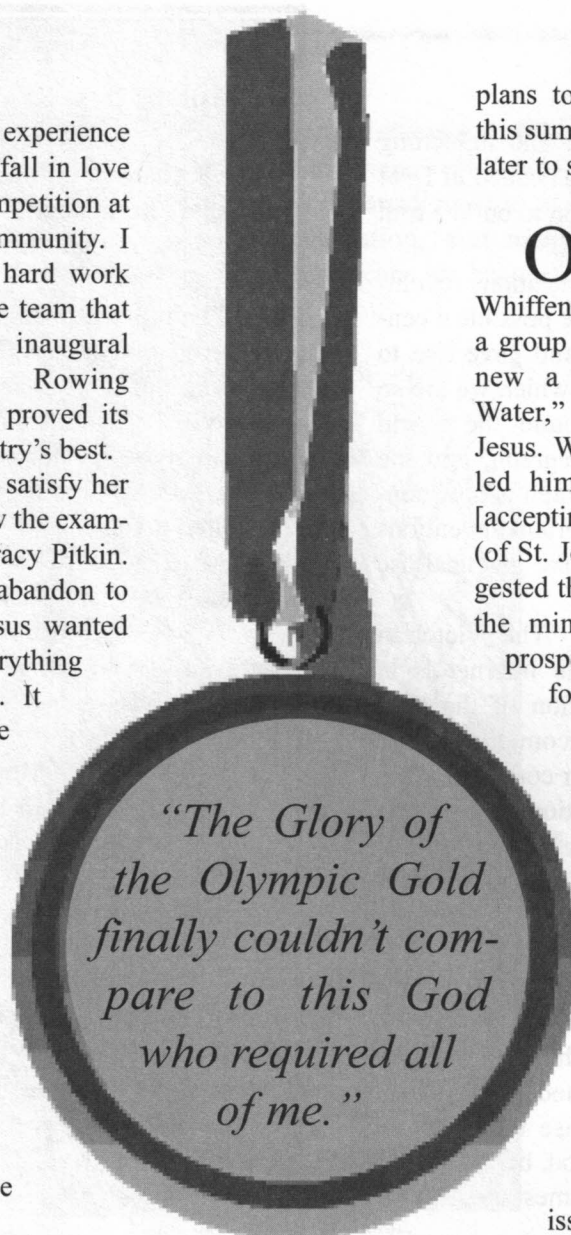
Only twenty years ago, Robert Francis (PC '80) was in the Whiffenpoofs his senior year when he and a group of three other men quit to form a new a cappella group called "Living Water," devoted only to singing about Jesus. What kind of life decisions has that led him to make? "Five months after [accepting Jesus], it was Rev. Peter Rogers (of St. John's Episcopal Church) who suggested that I consider a career or calling in the ministry. I literally laughed at the prospect." His parents had groomed him

for many years to be a businessman, but he admits he did not have much direction. "I grew up in the altruistic 60's. The desire to be rich was not a lure for me. I wanted something to live for, but saw little that attracted me."

So he found himself at a missions conference in Urbana, Illinois, with 20,000 other delegates, listening to Billy Graham. He recalls, "[Mr. Graham] exhorted us to give our future to God. The issue was not ministry versus secular work; the issue was giving up control and letting God direct us whichever way He

wishes. That prospect was truly frightening that night." He found himself "terrified to leave the path expected of [me]" even though he wanted to fulfill God's purpose for his life. "I wrestled for months with the decision to take the next step. One night a family friend told me of her contemporaries who have regrets because they didn't follow the dreams they had as youth. [She] helped me step out in boldness to obey Jesus."

Mr. Francis has served twenty years with Youth With A Mission (YWAM) in Singapore and other locations in Asia. The biggest obstacle he had to overcome to reach a decision? "One thing I could not see while at Yale was how deeply the expectations of my peers, family, and culture made an imprint on my self-worth. It is relatively easy to say, "I want to live for God's glory and purposes"; it is difficult to live that way. Anyone who tries to practice Christ's priorities in his career will quickly learn that the measure-



*"The Glory of
the Olympic Gold
finally couldn't com-
pare to this God
who required all
of me."*

ments of success and signs of approval flow counter to the gospel. God will likely allow such a person to pass through a time of obscurity and worldly insignificance on his pathway to a tested, approved, anointed ministry. As an over-achieving Yale, I can tell you this has been one of the hardest experiences of my life. Nonetheless, I am deeply thankful and glad I decided to choose this path.”

At a place like Yale, students are tempted to think that God will bless them by letting them amount to something. Rob’s perspective about his life is: “I’ve never owned a home. I have no property in the US. I don’t own a car at present. I am famous nowhere. Perhaps by others’ standards I have lost something by stepping into missions. In my own heart, I don’t feel that way. Nothing can compare to knowing the experience of God’s Spirit using you to touch others. I am doing today what I never dreamt of twenty years ago.”

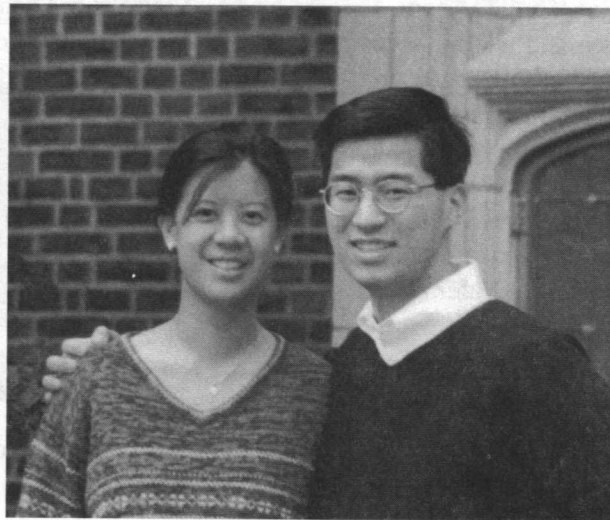
What about Rob’s parents, who expected him to be a successful businessman? “[My choice] came as a shock to them. My father was less angry than heartbroken. He had very little respect for the clergy, [but] his response was ‘You mustn’t live your life to please me...’ Pretty cool huh?”

