

# THE YALE STANDARD

Volume XVII, No. 2

*When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Isaiah 59:19*

September 2000

## Pioneers of Missions and Telecommunications:

### Yale's Amazing Morse Legacy

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

In legislative debate, some representatives had suggested that if the telegraph were to be funded, there ought to be an appropriation for experiments in mesmerism, too. The House had barely passed Morse's bill, 89 to 83: seventy congressmen had

abstained from voting to escape responsibility for spending public money on something they didn't understand.

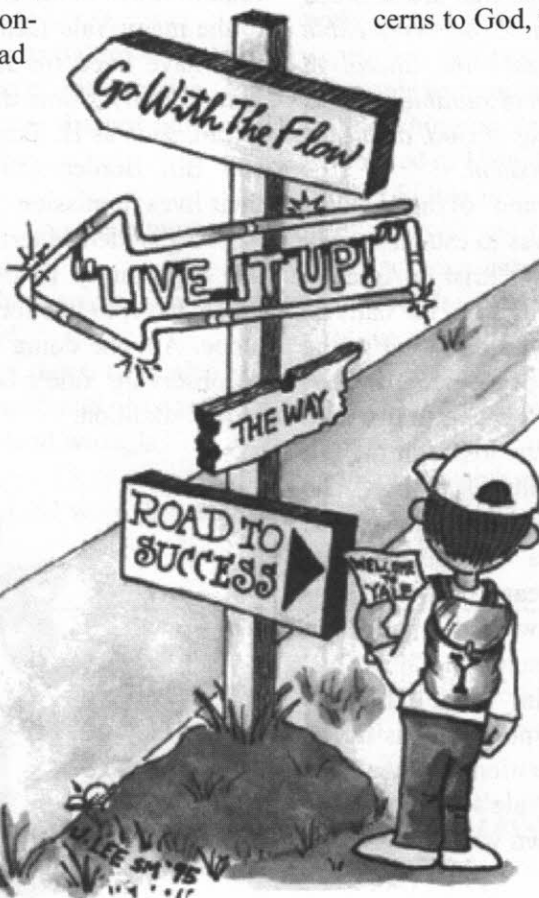
Now, on March 3, the final day of the legislative session, more than 140 bills stood in line ahead of Morse's on the Senate calendar. Highly placed friends told the inventor to prepare for disappointment, as there was little chance his bill would be taken up. After paying his hotel bill at the end of the day, Morse discovered that he had enough money to buy his rail ticket home to New York, and only 37 and ½ cents more. He went to his room, and, having poured out his fears and concerns to God, slept like a child.

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

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

*(Continued on page 3)*

LOST??  
See  
campus  
map on  
pages  
6-7



### A Woman's First Steps at Yale

*This article, reprinted from the Fall 1975 Yale Standard, recounts experiences of Sharon Worthing (now Sharon Worthing Vaino), who entered Yale as a freshman in the fall of 1970, the second year that women were admitted to the College. It deals with issues that Yale students still face today.*

Sitting at my desk in 54 Vanderbilt, I pulled out the contents of a brown envelope that had been left for me. "Student Revivals Awaken Campuses," I saw printed in bold type across the top of the paper, which was called *The Yale Standard*. I looked briefly at the following pages. There was a picture of young people with uplifted hands, doubtless having some sort of religious experience. "Humph, fundamental religion," I thought. Surely I was too sophisticated to go for

*(Continued on page 8)*

What makes a college work, what gives it life? Looking at contemporary Yale for clues, we might say what is needed is a sizeable endowment, an extensive physical plant, cutting-edge academic departments, a huge support staff, a colossal library, generous alumni, and, not the least, parents who are willing to pay impressive sums toward tuition.

But Yale, soon to be three hundred years old, started out with none of these. The story of fledgling Yale (see our upcoming issue) is a story of struggle against enduring obstacles: against the lack of a physical setting for the college, the lack of adequate textbooks, the lack of continuity in leadership, and a persistent lack of money.

Why did Yale's founders start the school, and what encouraged trustees and administrators to persist in the face of looming failure and defeat?

