

THE YALE STANDARD



Frequent Revivals Mark Yale's History

Are You Ready?

It won't be long now! Soon you will actually feel Yale's terrain beneath your feet, only to be beset by an eager crowd of suitors, offering anything they think might suit you.

Why this rush of attention? You're a freshman of course, and freshmen have significance in many peoples' lives. To the coaches they mean new prospects of beating Harvard; to Naples Pizza they mean more new customers; to the Yale Political Union they mean the possibility of a few more conservatives; to a number of other organizations they mean more new members—not to mention dues; and to the old campus they mean less green grass. The fact is that you, a freshman, are wanted. You will be asked to join, join, join! Just sign up and watch your spare time dwindle away to nothing.

But the choices do rest with you. You will have decisions to make in the first weeks at Yale which may well be the most important in your Yale career. They will set your direction for your years at Yale, which in turn will form the basis for later life.

There are extraordinary pressures on freshmen to enter into things which will eventually take a marked toll on

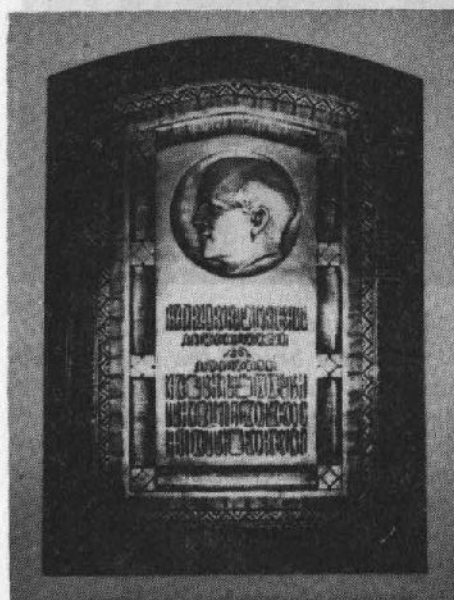
their lives. Yale, not unlike other colleges, is an ocean of temptation. Drugs, sex, Eastern meditation and the like all work together, and few freshmen come through the year unaffected.

The other year, out of 11 freshmen on one floor of a dorm, only one was smoking marijuana upon entering Yale. By November only one of the 11 was *not*. The one exception was a student who knew that he could count on the power of God to keep him. He had used drugs quite frequently in high school, but was completely delivered when he received Jesus Christ as his Lord and Savior.

Each of us during our first weeks at Yale made a decision to commit our college years, our future, our lives to Jesus Christ. It was a decision we will never regret... for all of eternity. He supplies wisdom, hope, and faith in times when the best qualities of men would fail.

King Solomon, the wisest man who ever lived, gave this excellent advice: "For the Lord gives wisdom: out of His mouth come knowledge and understanding." "In all thy ways acknowledge Him and He shall direct thy paths." (Proverbs 2:6, 3:6)

We invite you to come and hear how Jesus Christ has changed our lives and helped us through our college years, and how He can do the same for you.



(Plaque in Dwight Hall Library)

Henry Burt Wright
1867-1923

HE THAT DOETH THE WILL
OF GOD ABIDETH FOREVER

Scholar - Teacher -
Evangelist - Friend

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

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

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

Ten ministers confirmed John Davenport's dream by founding Yale in 1701. The first rector, Abraham Pierson, accepted the position, saying that "he durst not refuse such a service to God and his generation." Under Pierson's direction, the first Yale men met together twice a day for prayer, at sunrise and in the late afternoon.

Yale was only a few years old when Jonathan Edwards entered

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

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

David Brainerd, a sophomore at the time, quickly became a spiritual leader in the Yale revival. Although tradition forbade speaking to upperclassmen unless first spoken to, Brainerd went from door to door, freely presenting the Gospel to every student on campus. After leaving Yale in 1742, he became a missionary to the Indians, preaching and living among them. Revival

spread to these Indians, who willingly left their pagan religion to receive Christ.

During the American Revolution, Ezra Stiles became president of Yale (1778). Stiles was a frequent visitor to the Jewish synagogue in Newport, Rhode Island, one of three synagogues in all of America at that time. He invited every Jew who passed through New Haven to dinner at his house. He would go out of his way to meet a rabbi—he met five in his lifetime—and he often discussed with them the suffering Messiah of Psalm 22 and Isaiah 53.

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

David Brainerd: Beloved Yankee

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

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

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

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

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

Continued on page 2, column 4

Continued on page 2, column 1

NEW LIFE AT YALE

Meet with us:

Sunday
Wednesday
Thursday

Freshman
Week

7:00 P.M.
Phelps Hall

Yale's History Marked By Frequent Revivals

Continued from page 3, column 4
revival begin among his students in 1802.

