

THE YALE STANDARD

Volume XVIII, No. 1

OThe fear of the LORD is the beginning of wisdom.o Proverbs 9:10

Spring 2001

In His Own Words:

Yale graduate George W. Bush tells the origin and content of his faith. Whatever you think of it, this is NOT irrelevant. (page 4)

1701 - Tercentennial Highlights - 2001

Timothy Dwight and Yale The Making of a University

Few men have poured out as much for Yale as did Timothy Dwight. He was a prodigious scholar, a brilliant educator, and an educational reformer far ahead of his time. He was the chief architect of Yale as a university. And Dwight was a powerful revivalist who helped usher in repeated spiritual awakenings at Yale during his 22 years as president, and this at a time when apostate philosophies had all but destroyed faith on the campus.

Anyone who seeks the good of Yale would do well to study Timothy Dwight's life. He carried in his bosom the vision of the school at its academic and spiritual best, and labored tirelessly to see the vision fulfilled.

Early Years

Pedigree alone would have made Dwight's birth notable. He was born on May 14, 1752 to the third daughter of Jonathan Edwards, the great theologian and revivalist of America's First Great Awakening. Mary Edwards Dwight daily immersed Timothy, her eldest, in catechisms, Bible stories and doctrine. Since no public schools existed at that time, she was Timothy's (and his twelve siblings') school.

On his father's side, Timothy came from a venerable line of public servants, judges, militia captains and lawyers. The Dwigths were noble, if not by title in the New World,



then by conduct, and their family name was associated by all with public service and integrity.

It didn't take long for Mary Dwight to discover her eldest had an unusually quick mind. By age four, Dwight was reading the Bible, songbooks, books on prayer and whatever else his mother gave him. At the age of six, the precocious Dwight would overhear Latin lessons given to older boys at a local grammar school, and then steal away on his own to go over

Lillyes Latin Grammar. He had a remarkably absorbent

(Continued on page 6)



Luis Palau

...is coming to Yale

**Tuesday, April 24
7 PM, Battell Chapel**

O[Perhaps] the most prominent evangelist in the United States after Mr. Graham.
- *New York Times*

See back page.

Thinking Against the Tide

You and I see a flood of images, hear a torrent of words, deal with a steady daily downpour of impressions on our senses, mind and emotions.

Most of us know how a catchy ad jingle can get in between the ears and rattle around, unwelcome. Just so, these unruly streams tend to show up in your thoughts and perspective. If you just sit there and let them wash over you, they will soak in more and more until you consider them reflexively to be the reality you live in.

This fact is a big problem, because the marinade is spiked with ingredients calculated to appeal to the basest desires, most cynical attitudes, and arrogant fantasies of intellectual superiority.

OAs a man thinks, so he is, says the Bible. (Proverbs 23:7, KJV) You could reasonably view the Bible as an owner's manual for your soul, provided for your good by the God that made you and loves you. This warning about your thought life is in the manual because you have the right and the responsibility to choose what you welcome into your mind, and what you think about every day.

Besides responsibility for our choice of thoughts to think, the Bible gives us specific advice. Peter says, OI have written . . . to stimulate you to whole some thinking. (2 Peter 3)

Paul says, OFinally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable if anything is excellent or praiseworthy think about such things. (Philippians 4)

And of the other side of the ledger, OBut among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed . . . Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. (Ephesians 5)

Does the advice seem a little theoretical, or out-of-reach? Maybe that is because it is written for a person that has already entered into a personal relationship with God through Jesus the Messiah: OSince, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. (Colossians 3)

But that could be you.

If you want an inner life that you won't have to apologize for, before God, and if you have come to Jesus for that life, you're on the right track.

To fulfill the promise of John 3:16, though, you need to set your sights on the man Jesus as your standard of what is normal. That means climbing for moral altitude above the polluted words and images that flood our campus these days.

Just remember that the only cynics and prodigal sons you will find in heaven will be reformed cynics and repentant prodigals. Certainly God is no cynic; if you call Him your Father, aim for the pure, loving, undefiled normality He has exemplified for us all in Jesus Christ.

Possibly to your surprise, the floods, torrents, and downpours of our cynical, greedy society will part before you, too.

Philip Chamberlain, BR æ70



The Yale Standard Bible Study

*Wednesday and Saturday
Evenings at 7 PM*

WLH 211 (Wed), WLH 210 (Sat)
Contact Elizabeth at 776-0747

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

*When the enemy shall come
in like a flood, the Spirit of
the LORD shall lift up a
standard against him.*

Isaiah 59:19, KJV

© 2001, The Yale Standard Committee
Box 202191 Yale Station
New Haven, CT 06520-2191

Except as expressly noted elsewhere, all Scripture references are taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION. Copyright © 1973, 1978, 1984 International Bible Society. Used by permission of Zondervan Publishers.