Yale's early documents offer a distinct and surprising answer. Here's an excerpt from the minutes of the first Yale trustees' meeting, held November 1, 1701:

# Why Yale?

*Whereas it was the glorious publick design of our now blessed fathers in their removal from Europe into... America, both to plant, and under [the] Divine blessing to propagate in this wilderness [the] blessed, reformed, Protestant religion... not onely to their posterity, but also to [the] barbarous natives... we their unworthy posterity lamenting our past neglects of this Grand errand & sensible of our equal obligations better to prosecute [the] same end, are desirous in our generation to be serviceable therunto—where unto the liberal & religious education of suitable youth is under [the] blessing of God, a chief & most probable expedient.*

The "grand errand" of the pioneers of New England was to establish truly Biblical worship of Christ in America and to offer His Gospel to the natives. Yale's founders, who belonged to the second generation of New Englanders, saw the college as a means to that end. They knew about the losses of the last generation; that John Davenport, one of the founders of New Haven, had worked toward a college in New Haven for thirty years, only to see his efforts fail. They were dismayed that Harvard, though begun in Christ, had not continued in Him. If New England's Gospel purpose was not to lapse in their generation, someone had to take it up. In Yale's ten founders, God discovered men who were ready.

## Yale's Charter

Yale's original Charter (now in the Beinecke Library) seconds the trustees' minutes when it describes the proposed "Collegiate School" as a place "wherein youth may be instructed in the Arts & Sciences who through the blessing of Almighty God may be fitted for Publick employment both in Church & civil state."

Yale was founded that successive generations of Americans might continue to be propelled by a desire to honor and serve Jesus Christ, and take His message to those who have not heard it.

The scope and frankness of Yale's missionary purpose might astonish us because it is hard for us to imagine a college motivated by such a purpose. But it remains the case that Yale, for the better part of two centuries, held to the course marked out by her founders.

All over campus, there are plaques and memorials that demonstrate Yale's establishment in the Gospel and testify to the many Yale faculty and students who have lived for Jesus and served Him joyfully. Some of those memorialized, such as H. Tracy Pitkin (1892) and Bill Borden (1909), laid down their lives in mission fields.

Any student entering Yale now has the opportunity to decide, as many others have, to live for Christ and Him alone. Anyone doing that will indeed be observing Yale's best, and oldest, tradition.

## The Yale Standard Bible Study

*Bible Studies:  
Wednesdays and Saturdays  
at 7 PM in William L.  
Harkness Hall (look for  
posters). Come join us!*

Published by The Yale Standard Bible Study: A Student Bible Study. For more information, call Helen at 865-6222, [helen.kwon@yale.edu](mailto:helen.kwon@yale.edu).

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"I have fought the good fight, I have finished the race, I have kept the faith."  
2 Timothy 4:7

## KEEPING THE FAITH AT YALE

by those who have done so

**Alumni share how their Christian faith was challenged at Yale  
and how a commitment to Christ brought them through.**

Daniel Voll, JE '74  
English teacher and  
missionary in Bogot a,  
Colombia for 25 years

David Cho, BK '95  
Journalist for the  
*Newark Star Ledger*

Stephen Ahn, JE '96  
Financial analyst at the  
Bank of New York

Saturday, September 9, 2000, 7:30 pm Location TBA

### The Morse Legacy

*(Continued from page 1)*

from Washington to Baltimore shall be yours." Morse kept his promise, and Annie's choice was the last phrase of Numbers 23:23:

Surely there is no enchantment  
against Jacob,  
Neither is there any divination  
against Israel.  
According to this time it shall  
be said of Jacob and of Israel,  
"What hath God wrought!"

"What hath God wrought" stayed

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

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

By 1874, thirty years after the

experimental line was built, the world-wide communications network Morse had envisioned had become reality, with 650,000 miles of telegraph wire and 30,000 miles of submarine cable connecting cities across the globe. Characteristically, Morse had given the first \$25 he had earned from the telegraph to a Sunday school. One of the last acts of his life was to endow a lectureship on the relation of the Bible to the sciences.

Modern writers might be tempted to view Samuel F. B. Morse (Yale,

*(Continued on next page)*

*"Every student shall consider the main end of his study  
to wit to know God in Jesus Christ and answerably to  
lead a Godly sober life."*

*(From Yale College Laws, 1726)*

# The Morse Legacy

(Continued from previous page)

1810) as a notable inventor and artist possessed of an odd religious quirk, yet Morse's faith in Christ was not incidental, but central to his life. A look at the Morse family and their connection to Yale reveals his spiritual roots.

able information about the physical conditions of the United States, Morse's books sparked a wave of immigration to America and made their author world famous.

Most of Jedidiah's buoyant energy, though, went into pioneering for the Gospel. Many of his initiatives gave

paper, with which he printed over 32,000 tracts for distribution in Maine, Kentucky, and Tennessee. The stable behind his parsonage in Charlestown, Massachusetts, became the first tract depot in the United States, and the New England Tract Society that formed because of his efforts was a direct precursor to today's American Tract Society.

