

THE YALE STANDARD

Volume XVIII, No. 2

"The fear of the LORD is the beginning of wisdom." Proverbs 9:10

September 2001

***Binge Drinking:* for just a few, who lack your notarized exemption, it is a shortcut to the irreversible finality of death and a far too early grave. Avoidance eludes that outcome, with the sorrows it visits upon others. *But there is a high...* (see 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 Dwights 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 *Lilly's Latin Grammar*. He had a remarkably absorbent mind, and not infrequently surprised adults by recounting stories he had read, with all the minutiae included.

(Continued on page 8)



How well do you know Yale?

Test your knowledge on page 11.



The Yale Standard Bible Study

*Wednesday and Saturday
Evenings at 7 PM*

WLH 001 (Wed), WLH 001 (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*

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The Man Who Will Not Fail You

Every freshman knows how that strange mix of feelings swirls around in the stomach when he first comes to Yale. Hope mixes with fear. Confidence collides with feelings of inadequacy. The nagging questions repeat themselves deep in the mind. Will I fit in? Will I find a home here?

A fact of Yale life: though many will make it through Yale just fine, sadly, many will not. Like the flowers of a garden, some people will thrive, and others will be trampled by the pressures of life and just weakly fade away. Depression is not uncommon on campus, and suicide is not unknown.

The Gospel of John states that at the Last Supper before Jesus went to His death, "Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved." (John 13:23) John, commonly identified as the one leaning on Jesus, knew what it was to have found a resting place for his soul, and a security that would never leave him. If fears ever lurked in John's breast, they were gone while his head lay on Jesus' bosom. If ever a feeling of inadequacy, it was eaten up in the greatness of the One on Whom he leaned.

Yale will try you, and test what is in you. Some will make it; others will struggle. But one thing is certain. To thrive here, not necessarily in the number of activities that occupy you, but thrive in your soul, you will need Jesus—His love, His strength, and His rest—for He said, "Without me, you can do nothing" (John 15:5), and "I have come that they may have life, and that they may have it more abundantly." (John 10:10)

As we put together this publication, we hope that reading about Yale's vibrant spiritual past will delight you as it has us at the *Yale Standard*. Come see that the Lord is at Yale today, as He was for Yalies past, as He was for John in that upper chamber. And you can rest your soul in Him.

Stephen J. Ahn, JE '96



Friend to the Deaf



Thomas Hopkins Gallaudet (1787-1851) and student Alice Mason Cogswell, statue at Gallaudet University, Washington, D.C.

A few years ago, Hollywood released a movie about the deaf, describing them as “Children of a Lesser god.” Fortunately, Thomas H. Gallaudet (Yale, 1805), the man who started education for deaf-mutes in this country, would not have agreed with this characterization. His pupils were to him “immortal souls,” created by the same God who made the hearing. He longed to give them knowledge of Jesus the Savior.

In 1810, while a tutor at Yale, Gallaudet gave his life to Christ, and went on to prepare for Gospel ministry. But then he befriended Alice Mason Cogswell, a deaf-mute girl who lived next door to his parents’ home in Hartford, Connecticut. His success in teaching Alice her name and a few other words prompted her parents to ask if he would go to Europe to learn instruction for the deaf. Believing this was the Lord’s calling for him, Gallaudet went and by 1817, was able to open what became the American School for the Deaf in Hartford, Connecticut.

As the school’s principal, Gallaudet helped develop the American sign language, and travelled around the nation, speaking to state legislatures and in many large cities, advocating that education for the deaf become part of public policy. His son, Edward M. Gallaudet, founded the world’s first college for the deaf, now known as Gallaudet University in Washington, D.C.

To Gallaudet, the Hartford school was not just a place where the deaf would be socialized and educated, but a “gate to heaven,” a place where spiritual darkness could be dispelled. The master passion of Gallaudet’s life was to see barriers to the Gospel broken down around the world, and he proposed that the sign language of the

deaf might be used to quickly overcome the language problems faced by missionaries in the field. When his poor health forced retirement from teaching, Gallaudet wrote simple Bible primers which were translated and used in mission stations around the world. One of these books fell into the hands of the famous King of Siam (of *Anna & the King* fame), and he wrote Gallaudet to ask for more.