When My Life Hit the Rocks

When my friends from Atlanta and I headed out for a weekend of backpacking in North Carolina, just two months after my graduation, we did not plan for the trip to end with three rescue squads air-lifting my unconscious body out of the Smoky Mountains.

Sunday afternoon when we emerged from the woods, the idea was to have a quick dip in the creek underneath the Graveyard Fields waterfall, get some dinner and head back to Atlanta in time for work Monday morning. I do not remember the events that changed those plans. I do not remember ever seeing the 40 feet of rocky rapids I slid down, blood streaming from a laceration to my head. I remember in a dreamlike sequence, seeing my feet hit a standing pool of water, stopping my momentum precipitously.

My friend Stephen, the outing organizer, hated being the one who had to place the call every parent most dreads to receive. As my parents hurried from our home in Atlanta that afternoon to join me at Mission St. Joseph's Hospital in Asheville, they did not know how they would find me, whether I would ever again be the daughter they had known. The doctors grieved at the spectacle of a twenty-two-year-old with her whole life ahead of her facing brain damage, possible paralysis with a terribly high probability of becoming just another statistic.

When I first awoke, for a very brief and slightly disoriented interval, I was told by my friends that I had fallen down a waterfall, and I thought they were lying. The hospital lights, swarm of nurses, and IV in my arm were enough to convince me, however, that I was in the hospital and not at home in my bed, as I had originally thought.

Lying somewhere between unconsciousness and delirium, I know I was not aware of much, but a few things registered with me. For one thing, unlike those around me, I was not concerned about whether I would live or die. I sensed a virtual *knew* that I would not only live,



Elizabeth Ferguson (center), with friends.

but return to life as normal, as if this event were just a blip in time.

But even before I felt sure I would live, I knew that I was safe. This assurance and safety was not a physical security, or even the emotional security of being surrounded by friends and family. It was a spiritual assurance. Whether the outcome of my accident was life or death was not at the forefront of my thoughts. Death did not loom over me as a dreadful end, because it had a sweet meaning for me: it meant going home to be with a God whom I both loved and knew. In fact, when I later knew that life would continue as before, I was momentarily sad that I had been that close to so great an opportunity, and missed it.

When I lay in that hospital bed, unable to think very clearly, I knew that it was not the time to be in doubt

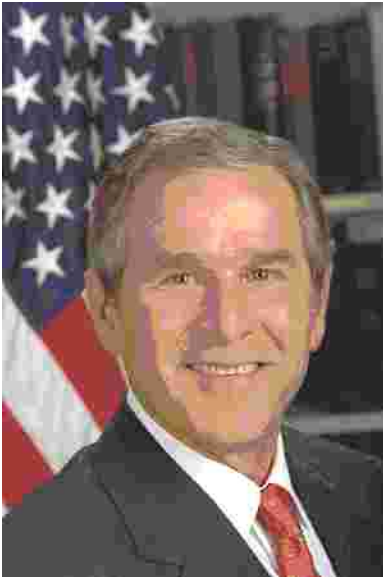
about what would happen if and when I died. Death was a very real possibility for me at that moment; everyone around me dreaded it, but I knew that my eternal destiny was sealed by a covenant made in Jesus' blood. Years before, I had accepted Jesus' sacrifice on the cross, so that I might stand before the Creator of heaven and earth, and He would see the righteousness of Jesus instead of my sin. I knew this was the ONLY way I could enter the presence of a Holy God, but I also knew that was the place where I wanted to be.

It does sadden me now to think of how many other people must reach the point I did, where the roads of life and death divide, and how they must fear, if they do not know what will happen if they die. If only they would take the opportunity freely offered them before that time, to let Jesus wash away their sin, so that they too might know that death means a voyage home to the arms of the God of love and mercy.

Are you ready to face death? Do you know where you are going? If not, do not wait until it comes upon you, but make a transaction with Jesus today, for He says: OI tell you the truth, whoever hears my word and believes Him who sent me has eternal life and will not be condemned; he has crossed over from death to life. (John 5:24)

Believing Him will bring security and assurance, both for this life, and the life to come.

Elizabeth Ferguson, BR œ98



Portrait of the President:

What is most controversial about President George W. Bush may not be his narrow victory in the virtually tied election. The Yale-educated politician has a radical stance in today's United States of America: he claims to be a born-again believer in Jesus Christ. Bush has a story of personal conversion, and strives to live his life in alignment with his faith.