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

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

All his life, Jedidiah loved Yale. Probably because he himself had been saved at Yale, his concern for the spiritual welfare of the college was strong. In 1802 he heard that revival had come to Yale and wrote to President Timothy Dwight for confirmation. Dwight replied that in the period from March to July 1802, no fewer than sixty-seven students had come to Christ. By September when Jedidiah attended commencement, he could write home to his wife that the number had risen to eighty. (The entire student body then was about 160.)

As pastor of the First

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## Morse the artist also became known as "the Father of American photography"

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### Jedidiah Morse (1761-1826)

Samuel's father, Jedidiah Morse, was a country boy from Woodstock, Connecticut, who attended Yale during the American Revolution. In the middle of his college career, a spiritual awakening came to Yale, and Jedidiah gave his life to Christ.

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

After his graduation in 1783, Jedidiah stayed in New Haven to prepare for the ministry, studying with the help of Jonathan Edwards, Jr. He also taught a school for girls, and compiled and published the first American geography. His works were the standard geographies for schools and colleges in the United States until about 1850.

Because they met a need for reli-

birth to evangelistic American institutions. For instance, tract societies in America came from a missionary tour Morse took to the developing settlements in Maine. Everywhere he went



Artist Samuel F. B. Morse, for whom Morse College is named (self-portrait, ca. 1809). Painted while he was a junior at Yale College.

he found few Bibles and little knowledge of Christ.

Recognizing the spiritual destitution of the frontier, Jedidiah went home and bought fifty-five reams of





*Building the western telegraph line.*

Congregational Church in Charlestown, Massachusetts, Jedidiah was a member of the Harvard Board of Overseers. Not long after the Yale revival he found himself in a losing battle to keep Harvard operating upon solidly Biblical foundations. In 1805, a majority of the Harvard Board elected Henry Ware, a Unitarian, to the Hollis professorate of Divinity. In response, Jedidiah brought all the separate strands of the Christian community in New England together to found Andover Theological Seminary. He also started a monthly journal called *The Panoplist*, whose mission was to

assert and uphold Biblical truth.

Out of Andover's first graduating class came America's first foreign missionaries, and the school became known as a missionary training ground. *The Panoplist* later became *The Missionary Herald*, which recorded the progress of American missionary activity around the world.

Though there isn't space here to capture the amazing fruitfulness of Jedidiah Morse's life, it should be noted that he was an abolitionist and friend of the black community in Boston when abolitionists were few. Also, a significant portion of his life was spent looking for ways to benefit Native Americans and preparing the way for missions among them.

As U.S. Commissioner to the Indian Tribes (1820-1822), the then feeble old man undertook a 3,000-mile trip to survey the state of the Northern

would have defrauded the Menominee tribe of valuable land. Because of Morse, the Senate refused to ratify the treaty, and the agent's ploy failed.

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

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

### *Jedidiah's sons*

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

Building upon his father's pioneering journalism, Sidney started *The Boston Recorder*, a weekly paper. Both Richard and Sidney then moved to New York, and in 1823 began *The New York Observer*, which in time became one of the most important weeklies in the United States. *The Observer* per-

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

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tribes. While in Green Bay, Wisconsin, he uncovered an Indian agent's attempt to concoct a false treaty, which