Thomas Hopkins Gallaudet spent his last years as a gentle and effective chaplain to prisoners and the insane. Many healthy people would be glad to accomplish half so much in life as did this weak and sickly man.

Marena Fisher, GRD '91

POWER—to be a Son of God

When God is central in a human life, there is a steadiness and “a peace that passes understanding.” Unlike ideologies and philosophies, which change with circumstances like the weather, God never changes. A person who knows Jesus does not have to fear anything, not even death, because knowing Jesus is eternal life. He does not have to feel guilty about past actions because God has forgiven him, “and the blood of Jesus Christ his Son cleanses us from all sin.” Instead of guilt, fear, or uncertainty, there is peace—a peace unlike anything in the world.

God’s peace is not a result of trying harder or being religious; it comes from being “born again”—receiving an

entirely new life which God gives. People often think to themselves, “If only I could start my life over...” and God does exactly that. This new life cannot be earned or worked for; it is a free gift. The gift is Jesus: “in Him was life, and the life was the light of men.” If you receive Jesus you will receive power—“power to become a son of God.”

A person who is born again experiences a marvelous freedom, because “whosoever is born of God overcomes the world.” He does not have to be conformed to the world in his thinking—to be fearful and worry along with everyone else. “Be of good cheer, I have overcome the world,” Jesus said.



beer bash

OR

PENTECOST?

...[There is a high] like no other, with never a letdown or a swordsharp afterkick. More about it shortly, but a look at binge drinking in clear-sighted reality first.

Alcohol abuse—and binge drinking in particular—are plainly serious problems at Yale and many other campuses. A *Yale Daily News* editorial last April 5th said, “When it comes to binge drinking, it is not a secret that Yale students do end up at University Health Services as a result of alcohol poisoning. And many Yale students recognize that the number of those treated does not even closely represent the extent of binge drinking at Yale.”

National research double-underscores that. A 1997 Harvard survey found that nearly half of college students had gone on a drinking binge within the prior two weeks. Binge drinking qualifies as a college epidemic.

Why the persistent pull of alcohol—and the persistence of alcohol abuse?

An occasional drink has its appeal. At its best, it may help people break the ice, talk, laugh, and be happy with others. “Wine...gladdens the heart of man,” the Bible observes. (Psalm 104:15)

Medical research also suggests a little alcohol can do a body good. But research also reveals that over-consumption (more than one or two drinks a day) poses personal and public health hazards. Given this, “the American Heart Association cautions people NOT to start drinking...if they do not already drink alcohol. Consult your doctor on the benefits and risks of consuming alcohol in moderation.”

Some can’t control their consumption at all; many more find it a real challenge. Predicting how an individual will handle alcohol is nearly impossible.

Abandoning any moderation, an astonishing

number of students habitually get themselves drunk. Talk, friends and a glass of wine just doesn’t do it for them.

Most often, the result showcases plain stupidity. Too many drinks. Incoherent talk, incoherent actions. An insult, maybe a shove or a wide punch. But sometimes a blow lands. Memory of an evening is lost. A friend rolls his eyes when you ask what you said. A stranger passes you and mutters, “What a jerk!” You don’t remember getting that bruise. You don’t recognize the person you wake up with!

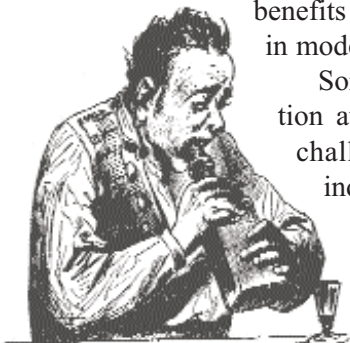
Am I a free person, seeing and choosing what’s good for me and for others, or am I a slave to something that masters me?

Too often, inexperienced and underaged drinkers painfully discover alcohol poisoning. Some die.

Despite the obvious damage, there’s a persistent, perverse allure—and then addiction—to drunkenness for too many students. This used to be called alcoholism, and that’s what it still is.

That drinking binges are so popular—in spite of the cost—suggests a certain hunger for something they promise, however treacherously.

Life presents a continuing challenge to moderation and self-possession. We face real issues of freedom and choice, disguised as beer bashes and Jello shots. Am I a free person, seeing and choosing what’s good for me and for others, or am I a slave to something that masters me? With substance abuse, this is not fanciful personification of a lifeless thing, but the real experience of any addict.