Some of his actions and policies proceed from this fact.

The title of President Bush's autobiography, *A Charge To Keep*, is drawn from Charles Wesley's hymn *A Charge to Keep I Have*. His book describes how faith helped him in his decision to run for governor of Texas and, later, President of the United States: "I could not be governor if I did not believe in a divine plan that supersedes all human plans. Politics is a fickle business. Polls change. Today's friend is tomorrow's adversary. People lavish praise and attention. Many times it is genuine; sometimes it is not."

"Yet I build my life on a foundation that will not shift. My faith frees me. Frees me to put the problem of the moment in proper perspective. Frees me to make decisions that others might not like. Frees me to try to do the right thing, even though it may not poll well. Frees me to enjoy life and not worry about what comes next. I've never plotted the various steps of my life, certainly never campaigned for one office to try to

with the rank of lieutenant. After obtaining an M.B.A. from Harvard Business School, he returned to his Texas hometown and started an oil and gas exploration company named Arbusto (the Spanish term for Obusho). In 1977 he married teacher and librarian Laura Welch. Twin daughters, Barbara and Jenna, were born to them in 1981.

Just after his fortieth birthday, Bush turned a corner in his private and professional life. He stopped drinking and became interested anew in spiritual things: "I didn't advertise my decision to stop or make a big deal out of quitting; my friends just gradually noticed I was no longer drinking at our gatherings. Outwardly, nothing changed. Laura and I still went to parties and dinners with our friends. . . . But inwardly, I felt different. I had more time to read. I had more energy. I became a better listener, and not such an incessant talker. Quitting drinking made me more focused and more disciplined. I now say it is one of the best things I have ever done."

Actually, the seeds of my decision had been planted the year before, by the Reverend Billy Graham. He visited my family for a summer weekend in Maine. I saw him preach at the small summer church, St. Anne's by the Sea. We all had lunch on the patio overlooking the ocean. One evening my dad asked Billy to answer questions from a big group of family gathered for the weekend. He sat by the fire and talked. And what he said sparked a change in my heart. I don't remember the exact words. It was more the power of his example. The Lord was so clearly reflected in his gentle and loving demeanor. The next day we walked and talked at Walker's Point, and I

OI was humbled to learn that God sent His Son to die for a sinner like me.o

position myself for the next.o

The man many refer to as OWo was born in New Haven, Connecticut, on July 6, 1946. He spent his childhood in Midland, Texas, where his father, George H.W. Bush, worked as an oil executive.

Following in his father's footsteps, George W. attended Phillips Academy, Andover, and then graduated from Yale in 1968. He went on to join the Texas Air National Guard, where he became a fighter pilot

knew I was in the presence of a great man. He was like a magnet; I felt drawn to seek something different. He didn't lecture or admonish; he shared warmth and concern. Billy Graham didn't make you feel guilty; he made you feel loved.

Over the course of that weekend, Reverend Graham planted a mustard seed in my soul, a seed that grew over the next year. He led me to the path, and I began walking. And it was the beginning of a change

A Charge To Keep

in my life. I had always been a religious person, had regularly attended church, even taught Sunday school and served as an altar boy. But that week end my faith took on new meaning. It was the beginning of a new walk where I would recommit my heart to Jesus Christ.

OI was humbled to learn that God sent His Son to die for a sinner like me. I was comforted to know that through the Son, I could find God's amazing grace, a grace that crosses every border, every barrier and is open to everyone. Through the love of Christ's life, I could understand the life-changing powers of faith.

George Bush began to read the Bible regularly. Attending a men's support group, which met weekly for Bible study, he found his interest in the Bible grew stronger and stronger, and the words became clearer and more meaningful. He reads through the *One-Year Bible* once every other year. During the years in between, Bush writes, "I pick different chapters to study at different times." As Scriptures took on greater meaning, he learned the power of prayer, and gained confidence and understanding in his faith.

My faith gives me focus and perspective. It teaches humility. But I also recognize that faith can be mis-



interpreted in the political process. Faith is an important part of my life. I believe it is important to live my faith, not flaunt it.