sisted into the twentieth century as an evangelical voice in the nation's press,

*(Continued on page 10)*

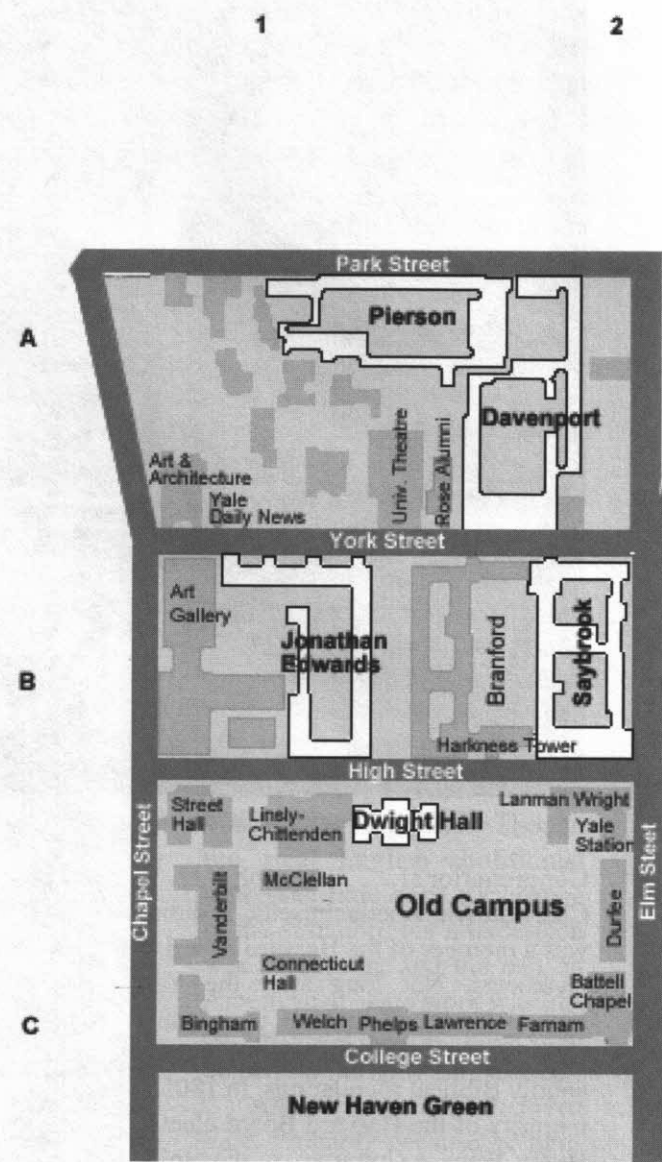
*“Awake... ‘While it is called today; Arise; stand upon your feet’; ply the work of your salvation; repent; believe; escape for your lives; or the night will be upon you, in which you will sleep, to wake no more.”*

*Timothy Dwight, President of Yale 1795 - 1817*

# A Walking Tour of Yale College

An amazing number of Yale's memorials honor those who carried on the spiritual purposes for which she was founded. We have outlined a 16-stop walking tour of such Yale sites, keyed to the map below.

- (B1)** Timothy Dwight memorial plaque in Dwight Hall (enter from Old Campus). *Timothy Dwight* (1752-1817), Jonathan Edwards' grandson, became President of Yale College in 1795, when French skepticism was sweeping the campus. He accepted a student challenge to debate the authority of the Bible. The French philosophy swiftly fell to Dwight's logic, and by 1802, widespread spiritual renewal graced students and professors alike.
- (B1)** Inside Dwight Hall, Borden fountain outside Library door. *Bill Borden* (Yale, 1909) toured the globe just after graduating high school, and came to Yale deeply impressed by the world's need for the Gospel. On campus, Borden targeted the most rebellious and dissolute students as his own special mission field. A millionaire, he gave of his wealth to start a student-run rescue mission in New Haven. After graduation from Yale he prepared to take the Gospel to the Muslims of northwest China. While studying Arabic in Cairo, Egypt, he was struck by cerebral meningitis and died at age 25. He left most of his fortune to support Gospel missions.
- (B1)** In Dwight Hall Library, Wright plaque over fireplace. *Henry Burt Wright* (1877-1923) was the son of the College's first Dean. Esteemed for his outstanding scholarship by the faculties of Classics and Divinity, his years at Yale were most memorable for his Bible classes, support of foreign missions, public addresses, and Christian counsel to individuals. His personal example affected hundreds of people in the community and University.
- (C2)** Elm Street, between Berkeley and Calhoun Colleges. The Porter Memorial Gateway, is named for *Noah Porter* (1811-1892), Yale's eleventh President. As the nation's colleges became more and more secular, Porter (himself converted at Yale) continued unremittingly to point each Yale class to Christ, and to encourage personal evangelism on campus.
- (C3)** Wall Street, between High and College Streets. Along the cornice of Woodbridge Hall are the names of all the first Yale trustees, each one a minister of the Gospel in Connecticut.
- (C3)** Center of Grove and College Streets, Woolsey Hall. *Theodore Dwight Woolsey* (1801-1889), Timothy Dwight's nephew, was President of Yale from 1846 to 1871. His sermons to students show an unflinching realism about sin, but also a sympathetic readiness to help any student genuinely seeking after God. The breadth of his scholarship was amazing: he taught Greek, History, Political Science, and International Law. His last years were spent in helping revise the English version of the Bible. Though Woolsey was ridiculed for it, a Biblical