There's an alternative to all of this—one you haven't imagined.

There is a cure for the hunger that substance abusers assault with alcohol and drugs, and it goes much farther. The Bible prescribes it as the ultimate cure for drunkenness. Though you may think it absurd at the outset, this alternative is as fundamental to intellectual and emotional life as breathing is to bodily life. It is captured in these few words of Scripture:

“Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.” (Ephesians 5:18)

Be Filled With the Spirit

The first imperative is easy enough to comprehend. The second needs some explaining. God the Father promised this promise. Jesus the Son delivers it to His own, to anyone who will receive.

We were designed (yes, designed) to be filled with the Spirit of our Creator as a fact of life. But very few have any idea at all what this means.

Moses, one of history's greatest leaders, provides an example of a man filled with the Spirit of God (Numbers 11:25). For certain men with him, it meant an endowment of artistic skill (Exodus 35:31ff).

(Continued on next page)

Joe Gray never meant to kill them

Sometimes what happens when you've had a few drinks takes you so far you could scream.

Just two weeks ago, in a curious attempt to combine a public apology for his reckless behavior with an effort at partial rehabilitation of his ruined public image, Joe Gray, a New York City police patrolman with 15 years on the force, told a press conference that he is not a “monster” or “a mindless drunk” and surely not “a murderer.”

It hurt to be called such things. He pointed to his long, good record as a city policeman, protested that he never in any way intended to kill four people—members of one family—on a Brooklyn street.

His van had sent speeding steel carving into their soft flesh after Gray had come off several hours of drinking, first in a parking lot, later in a bar, before driving.

The bloody, bone smashing impact killed four pedestrians crossing a street—Maria Herrera, 24, her son, Andy, 4, her sister, Delcia Peña, 16, and the infant forming in her womb after eight months, gouging them out of the lives of her husband and other close relatives suddenly, forever.

To Joe Gray, that is simply the way it happened, and it had cost the driver steeply, too. The apologetic officer begged for public understanding, pleaded for due recognition of his record of service, reproached the Police Department for threatening him with dismissal, and described his life since the smash-em-up as “an absolute nightmare.” He said it had changed his life beyond reclaim.

Joe Gray was suspended from the force, charged with manslaughter, vehicular homicide, driving while intoxicated, and reckless endangerment. He was released on \$250,000 bail.

He portrayed himself as a quiet, meek and tortured man, harmless by all intention, the co-victim of a traffic accident. “The people who know me,” he told reporters, “my friends, family and neighbors, they all know better. I'm not this monster.”

Before he had finished his plea, a protester leaped out from behind a TV camera, holding a sign boldly lettered: “JAIL—NO BAIL FOR DRUNKEN KILLER COP,” screaming “Murderer!”

Four dead. A productive life turned into a “nightmare.” Imprisonment most likely ahead. None of it in the least intended by Joe Gray. Gray is a good guy, a good cop, but an horrendous risk when he overdrinks and then thinks he can drive his van.

In high probability, it will not happen, but allow binge drinking to unlatch you from your normal senses and controls, and fuzz your judgment, and you have no guarantee whatever that your life won't turn into a nightmare, or that someone you never meant to harm ends up filling a casket.

Never say we didn't fairly warn you. We cared enough to do that. There is, of course, a guarantee: if you don't engage in binge drinking, you are not likely to do something that you will regret for the rest of your life—so long as you survive it yourself.

Friend, be warned. Be wise. Binge drinking is just not the way to go.

Beer Bash or Pentecost?

(Continued from previous page)

For Joshua, his successor, it meant an endowment of leadership and wisdom (Deuteronomy 34:9). For others, it meant a gift of prophecy to communicate God's mind to men (see Numbers 24:2, 1 Samuel 10:10). For a series of Biblical champions, it meant fuel for acts of military and political courage (for example, Judges 11:29, 14:6, 1 Chronicles 12:18). The Spirit of God came upon King David, and he composed scores of psalms (songs) still published and prized by much of the world.