Bush evidently became more directed and capable professionally. He bought the Texas Rangers baseball team, managed it adroitly, and in 1998 sold it for nearly twenty-five times what he had originally paid for it. In

A Charge to Keep I Have

So then every one of us shall give account of himself to God. Rom. 14:12

Charles Wesley, 1707-1788

LAHAN B.M.
Lowell Mason, 1792-1872

1. A charge to keep I have, A God to glorify;
2. To serve the present age, My calling to fulfill—
3. Arm me with jealous care, As in Thy sight to live;
4. Help me to watch and pray, And on Thyself rely.

spite of this success, Bush still surprised everyone: his family included when he was elected governor of Texas in 1994, 350,000 votes ahead of his popular opponent, the garrulous and witty Ann W. Richards.

His personal charm and ability to appeal to almost everyone reached across party lines: the mostly Democratic state legislature often found him a pleasure to work with. By the end of his first year, he was the most popular big-state

OAmerica needs leaders who have the moral courage to do what is right for the right reason.

governor in the country. In 1997, he backed a tax reform initiative that would have cut state property taxes by \$3 billion a year. This was a risky move politically, for it pleased neither conservatives nor liberals. In the end, the tax cut was reduced by the legislature to \$1 billion a year. Bush survived this setback, and in November of 1998, became the first Governor of Texas elected to a second consecutive four-year term. He won a surprising percentage of the votes from blacks and Hispanics, and won the election by a margin of 65% to 35%. This success drew the attention of the Republican Party's national organization, which saw in Bush someone who could challenge the Democratic candidate for President, Al Gore.

In June 1999, George W. Bush officially declared his candidacy for President of the United States, describing himself as a compassionate conservative. A sermon he heard the day of his second inauguration as governor may have sparked his interest in running for President.

The minister talked of visiting Yellowstone with his family. They joined a crowd gathered around Old

(Continued on page 10)

Defining Hand at Yale

Timothy Dwight and the Making of a University

(Continued from page 1)

mind, and not infrequently surprised adults by recounting stories he had read, with all the minutiae included.

Dwight progressed so rapidly as a student, it was expected that he would be ready to enter Yale by the age of eight, at half the age of the typical freshman. However, the preparatory school he was attending closed down, delaying his academic progress. The fields of learning in New Haven would have to wait five years.

In 1765, at the age of thirteen, Dwight nervously faced his college entrance examiners and displayed, to the great pleasure of his hearers, his grasp of Tully, Virgil and the Greek Testament; his ability to write Latin prose; his understanding of arithmetic; and that he had a suitable testimony of a blameless life and conversation. He was in.

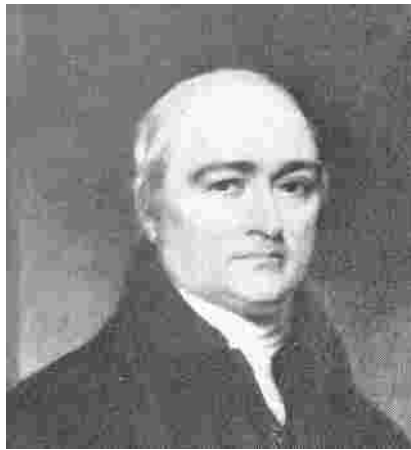
Dwight's days at Yale were marked by grueling self-imposed discipline. His effort earned him valedictory honors at his graduation and an appointment as a tutor of the undergraduates.

In that role, Dwight spent every free hour conquering new fields of study. At one period, mathematics and the infant field of physics became his passion. At another period, it was poetry. Never one to shy away from a subject, Dwight decided to try his hand at writing epic poetry after the style of Milton and the classical poets. The eventual result was *The Conquest of Canaan*, which told the story of the Jewish people's victorious march into God's promised land.

All this effort as a scholar, tutor and administrator took a toll, however. Studying night after night by meager candlelight, Dwight ruined his eyes. Furthermore, by the second year of his tutorship, his health failed, forcing him to quit his habitation of books indefinitely.

But this was Providence at work. His weakness brought him close to death and forced him to recognize his

mortality, even though he was only 21. Suddenly, the Scriptural lessons and stories he had known from childhood spoke to him as they had never done before. He recognized he needed God's salvation, and sought to obtain assurance of it. Early in 1774, comfort came to his heart. He yielded his life to the Creator, pledging himself to be an instrument



Timothy Dwight, 1752 - 1817

No man is more responsible for making Yale the great institution of learning it is today than Timothy Dwight.

for divine purposes in the hands of the Master Craftsman. Dwight stepped out from this experience with a new set of motivations.

Revivalist President

By 1795, Dwight had distinguished himself as a scholar, educator, writer and citizen, and became the obvious choice to succeed the recently deceased president of Yale College, Ezra Stiles.