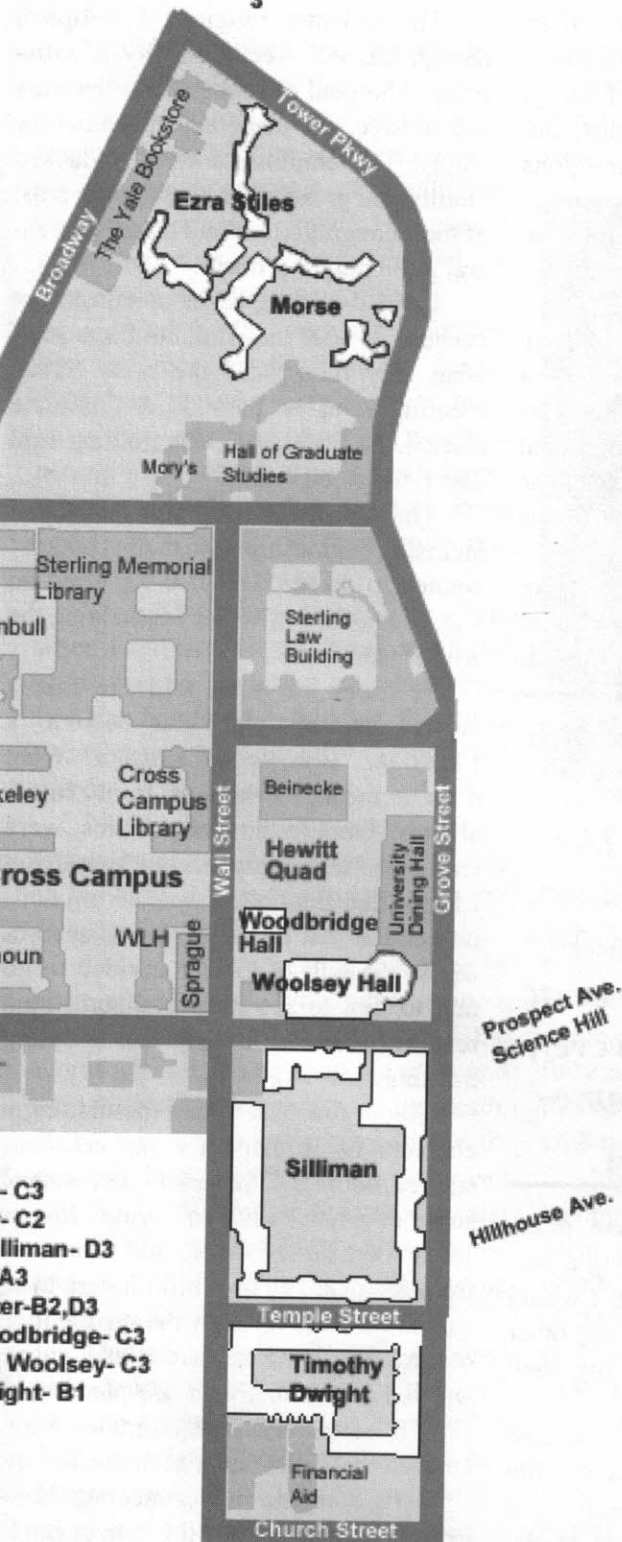


<b>KEY</b>		<b>Tracy P</b>
<b>Bill Borden- B1</b>		<b>Noah P</b>
<b>John Davenport- A2</b>		<b>Benjam</b>
<b>Timothy Dwight- B1, D3</b>		<b>Ezra St</b>
<b>Dwight Hall- B1</b>		<b>Noah W</b>
<b>Jonathan Edwards- B1</b>		<b>Timothy</b>
<b>Abraham Pierson- A1</b>		<b>Theodo</b>
<b>Samuel Morse- A3</b>		<b>Henry E</b>

understanding of the world remained central to his scholarship and his life.

- (C3)** Inside Woolsey Hall rotunda, Pitkin memorial. *Tracy Pitkin's* classmates built his memorial, because he so influenced his peers and his





generation of college students. A vigorous, active Christian at Yale, he later visited colleges throughout New England as a spokesman for foreign missions. A missionary to China, he was martyred during the Boxer Rebellion in 1900.