In the Old Testament record, only a few individuals experienced an infilling of the Spirit of God. But the prophet Joel (Joel 2:28-29) declared God's promise to make this gift widespread:

*I will pour out my Spirit on all people.
Your sons and daughters will prophesy,
your old men will dream dreams,
your young men will see visions.
Even on my servants, both men and women,
I will pour out my Spirit in those days.*

for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call." (Acts 2:38)

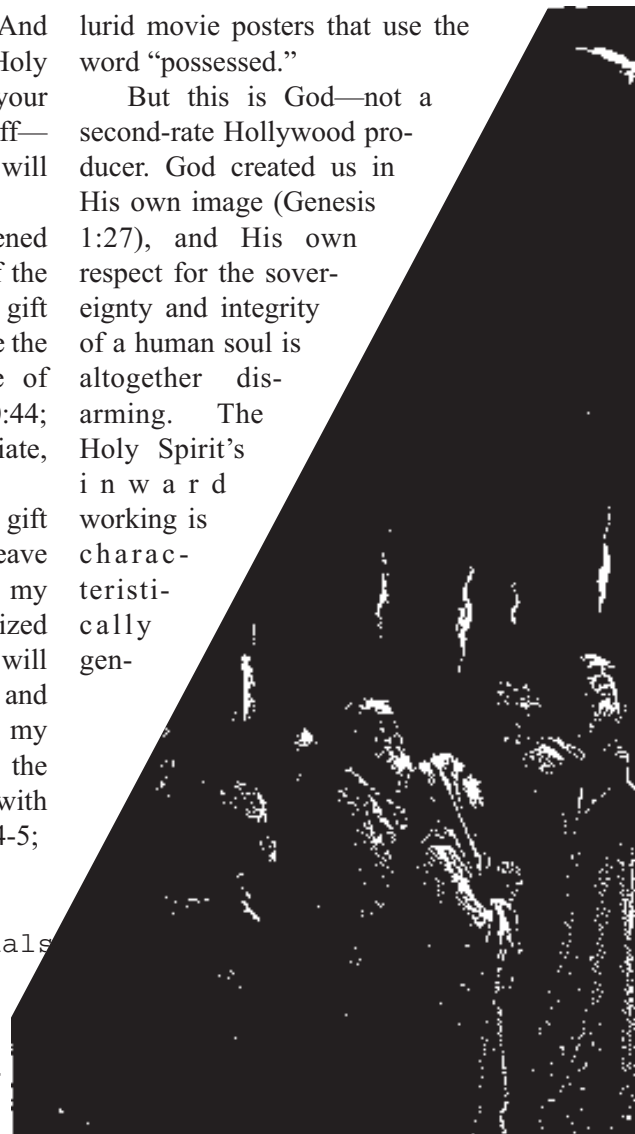
A new chapter of history opened that day. Once rare, an infilling of the Spirit of God was now declared a gift promised to all believers. It became the normal and expected experience of early Christians (see Acts 8:17; 10:44; 19:6). The effects were immediate, supernatural, and long-lasting.

The early Church received this gift on Jesus' instructions: "Do not leave Jerusalem, but wait for the gift my Father promised.... For John baptized with water, but in a few days you will be baptized with the Holy Spirit," and "I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high." (Acts 1:4-5; Luke 24:49)

A Partnership of Unequals
But what does this have to do with getting drunk? And

lurid movie posters that use the word "possessed."

But this is God—not a second-rate Hollywood producer. God created us in His own image (Genesis 1:27), and His own respect for the sovereignty and integrity of a human soul is altogether disarming. The Holy Spirit's inward working is characteristically gen-



The early Church saw how the Holy Spirit expressions and actions—for the building into a community highly res-

...We are up against something very strong within us—as any alcoholic knows painfully well.

A Gift Promised to All Believers: how is it an alternative?

Peter, the apostle, friend and disciple of Jesus, began to see this promise fulfilled as he explained to a crowd of thousands what was taking place at the Jewish harvest festival of Pentecost in Jerusalem. One hundred twenty pioneering Christians had suddenly been filled with the Holy Spirit and praised God publicly before that same crowd—in multiple languages they had never learned, as the Holy Spirit gave them words. So Peter said:

"Repent and be baptized, every one of you, in the name of Jesus Christ

The answer begins with what the Holy Spirit brings into a life.

First, a direct and intimate relationship with God, who lives within a believer by His Spirit. This is life built on the foundation of Jesus Christ's sacrifice of Himself on the cross for our sins. It begins when we receive Jesus personally as Savior. Jesus reconciled us to God so we could be a fit dwelling for God by His Spirit.