Dwight was inaugurated September 8, 1795, and the challenges began immediately. What confronted him on the campus was not pleasant. The Yale of the post-Revolutionary War years was far from the uneventful place of universal Puritan conformity it is commonly thought to have been. British and French soldiers brought to American shores not only their military might but also the worst of the

Christianity is a system of restraint on every passion, and every appetite. Some it forbids entirely; and all it confines within limits, which by the mass of mankind, both learned and unlearned, will be esteemed narrow and severe. Philosophy, on the contrary, holds out, as you have already seen, a general license to every passion and appetite. Its doctrines therefore please of course; and find a ready welcome in the heart.

from Dwight's Baccalaureate Address of 1797

Old World's cynicism and loose morals.

Students found pleasure in nightly revellings that frequently included breaking tutors' windows and smashing bottles. Yale men regularly clashed with drunken townsmen in violent engagements where rocks flew and clubs flailed.

Christian faith was unfashionable and reviled on

With academic rigor he refuted the popular arguments against the reliability of Scripture and submitted his reasons for believing it to be the revelation of God. With a rhetorical knife sharpened by faith and years of diligent study, he cut through the seductive abstractions of the French philosophies, and demonstrated to their devotees the

Yale College in 1807, from an engraving by Amos Doolittle. Far to the right, President Dwight in spectacles watches the students playing football.

(Courtesy Yale University Library.)



campus. Voltaire became Yale's Oprophet, and Reason his watchword. Caught up in the fervor of the age, students renamed themselves after French philosophers, addressing each other as OClassmate Diderot and OSophomore D'Alembert, for example. Harvard had succumbed to rationalism long ago, and it appeared inevitable that Yale would follow suit. But for Dwight, it most likely would have.

In Dwight's mind, all his effort as president was worthless if those he nurtured left Yale intellectually filled but spiritually poisoned with soul-destroying philosophies.

Something rose up in Dwight as he faced this hostile challenge from across the Atlantic. When the senior class decided to test their new instructor by suggesting they debate the question, OAre the Scriptures of the Old and New Testament the Word of God?, Dwight, to their utter amazement, picked up the gauntlet.

unreasonableness of what they had embraced.

In the classroom, he reasoned, and in the pulpit, he pleaded. Cold hearts began to thaw at his words as snow melts in the face of a steady spring sun. In 1802, his eyes saw what his heart so yearned for. A religious revival swept across the campus, and nearly 80 of the 230 students at the school were converted to Christ. One of those stirred was Benjamin Silliman, who recounted in a letter to his mother:

OYale College is a little temple: prayer and praise seem to be the delight of the greater part of the students, while those who are still unfeeling are awed into respectful silence.

The event was extraordinary. Religious revivals were no more commonplace on college campuses then than they are now. Students were no less prone to rebellion and hostility to faith in Christ. Harvard, which had given up the

(Continued on next page)

Timothy Dwight and the Making of a University

(Continued from previous page)

guidance of Scriptures long before, remained cold throughout the early 1800s while Yale was being touched again and again with spiritual awakenings.

Another revival visited the campus in 1808. Yale had sunk on spiritual matters since the first revival, so that only 15 believing students remained on campus. Heavily burdened one Sabbath day, Dwight preached to

his students one of the most passionate sermons of his life. "Young man, I say unto thee Arise!" was his challenge, and conviction fell on Yale once more.

In 1812-13 another revival came in which almost one hundred students gave their hearts to Christ. A fourth came in the spring of 1815, this one sparked by a group of students who gathered at 3:30 every morning to pray for the campus. One of the students was a convert from the previous revival, and later remembered these cold winter mornings of prayer as among the happiest of his life. Another student, who could not keep all the blessings he received to himself, happily carried a contagious faith to the Dartmouth campus, where afterwards, a revival ensued.

These awakenings were rescue and preservation for a campus which seemed intent on abandoning its Christian heritage. Hearing Dwight's prayers, God saw fit to smile on Yale and continue stoking the spiritual coals that would fuel the school's rich student missionary activity throughout the nineteenth century.

Dwight's labors were not confined only to the Yale campus. He became recognized nationally as one of the most able defenders of Scripture, and judges, senators, lawyers, and wealthy laymen from various parts of the coun-

try came to hear him preach.

One such visitor wrote of Dwight, "He is] methodical, eloquent, ingenious, forcible, and in language chaste, extremely energetic, he commands universal attention from his audience."

"Young man, I say unto thee Arise!
was his challenge, and conviction fell
on Yale once more."

Dwight's discourses against the new philosophy were published in pamphlet form and distributed widely. He also published hymnals and founded missionary societies to further the cause of Christ.