8. (D3) College Street between Wall Street and Grove Street, Silliman College. *"The father of American scientific education," Benjamin Silliman* became Professor of Chemistry and Natural History two years after graduating from Yale College, just two days after becoming a Christian. He established chemistry, mineralogy, and geology at Yale, helped found the Yale Medical School, and launched the American Journal of Science. His commitment to Christ influenced everything he undertook.
9. (D3) Wall of Silliman College, Temple Street near Grove Street. A plaque here (where his house in New Haven originally stood) and a Saybrook entryway remind us of **Noah Webster** (Yale, 1778). Famous for his American dictionary, Noah was a skeptic for years but was converted in the Yale-New Haven revival of 1808. His editions of the dictionary are filled with Biblical wisdom and Biblical references.
10. (D3) Temple Street, between Wall and Grove Streets. **Timothy Dwight** College.
11. (A3) York Street, entered from Walkway opposite Sterling Library. **Morse** College. (see article on Morse)
12. (A3) Between Morse College and Broadway, Ezra Stiles College. **Ezra Stiles** (1727-1795) was President of Yale from 1778 to 1795. A rationalist early on, he gradually came to trust the truth of the Gospel, and to believe wisdom lay in submitting human reason to the authority of Scripture. Stiles, a master of many languages, possessed an endlessly inquisitive mind. He sought out Jewish rabbis, with whom he eagerly discussed the Bible and the identity of the Messiah.
13. (B2) Grass courtyard inside Saybrook college, entered from Elm Street near York Street, **Noah Webster** entryway.
14. (A2) York Street between Elm and Chapel Streets, Davenport College. **John Davenport** (1597-1670) was the spiritual leader among the original founders of New Haven Colony. Desiring to see the colony's affairs driven "as near to the precept and pattern of Scripture" as possible, he strove for thirty years to establish a college in New Haven, that youth might be fitted for "the service of God in Church and Commonwealth." Yale's birth realized his long-held vision.
15. (A1) Entered by Pierson Gateway from York Street opposite Branford College. **Abraham Pierson, Jr.** (1641-1707), for whom Pierson College is named, was Yale's first Rector (equivalent to today's President). When asked to guide the fledgling school, Pierson said he "durst not refuse such a service to God and his generation."
16. (B1) Entered from walkway between York and High Streets, Jonathan Edwards College. Graduating from Yale College in 1720, **Jonathan Edwards** reported he was "filled with an inward, secret delight in God." He went on to be one of the greatest voices for the Christian faith in America in the eighteenth century. The First Great Awakening began under his preaching, and he later became a missionary to the Indians of western Massachusetts.



## A Woman's First Steps at Yale

(Continued from page 1)

something like that. I laid the paper aside and don't recall looking at it again.

It was the second year that Yale had taken women. As an entering woman freshman, I was filled with the usual anxieties and expectations. How would I adjust to the social and academic pressures of college life? Though I had been away from home before, I had never been presented with so many opportunities and freedoms as at Yale, and I wanted to explore as much as possible.

On the night of our welcoming dinner at Silliman College, I sat with a roommate and some upperclassmen. We mentioned that she played the violin and I played the piano. "Classical," I said. "Of course," one fellow replied. "I could tell by your bearing."

In October I met some people close to those most active in the SDS\* demonstrations the preceding year. My conservative dress and manners contrasted sharply with their habits, but I found these people novel and interesting and associated with them despite our external differences. I carried a washtub bass up to the Silliman attic for a small jug band performance they were giving. "That's a far cry from a piano!" shouted the fellow who had spoken to me on welcoming night.

Not willing to commit myself too closely to any particular type of people, however, I also developed friendships

with members of the Party of the Right, and travelled from one group to another with a facility that would shock anyone of true dedication. I tried Yoga, spoke to members of the United Family, saw a Zen Buddhist, and studied all the religions which could be conveniently packed into an introductory religious studies course.

Meanwhile I had my own little practice as a palm reader and fortuneteller; one friend of mine suggested that I should try to teach a course in the occult the following year at one of the residential colleges.

I had difficulty getting to know people, and I found the occult one way to break the ice. Certain readings made

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***"Would you like Christ to come into your life?" said one of them. The question made me pause, because... I was certainly more religious than most people I knew. However, I knew there was something I lacked....***

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people think I understood them much better than I actually did. During a particularly well-received reading, I would come alive more than at almost any other time, only to lapse back into my shell when it was over.

Though I found the variety around me at Yale fascinating, I knew my life lacked basic direction and purpose. I spent all my high school years grade-grubbing, extracurricular activities-grubbing, and recommendations-grubbing so that I could get into a good college. Now I was in a good college, and I really had no idea where to go from there.

I had always been religious, more or less, and thought the basic answers to life could be found through religion. The question was, which one? Surely they couldn't all be right.