A self-admitted over-achiever while at Yale, he realized that living a life without regrets implied the unusual tactic of letting go of those things he thought he valued most. He counsels, “Listen to God’s voice over your own intellect—Yalies are probably more crippled than served by their intellects.... It is true, if we yield our rights and walk in obedience to Christ, God will give us privilege with Him. Yielding rights is painful and difficult. There is no easy path to following Jesus. The cross is an instrument of death. Following Him means choosing to die. Die to your right to ‘career’ and come follow Jesus. Allow Him to do something with your life that would only boggle your imagination if I could show it to you. But do it because you want to please Him and walk in thankfulness for all He has done for you.”

*Yielding rights is painful and difficult.
There is no easy path to following Jesus.*

Following Jesus doesn’t mean the same thing for everyone. For some, it has not meant leaving the country. In recent years, a sizeable number of students have realized that God wants to use their Yale degrees on college campuses. Charmain (Wong) Yun (BR ’95) was planning a career in law that has been put on hold indefinitely as she and her husband, Sang Yun (ES ’93), oversee the under-

graduate organization, Yale Students for Christ. The reason for her decision? “The clincher was when I read about how Jesus—though He was God—gave it up to become man to die for us. (Philippians 2) He didn’t consider equality with God something to be grasped. But, he let go. I realized that



Sang and Charmain Yun, directors of Yale Students for Christ.

if He let go, the only thing I can do in response is to let go of my own ambitions, identity, and ideas of prosperity. And I have found that once we let go, God always has something better for us.”

Dan Voll (JE ’74) considered the calling of Jesus so much greater than his Yale degree that after twenty-five years of serving in Colombia, South America, he has never completed it. “On December 24, 1974, I was on my way to LaGuardia with a 90-day tourist visa for Colombia. I got off the plane at El Dorado Airport in Bogota, and was greeted by a minister receiving some two dozen other youngsters from Texas who were coming for a two-week missions trip. Little did I know that I [would] stay for longer than two weeks, longer than 90 days. Twenty-five years after having arrived in Colombia, I continue to teach English, work with the Jewish community, and give talks and workshops in many of the bilingual schools.”

“The important thing to keep in mind is that it’s not about going overseas or being in the ‘right’ ministry. It’s about letting go of your priorities and letting Jesus have His way in your life,” Charmain reminds us. I think that has certainly been in the minds of these and other Yale alumni who have considered their Yale degree not something to live for, but to be given to God, that He might have control of their lives.

YALE in Missions:

Ambition to Serve God

As Yale students, we find ourselves near the top nationwide in education, ambition, and position for the future. Parents, peers, society, and we ourselves expect us to use our advantages to become successful, to make something of ourselves—to be the leaders of tomorrow. Aren't these the reasons that brought us to Yale?

For centuries, many Yale students prepared for a very different future. Many of our alumni have made serving God their career. As early as the 1730's, Yale alumni were involved in missionary work among Native Americans, with John Sergeant (1729) leading the way, followed closely by Jonathan Edwards (1720). The first graduate to go to the foreign mission

field was Benjamin C. Meigs (1809), who worked in Ceylon (modern Sri Lanka). Tracy Pitkin (1892) took up service in China. His martyrdom in the Boxer Rebellion inspired the Class of



Elizabeth Ferguson (BR '98) (center) at the awards dock at the 1997 Eastern Conference Championships.

1899 to start the mission that later became the Yale in China program. Millionaire Bill Borden (1909) gave his entire fortune to missionary efforts and died at the age of 25 in Egypt, preparing to serve in China. Henry B. Wright (1898) stayed on as a faculty

member at Yale to prepare students for just such endeavors.

Did ambition to serve God die with these individuals? Unknown to many students, this dream and legacy is very much alive, despite the vastly different spiritual climate of modern-day Yale. While many graduates go on to further degrees, or to Wall Street to pursue careers, or to the Peace Corps to offer their humanitarian efforts, a growing number of students are realizing that following the Lord's call on their lives is the highest use of their Yale degree.

After graduation, Elizabeth Ferguson (BR '98) decided she wanted to pursue a career training

(Continued on page 10)

Chris White (CC '87) Sings and Speaks at Yale

"The Origins of the Universe, Random Events or God's Design?"

Thursday, April 13, 8:00 - 9:30 PM, Dwight Hall Chapel

"Alcohol and Drugs: Recreation or Self-Destruction?"

Friday, April 14, 9:00-10:30 PM, Location to be announced

"Perspectives on Materialism: Is Matter All That Matters?"

Saturday, April 15, 8:00 - 9:30 PM, Dwight Hall Chapel

The evangelist Christopher White has an extensive background in the Ivy League working with campus Bible studies at Yale, Columbia, and Princeton. A singer and songwriter, he is the author of more than thirty sacred songs. After graduating from Yale with honors in Middle Eastern History, he earned his M.A. in Education at Teachers College/Columbia University. He currently teaches mathematics at a Catholic preparatory school in New York City. See interview, page 4.

Sponsored by Yale Students for Christ and the Yale Standard Bible Study: A Student Bible Study