President of Yale

The testimony of what Dwight did for students' souls is inseparable from his achievements as the school's chief administrator. Both labors sprang from a single source: his desire to see God's purpose for Yale fulfilled.

It can be argued that no man is more responsible for making Yale the great institution of learning it is today than Timothy Dwight. His predecessor, the brilliant Ezra Stiles, led the school through the turmoil of the revolutionary years, and brought it to a tolerable state. But his gift was not administrative, and the school suffered from serious disciplinary problems and financial constraints by the time of his death.

With a flair for politics, Dwight set out early on to establish good will with the Connecticut state legislature, with which relations were often strained. Dwight prevailed upon legislators, who were wont to view Yale as a snooty preserve of high-minded academics, to consider her with pride and as the training ground for the state's

ablest and best.

The new President was not above pointing to a particularly well-funded rival in the Boston area to put Yale's sometimes sorry condition in high relief. Under his persuasion, the state legislature opened up its coffers to the growing institution and provided funding in a time of critical need. The leaky roof of the chapel and the decaying structure of Connecticut Hall could finally be repaired.

Much of these funds were used to increase Yale's library holdings. In 1795, Yale had a meager 2,700 volumes, a total which had remained static for over sixty years. Harvard had 13,000—motivation enough! Over his tenure, Dwight saw the library grow to a quality collection of 7,000 volumes, and later said, "Few libraries are probably more valuable in proportion to their size."

Today, the number of academic programs at Yale is immense, but it was not always so. By the end of President Stiles's term, only two professorships existed: the Professorship of Mathematics and Natural Philosophy, and the Professorship of Divinity, both of which were being filled by the president himself. He and a handful of tutors ran the whole Yale program. Though Stiles envisioned the addition of a law school and medical school, his hands were tied by constraints caused by the war.

Dwight readily assumed the burden of his predecessor's vision to expand Yale's curriculum

In 1801, Dwight received approval from the Corporation to hire a professor of law. Thus was planted the seedling that would become the Yale Law School. Then in 1802, the Corporation authorized Dwight to fill

two newly created professorships, that of Languages and Ecclesiastical History, and Chemistry.

To the Chemistry chair he appointed a young tutor named Benjamin Silliman. Dwight persuaded Silliman to abandon his aspiration to become a lawyer and turn his efforts towards the then-infant field of chemistry. Silliman soon became Ofather of American scientific educationo and caused the sciences to flourish at Yale and in America.

In 1811, after a protracted struggle for funding and faculty, Dwight saw the Medical Institution of Yale College established.

Dwight also laid the groundwork for the Yale Divinity School, which was established five years after his death. He intended it to be a bulwark against the infidel philosophies then threatening the country.

Dwight saw earlier than most what Yale was to become. With ceaseless energy he carried his vision through his days as President and applied all his administrative, political and rhetorical skills to bring it to fruition.

Sunset in Glory

On January 11, 1817, after over two decades of relentless activity for his Lord at Yale, Dwight passed into the hands of his Savior, an event which his old friend Jedidiah Morse graced with the words, O[Dr. Dwight's] death is a public loss and will probably be more extensively felt than the death of any other man in our country. His sun has set in its full glory.

It is hard to capture all the specifics of the life of this tireless laborer; he worked hard, and accomplished much. But the wellsprings of his life one can more readily identify: he loved his Savior, and the students entrusted to him. These motives set his life in motion, and Yale, and indeed the nation, were profoundly affected.

To the Young Believer Faced with Atheists Confident in their Atheism

Whenever arguments are fairly adduced, and questions thoroughly explored by reasoning, there can be no danger to truth, or to the friends of truth; for in every such investigation, truth must have decisive advantages over falsehood. But questions are not always so explored, nor arguments always so adduced. Ingenious and able men are not always candid men, nor always desirous of investigating or establishing truth. Their ingenuity is not unfrequently employed in obscuring, where it should illumine, and in perplexing, where it should clear.

You will feel, at times, in danger of being left alone, at least of being deserted and opposed by genius and knowledge; and will naturally shrink from a combat, in which skill, strength, and numbers are imagined to be enrolled on the side of the enemy. I have only to observe further, that your choice of Christianity will not be less wise, because numbers oppose it, nor your salvation less complete, because it is not obtained by [Unbelievers].