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

The revivals did not cease after Timothy Dwight died in 1817. The years 1820, 1821, 1822, 1823, 1824, and 1825 were each marked by spiritual awakenings among the students. The revival of 1827 was marked especially "by the conversion of a knot of very wicked young men, whose piety at a subsequent period became equally eminent." The movement started at Yale and spread to New Haven; for every Yale man converted there were nine New Haveners converted. "Its effect upon student morals and order was so great that for a year not a single student was disciplined by the faculty." Revival again swept over Yale in 1835, 1836, and 1841. The revival of 1841 was so important to the students that they cancelled the Junior Ball that year.

A revival also began at Yale during the national revival of 1858.

Beyond 1900, the career of William W. Borden (1909) saw the formation of Bible study classes totaling a thousand members out of 1300 undergraduates at Yale. Borden became a Christian early in life, and though he was a million-

aire, decided to become a missionary. He came to Yale with that purpose in mind, but between that time and the mission field he did a prodigious amount of work at Yale. He excelled as a student and as a personal evangelist, founded the Yale Hope Mission for New Haven's derelicts, began Bible studies and made it his habit to pick the least likely men on campus to talk with and invite to these meetings.

After working at a tremendous pace in America for three years after graduation, he spent the last year of his life in Egypt in missionary training. He died there of meningitis at the age of 25. Dr. Kenneth Scott Latourette, the renowned historian and one of Borden's closest friends, said of him, "His rugged yet simple faith in Christ as Saviour and Lord, and in the Bible as God's inspired Word, is a tonic to me."

But by the 1920's, Yale had begun a different course. "The temper had changed beyond recognition from my student days," he wrote.

Latourette's own life, however, was an outstanding exception to this trend. After graduating from Yale, he co-ordinated the thousand-man Bible studies for a time. He later went to the mission field in China, but illness forced him to return to the States. He eventually came back to Yale. "Here I saw dimly, but decisively, the divine purpose in my life," he wrote later. Despite his fame as an historian—he wrote 83 books and received 17 honorary degrees—scholarship was secondary to him. His chief interest was students. For years he held a special Bible class for freshmen, and three informal groups of students met by the fireside in his study every week. He also took time for counseling—he dissuaded one young man from committing suicide and guided him into a new life in Jesus Christ. Until the end of his life in December, 1968, Dr. Latourette considered himself a missionary and friend to the students at Yale.



Dr. Kenneth Scott Latourette

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

BEYOND THE RANGES

An autobiography by Kenneth Scott Latourette. Eerdmans, 1967.

Freshman Pitkin—

Tracy Pitkin graduated from Exeter and came to Yale at the age of 19. He was not content with drifting with the college crowd. His friend Henry Luce said of him: "Immediately upon entering college, he identified himself with its religious interests. Not a few men made shipwreck of their college Christian life, or at least made it null and void of power, during

those four precious college years, just because they waited to see how things 'went' religiously in college, not realizing that the position one takes the first few weeks will, in the majority of cases, determine the religious trend of one's whole college life. Not so Pitkin." Tracy Pitkin took his stand immediately and held it till the end.

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

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

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

David Brainerd: Beloved Yankee

Continued from page 3, column 3

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

Just as David Brainerd had helped to bring the Great Awakening to Yale, he spread the revival among the Indians of New York State, Pennsylvania, and New Jersey. Although he was suffering from tuberculosis, he continued his work until shortly before his death at age 29. His name is remembered until this day at Yale and all over the world. Decades later, one of his Indian converts could tell her grandchildren of their beloved Yankee missionary: "He slept on a deer skin or a bear-skin. He ate bear-meat and samp [corn meal]: then we knew he was not proud. . . . He was a young man; he was a lovely man; he was a staff to walk with. . . ." (from *Beloved Yankee* by David Wynbeek, Eerdmans, 1965 and *The Life and Diary of David Brainerd* by Jonathan Edwards, Moody Press)

Freshmen Started Revival: Their Teacher Converted

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

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

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

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

LEARN TO READ 1000-

With full comprehension and retention—ease pressure—save time—read far more

2000 WORDS A MINUTE

Not a Skimming Method
You Definitely Read Every Word
Come — See a Free, Live Demonstration

FRESHMEN:

This Fall in New Haven!!!
An invaluable headstart on the piles of books to come.
Watch Yale Daily for ads.

ATLANTIC SCHOOL of
ACCELERATED READING INC.

507 Fifth Avenue New York, N.Y. 10017 212/697/5895