If such a notion doesn't strike a non-Christian as absurd, it might be alarming instead, suggesting those

tle, not overpowering. He enables a profound partnership of unequals, where the stronger partner makes extraordinary allowances and provisions for the weaker. Declining to force His way, the Holy Spirit has been called a "Gentleman," asking our consent and expecting initiative from us.

God does not ask us to cede functional control of life and person to anyone—not even to Himself (and much less to a bottle of liquor!) To be led by the Spirit is no abandonment of thought, judgment, or action. Rather, we are to develop and use our gifts to

Nothing compares with this “river of living water,” as Jesus described it. You will never need to take refuge in a bottle, a needle, or a pill!

their fullest: “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.”

(Deuteronomy 6:5 and Mark 12:30)

God’s Holy Spirit works with us and within us, not *instead* of us. From deep within the spirit of a man, the Spirit supplies



gave believers a variety of supernatural up of fellow believers and uniting them pected by their neighbors.

understanding, wisdom, knowledge, and more to a man’s own faculties as the man thoughtfully, diligently, and prayerfully uses them. Jesus promised that “the Counselor,...whom the Father will send in my name, will teach you all things,” and, “When he, the Spirit of truth, comes, he will guide you into all truth.” (John 14:26, 16:13) What a gift!

Besides truth, the Spirit works from within to help the believer build godly character, the “fruit” of one’s living by the Spirit: “The fruit of the Spirit is love, joy, peace, patience,

kindness, goodness, faithfulness, gentleness and self-control.” (Galatians 5:22)

Now contrast these fruits, as the Bible does, to the results of a life abandoned to following one’s own natural inclinations (note the “drunkenness”):

“The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.” (Galatians 5:19-21)

Power—Real Power

These are described as our nature, doing what comes naturally. If this is so, we are up against something very strong within us—as any alcoholic knows painfully well. To overcome these inclinations, we need power.

That is exactly what Jesus promised in the Holy Spirit: “Stay in the city until you have been clothed with power from on high.” (Luke 24:49)

Not power to manipulate others. Not power to get personal wealth—all the stuff of greedy fantasy.

Power, instead, to live the life God has called His people to live. Power given by the Holy Spirit, as He chooses, to express God’s own mind to the real benefit of others. This kind of expression marks those God has filled with His Spirit.

Peter, who was frightened by a servant girl into denying Jesus just days earlier, stood up at Pentecost. Filled with the Holy Spirit, he declared boldly and eloquently to thousands the resurrection of Christ—and three thou-

sand were converted to faith that day.

The early Church saw how the Holy Spirit gave believers a variety of supernatural expressions and action—for the building up of fellow believers and uniting them into a community highly respected by their neighbors. Paul the Apostle declared the variety of these spiritual gifts, which truly exemplify Jesus’ promise of “power from on high:”

“The manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills.” (1 Corinthians 12:7-11)

Helped by these gifts of the Holy Spirit, Messiah Jesus’ followers become “a dwelling in which God lives by his Spirit.” (Ephesians 2:22)

Since the Holy Spirit’s first outpouring, people have tried to explain it away. The more cynical witnesses at Pentecost accused the disciples of being drunk. Peter pointed out that it was only 9 AM! Some Christians decline to seek a baptism in the Holy Spirit, told that the completion of the Bible centuries ago renders further revelation unnecessary, and a filling by the Holy Spirit, unavailable. All these attitudes lead to the same impoverishment.

To ask God for a baptism in the Holy Spirit may still sound questionable, even dangerous. One may say,

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DEFINING HAND AT YALE

TIMOTHY DWIGHT AND

(Continued from page 1)

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.

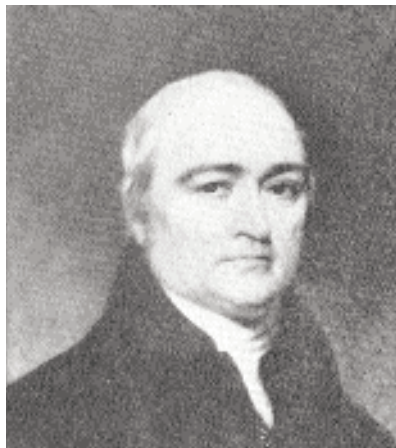
But this was Providence at work. His weakness brought him close to death and forced him to recognize his mortality, even though he was only 21. Suddenly, the Scriptural lessons and stories he had known from childhood spoke to him as they had never done before. He recognized he needed God’s salvation, 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 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



Timothy Dwight, 1752 - 1817

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

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 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 campus. Voltaire became Yale’s “prophet,” and “reason” her

THE MAKING OF A UNIVERSITY

watchword. Caught up in the fervor of the age, students renamed themselves after French philosophers, addressing each other as “Classmate Diderot” and “Sophomore 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.