The usual course of the controversy has been this. [Atheists] have uniformly attacked, and Christians merely defended; [Atheists] have found difficulties, and Christians have employed themselves merely, or chiefly, in removing them. Hence [Atheists] have naturally felt, and written, as if the difficulties lay solely on the Christian side of the debate. Had Christians, with more worldly wisdom carried their arms into the fortresses of their antagonists, they would long since, and very easily, have proved them to be every where weak and untenable, the sheds only, and pens, of occasional marauders.

from Timothy Dwight's Baccalaureate Address of 1797

[T]here is surely not a department at Yale that is uncontaminated with the absolute that there are no absolutes, no intrinsic rights, no ultimate truths. The acceptance of these notions, which emerge in courses in history and economics, in sociology and political science, in psychology and literature, makes impossible any intelligible conception of an omnipotent, purposeful, and benign Supreme Being who has laid down immutable laws, endowed his creatures with inalienable rights, and posited unchangeable rules of human conduct.

from God and Man at Yale by William F. Buckley, Jr.

A Charge To Keep

(Continued from page 5)

Faithful, waiting and watching expectantly. He joined in as they counted down five-four-three-two-one and was surprised to feel tears welling in his eyes as he joined in the cheers for the erupting geyser. "And then I realized I had just clapped for a geyser," Mark Craig said, the crowd in the church joining in agreeable laughter at the absurdity of the scene.

"What on earth moves people to applaud with tears in their eyes for cascading water?" he asked, then answered his own question: "Faithfulness. People are starved for faithfulness."

He talked of the need for honesty in government; he warned that leaders who cheat on their wives will cheat their country, will cheat their colleagues, will cheat themselves. The minister said that America is starved for honest leaders. He told the story of Moses, asked by God to lead his people to a land of milk and honey. Moses had a lot of reasons to shirk the task. As the pastor told it, Moses' basic reaction was, "Sorry, God, I'm busy. I've got a family. I've got sheep to tend. I've got a life."

"Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" Moses asks in the third chapter of Exodus. The people won't believe me, he protested. "I'm not a very good speaker. Oh, my Lord, send, I pray, some other person," Moses pleaded. But God did not, and Moses ultimately did his bidding, leading his people through forty years of wilderness and wandering, relying on God for strength and direction and inspiration.

"People are starved for leadership," Pastor Craig said, "starved for leaders who have ethical and moral courage." It is not enough to have an ethical compass to know right from wrong, he argued. America needs leaders who have the moral courage to do what is right for the right reason. "It's not always easy or convenient for leaders to step forward, he acknowledged; remember, even Moses had doubts.

"He was talking to you," my mother later said. The pastor was, of course, talking to all of us, challenging each one of us to make the most of our lives, to assume the mantle of leadership and responsibility wherever we

find it. He was calling on us to use whatever power we have, in business, in politics, in our communities, and in our families, to do good for the right reasons.

And the sermon spoke directly to my heart and my life. Throughout my first four years as Governor, I had tried to approach every decision by the standard Mark Craig had just outlined, to do the right thing for the right reason. And it seemed the pastor was challenging me to do more.

In his inaugural address on January 20, 2001, Bush gave a promise: "I will live and lead by these principles: to advance my convictions with civility, to pursue the public interest with courage, to speak for greater justice and compassion, to call for responsibility and try to live it as well."

As the newcomer to national office says, "Faith changes lives. I know, because faith has changed mine."

Helen Sun, CC ©95

Excerpts taken from Bush's autobiography *A Charge to Keep: My Journey to the White House*, William Morrow & Co., 1999.

6 1
* " 4 - " 6

(Continued from page 12)

free time walking through the surrounding villages, telling people that they too could know God and be forgiven for their sins. Luis often went with him.

Luis Sr.'s faith, and the way it eased his dying hours, made a big impression on his son. It was in 1944, when penicillin was scarce because of the war, that Luis's father was diagnosed with bronchial pneumonia. He lasted just ten days.

It was the last day, just before the end, that was so special. O[In] contrast to the typical Latin American scene, where the dying person cries out in fear of going to hell, he remembers Palau, O[my father] sat up and began to sing: "Bright crowns up there, bright crowns for you and me." Then lying back against the pillow he said, "I'm going to be with Jesus, which is far better." And a little while later, he was gone.

OWhere, O death, is your sting? says the Bible. If you believed in Jesus, learned Luis, that sting was taken away. Sadness, surely, at the passing of a loved one, but the power of death was broken! When asked by reporters recently what message he was bringing to their state, Palau replied, OI want people to *know* they are going to heaven when they die, and between now and then, I want them to be happy.

After he left the bank, Palau worked for a few years with a local ministry, then came to the United States to finish his education. He was 26. While here he married, and eventually became a citizen. Then, in 1964, he returned to South America where his career as an evangelist finally began to take shape.