The Oriental religions I sampled, though intense, were basically dissatisfying. The goal of higher consciousness was elusive, self-centered, and somehow empty. The churches I went to lacked vitality and preached little but what most of their congregations had already—general good neighborliness.

I ended up in Quaker meetings, not because of what they did, but because of what they didn't do—the New Haven meeting usually passed in complete silence. At least there was nothing said that I disagreed with.

Through it all I knew inside that I lacked a relationship with God. Though I wanted to do the will of God, I had no way of knowing whether I was doing the will of God or not.

A friend of mine told me that a mutual acquaintance had become a Christian. "Become a Christian? What does he mean?" I thought. In my mind, all my Gentile contemporaries were Christians unless proven otherwise. But I heard that this fellow was taking definite action that he believed was according to the will of God. I decided to go talk to him to see if he had something real. He invited me to a Yale Standard meeting.

About this time I read the first eight chapters of Romans for my religious studies course. I began to understand some of what Paul was saying: Just as Jesus died on the cross and then rose from the dead, so the sinful nature in us was to die, and through the resurrection of Jesus we were to have a new nature and the power to live a life pleasing to God. It was so beautifully simple—I was amazed that I had never seen this before.

At a Standard prayer meeting, however, I listened for a while, then began to argue. What about the Buddhists? How could these people at the meeting say that Christ was the answer? Et cetera. I was just fighting the whole way.

As I later found out, those present



had given up hope that they could convince me of anything. About halfway through the discussion, they felt they should ask, as a matter of course before closing, if I wanted to receive Jesus as my Savior.

"Would you like Christ to come into your life?" said one of them.

The question made me pause, because I thought Christ was already in my life. I was certainly more religious than most people I knew. However, I knew there was something I lacked. To everyone's surprise, I said, "Yes."

I asked God's forgiveness for my sins and received Jesus as my Savior right then. It was a simple prayer, but I knew that something important was happening as I prayed; it was as if something intangible broke. "You've been born again," one of them told me. "What's that?" I wondered.

They advised me to read the Bible when I returned to my room, and I did so. It was not the same as it had been. For the first time I felt that God was speaking to me directly through the words.

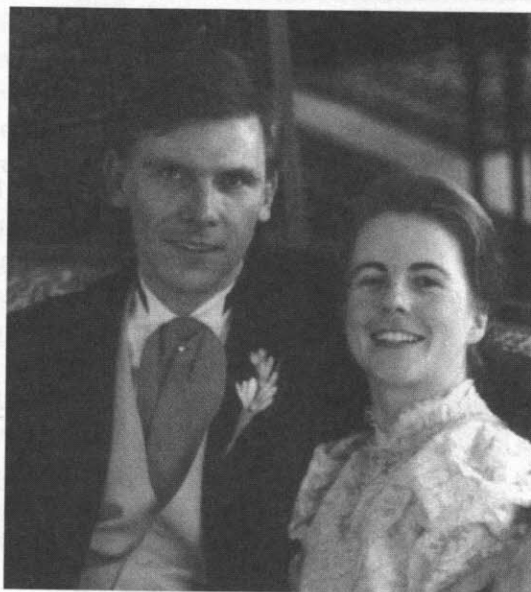
I knew that I did not have to worry any more about how to find God; I had found Him. More importantly, He had found me.

Later I learned what it means to be born again. Jesus, who never sinned, bore the sins of all the people of the world when He hung upon the cross and paid the inevitable penalty for sin, death, and hell. Because He died for us we can ask God's forgiveness for our sins and receive the righteousness of Jesus. At that point, a whole new life will open up if we are willing.

Though I was born again and had been going to prayer meetings, I still kept up many of my old patterns. My SDS-associated friends, who had Marxist leanings and a dim view of my religious conversion, were beginning to put a lot of pressure on me to change my dress, lifestyle, and basic personality and values. Having studied psychology and sociology, they very penetratingly analyzed my faults, and they were right.

But the answers they proposed were not. When one of them threw a glass against the wall after a session I had with them, I knew I had better make a decision fast.

I told a friend that I felt as if I were on a stream with each hand and foot in a separate boat. The boats were beginning to diverge, and if I did not get entirely into one boat, I was going to fall into the water.



*Sharon and her husband, Jaan, on their wedding day.*

After carrying a "Worry List" around with me for about a week, I sat down on the well-worn couch in my suite at Vanderbilt and lifted each of my worries to God. He dissolved every doubt and fear, showing me that He was fully able to take care of my situation. At that point I put my life into God's hands with no reservations.