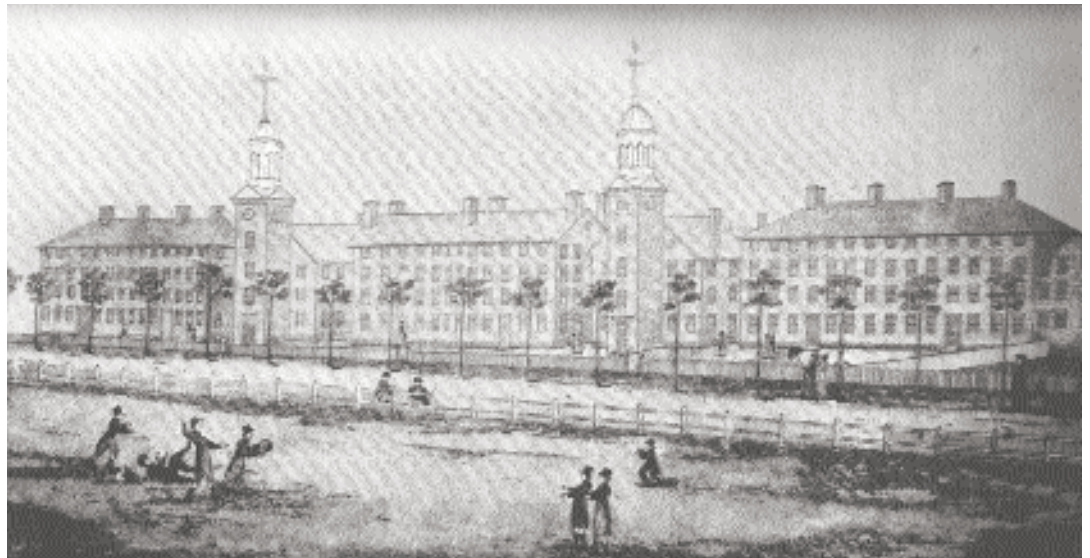
Something rose up in Dwight as he faced this hostile challenge from across the Atlantic. When the senior class decided to test their new instructor by suggesting they debate the question, “Are the Scriptures of the Old and New

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:

“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.”

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 remained cold throughout the early 1800s while Yale was being touched

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.)



Testament the Word of God?,” Dwight, to their utter amazement, picked up the gauntlet.

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 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

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

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TIMOTHY DWIGHT

(Continued from previous page)

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 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 country 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."

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

“Young man, I say... Arise!” was his challenge, and conviction fell on Yale once more.

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 “father of American scientific education” 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, established five years after his death. He intended it to be a bulwark against

Did you Know? . . . from the Yale Files

- 1) How much did the first Yale students pay for tuition per academic year? Your best estimate.
- 2) How many of the following represent Yale firsts?
 - a. The first professor of Arabic & Sanskrit in the U.S.
 - b. The first Chinese student to win a B.A. in the U.S.
 - c. The first medical missionary.
 - d. The first Ph.D. degree program in the U.S.
- 3) How many of Yale's first twelve presidents were ordained ministers of the gospel?
- 4) Which two of Yale's "most eminent sons" depicted on Harkness Tower did not graduate from Yale?
 - a. Jonathan Edwards
 - b. Nathan Hale
 - c. Noah Webster
 - d. Elihu Yale
 - e. James Fenimore Cooper
 - f. John C. Calhoun
 - g. Samuel F. B. Morse
 - h. Eli Whitney
- 5) What Yale figure bottled and sold the first soda water in the U.S.?
- 6) What Yale President also served as baseball commissioner?
 - a. Ezra Stiles
 - b. Noah Porter
 - c. Abner Doubleday
 - d. Bart Giamatti
 - e. Benno Schmidt
- 7) What prospective Yale President was asked by a Yale corporation search committee if he had "a personal and...vital relation to the essential and the historic Christ?"
 - a. Timothy Dwight, the elder (Pres. 1795-1817)
 - b. Thomas Clap (Pres. 1740-1766)
 - c. Jeremiah Day (Pres. 1817-1846)
 - d. Arthur Twining Hadley (Pres. 1899-1921)

Answers: 1) 30 shillings; 2) All of them; 3) All twelve (1701-1899), because it was unthinkable then to have it otherwise; 4) d and e; 5) Benjamin Silliman, Sr.; 6) d; 7) d.