Palau speaks to a crowd of 93,000 people at the Waterfront Park in downtown Portland, Oregon.



During a campaign in Jamaica, Palau takes time to speak to young girls.

In the years since, Luis Palau has traveled to over 65 nations sharing his message of joy and victory in life with over 13 million people in person and with tens of millions more through other media. His reputation has grown to the point where he is often compared with Billy Graham, the most prominent evangelist of our time.

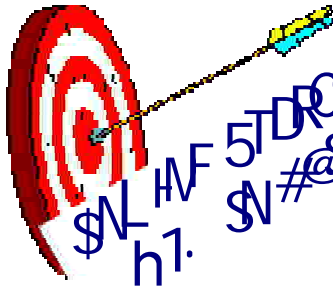
OIf Billy Graham epitomizes classic 1950s American virtue, he wrote the *Miami Herald*, OPalau represents continent-straddling 21st-Century multiculturalism. Palau, of course, has his own unique style. OHe's not a fire-and-brimstone preacher, he wrote the *Boston Globe*. OHe's more of a storyteller, weaving together personal anecdotes with quotes from Scripture.

On April 24, Luis Palau will be here on the Yale campus to tell the tale of God's amazing love, one more time. Just over a century ago, at exactly this time of year, students turned out in droves to hear the same message from another man of energy and enthusiasm, the great evangelist D.L. Moody.

Some came to listen, others to mock, but even the mockers found themselves surprisingly changed by what they heard. Moody spent six weeks in New Haven.

Luis Palau will only be here for one night. Don't miss him!

Ben Lyons,
Columbia U.,
Grad '99



Luis Palau speaks to 20,000 people, gathered over two nights at Tucson Electric Park in Arizona.

If someone told you, "There's a man I know who has maxed-out major stadiums around the world from Bogotá to Bucharest! You'd probably think, "Big deal. Just another rock star on world tour, right?" But if you heard then that the man can't sing for beans, that he got his first break as an Argentinean banker . . . Are you curious yet?

His name is Luis Palau. And the crowds that gather, including the record 600,000 that poured into Guatemala City in 1982, have come for one purpose, to hear this man tell them as he did just recently out in Oregon, "The Lord has forgiven your sins." He's been at it since 1966 and at age 66 he's still going strong. In fact, he's coming to Yale April 24.

Palau's picture on the front cover of his annual ministry report shows an avuncular-looking man, his elfin eyes twinkling with enthusiasm, and face framed by a smile that says, "I can't wait to get to know you." "Enthusiasm" and "Palau" are two words often found in close proximity. The British press even used them as synonyms while he was in London.

Born in Argentina, a third generation immigrant with roots in Spain, France and Scotland, Palau entered life with a multinational flair. He was educated in a British-run boarding school and became fluent in both Spanish and English at an early age. Being bilingual helped him get his first job, working for the Bank of London in Buenos Aires. With his quick mind, strong work ethic and ability to function in both languages he became a valuable asset to the international banking department; so valuable that as an 18-year-old he was put in charge of foreign operations at the Bank's Cordoba branch.

For such a young man, it didn't get much better than this. There he was each day with his suit and high salary, a genuine class act rubbing shoulders with the big men around town. There was one catch. It didn't mean much to Luis. Just six years before, while attending a summer

camp, he had decided to give his life to Jesus and become a Christian. In the years following, the temptations of youth had often buffeted his nascent faith. But at each moment of decision, he had become more convinced that real life and joy were found in following God and obeying His will above all else. Now he began to ask, did God want him to be a banker or might there be something else?

He enjoyed the bank. His work was challenging and he was grateful for a salary that supported his mother and siblings, but as time went by, he found that his heart was pulling him elsewhere. He began to dream of being a full-time Minister of the Gospel.

For months he struggled over the decision. He

needed the money, didn't he? Who else would support his family? He prayed, sought advice and finally, when an opportunity arose to work full time for a local church, he put his cares in God's hands and turned in his resignation. A very great adventure began.

PALAU!

"He's not a fire-and-brimstone preacher. He's more of a storyteller, weaving together personal anecdotes with quotes from Scripture." -*Boston Globe*

Palau's involvement in this kind of work actually went back to his childhood. The Argentina of his youth was almost exclusively Roman Catholic in its religion. While Luis was still quite young, his father, Luis Sr., became an evangelical Christian, meaning that he chose a personal relationship with Jesus apart from any official church structure as the foundation for his faith.

In the years that followed, His father would spend his

(Continued on page 11)