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, "[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.

Stephen J. Ahn, JE '96

Beer Bash or Pentecost?

(Continued from page 7)

"I've never been here before; how can I know that I won't step into something strange, uncontrollable, and harmful to me? Jesus reasoned: "Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!" (Luke 11:11-13)

Can you imagine the joy of receiving from God through your spirit understanding, words to speak, even the power to heal an afflicted person—all apart from your own cleverness—but with your full, conscious, willing partnership? Can you imagine the comfort of a life-long supply of love, joy, peace, goodness, gentleness, patience, and kindness, as you follow Christ and live by the Spirit? Nothing compares with this "river of living water," as Jesus described it. You will never need to take refuge in a bottle, a needle, or a pill! What's more, you will be a blessing to friends, family and all around you.

So ask! Even if you are not a Christian yet, come!

Is there a safe, satisfying alternative to alcohol? You bet there is! We're sincere, sober, and delighted to say there is release, rest and peace in receiving Jesus Christ as Savior, and then in receiving the Holy Spirit He promised. Completeness, confidence, a way to really break the ice, a way to meet some of the best people on earth—power to live an unashamed life—these are the results of knowing God, as we can testify to you.

Why wait? Don't live under brownout conditions. "Don't be drunk with wine, but be filled with the Spirit!"

Jaan E. Vaino, Columbia U. '83

FRESHMAN WHO CHANGED YALE

Over the years, thousands of freshmen have come to Yale. They have studied four years, graduated, and passed into obscurity. But others have left an indelible mark on the university. One of the first of these was David Brainerd, a sophomore who stirred Yale during the 1740 Great Awakening, confronting each student with the Gospel. In 1802, freshmen prayed and initiated a revival that converted one-third of the campus, setting the stage for a series of revivals equaled in no other university in the world.

Other students left their impact on Yale in the revivals of 1820, 1821, 1822, 1823 and 1824. A single freshman shook the campus by starting the 1825 revival, followed by another awakening in 1827 and the great revival of 1831, “the most far-reaching and permanent in its effect of any that Yale has witnessed.” During the 20th century, Tracy Pitkin inspired men by his death as a martyr in China. Before he left Yale, Pitkin had “raised up a dozen of the strongest men in Yale, many of whom followed him to China.” Yale’s missionary movement swelled and became the largest among all the Eastern colleges.

Yale today needs a revival. In spite of all its intel-

lectual prestige, there is something lacking underneath. Students acquire the “Yale cool” but still find themselves painfully isolated. They try to “relate” to other students by a forced cheerfulness or nonchalance, but it does not work.

The answer is simple honesty—honesty with God and with your neighbor. A revival began a few years ago at Wheaton College when a number of students simply confessed their personal failures and renewed their commitment to Christ as their Savior. Several frankly admitted resentments and were reconciled. Lost and lonely young men and women found new purpose, and many students found lasting answers to nagging problems.

Such revivals come when students ask for them. Often in the past, a few freshmen have agreed to meet together regularly and pray for Yale. Over and over again in the university’s history, God has answered by bringing large numbers of Yalies to their knees. He has brought unsaved students to conversion and lukewarm Christians back to life.

Any student who enters Yale has a choice: he can “just get by,” joining an activity here and there, or he can join God’s purpose to totally transform Yale. If you

take the first course, you will accomplish nothing worth being remembered, as Jesus said, “Without me, you can do nothing.” If you choose God’s way, you will get involved in His business of changing men’s lives. You can continue the work of students who molded Yale with the force of their lives and are known all over the world for it. You can be among those remembered by men and remembered by God. “He who does the will of God abides forever.” (1 John 2:17)



“We are God’s remembrancers: we will take no rest and we will give Him no rest until He establish and make Yale a praise in the earth.” (H.B. Wright, Yale Professor of Classics and Divinity, 1877-1923)