My early Christian experience was hampered by my need for disengagement or disentanglement from the occult—not the practice, but the effects of that involvement upon my personality. I had been involved in spiritual things indeed, but not of the Spirit of God.

I discovered that the spiritual content of the occult was demonic. The Bible gives strong warnings against occult practices:

"There shall not be found among you any one... who uses divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necro-

mancer. For all that do these things are an abomination unto the Lord...." (Deuteronomy 18:10-12, KJV)

Jesus is the answer for occult bondage as well as every other kind. After the basic work of clearing was done in me, God began to sort out my life, to rearrange and redirect.

I had always been a math-science person (adequate but not inspired); I bolted completely, sold all the used math books the bookstore would buy from me, and majored instead in American history, graduating with honors in the field. I had never planned to go to school beyond college, and the idea of becoming a lawyer had never remotely occurred to me. Yet I am now in law school, not because, as with some, I cannot think of anything else to do, but because I know that it is the right thing for me. I transferred from Yale to Barnard College in New York City because Barnard was in some ways better suited to my particular goals.

I could go on much longer about the wonderful things God has done for me. One of the most exciting things about serving God is that He has a pattern that is unique for each of us.

The new life God gives us starts with the first step, salvation through the blood of Jesus. If you will simply invite Him into your life and allow Him to have His way, you will see the changes that only God can bring about.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Corinthians 5:17, KJV)

Sharon Worthing Vaino

*Postscript: Looking back over the years, I can say that these experiences were foundational to everything in my life thereafter. I am now practicing as an attorney in Manhattan, and have been blessed with a wonderful husband and son (now aged ten). The life of walking by faith in Jesus continues to unfold before me.*

*\*The Students for a Democratic Society were a radical leftist group with college chapters nationwide. Their protests and seizure of buildings at Columbia University seriously disrupted operations there in 1968-69.*

“God first, and other things afterwards, according to their importance. If you give God His due place, all other things will take theirs; if you exclude Him from it, all things will rush out of their place...”

Theodore Dwight Woolsey, President of Yale 1846 - 1871

## The Morse Legacy

*(Continued from page 5)*

and Morse grandsons took it up when their fathers became too old to carry it forward.

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

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

Out of failure came Samuel’s greatest success. In 1836 the United States Congress was looking for artists to paint historical murals in the Capitol Rotunda. Morse, then President of the National Academy of Design, had many impressive works to his credit, and was an obvious choice. He had always aspired to be an historical painter, and he really needed the money. Morse’s hand-to-mouth existence as an artist had made it difficult for him to support his motherless children (his wife had died in 1825), and he longed to provide a secure home for them.

In February 1837 came the stunning news that because of the prejudices of John Quincy Adams, Morse

had not been chosen. This dealt a deathblow to his life as a painter.

Yet God was not finished with him. His electromagnetic telegraph was at first an attempt to win a secure income so he could support his children and continue painting, but it eventually became his life’s work. During the eleven years he spent developing the telegraph, he sometimes went without food to get money to buy parts for it. People sneered at his “thunder and lightning jimcrack.” But his years of privation ended in 1844 with the Congressional appropriation to build a trial telegraph line.

The telegraph began a communications revolution and made possible a centralization of American business. News

from around the world became instantly available by telegraph, and the modern press was born. The telegraph is now considered one of the ten most important inventions ever, because it was the first to make practical use of electricity.

Tom Standage, in his book, *The Victorian Internet*, has pointed out that the Internet is in many respects a modern elaboration of the telegraph. The ITU (International Telecommunications Union), which sets the protocols for computer communication, began as the International Telegraph Union.

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

Marena Fisher, Graduate ‘91



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



# Can You Defy Death?

(Continued from page 12)

patiently cares for him day after day. A simple peasant boy, unnoticed before in the busyness of Ilych's former life, Gerasim is a model of cheerful contentment and serenity. He even sings amid his daily chores, such as caring for the less than pleasant physical needs of his master. Gerasim's selflessness works as a catalyst to show Ilych the terrible emptiness of his life. After struggling with many doubts and questions, Ilych himself, just before death, finds peace with God.

I myself did not find peace so immediately. I already knew God, or so I thought. I went to church each week and said my nightly prayers. What was lacking, however, was real assurance. People in church talked about heaven and hell, but it all seemed so unreal to me; fat little angels floating in the clouds or horned demons with tails; the former not particularly alluring nor the latter all that terrifying. Death remained an unmeasured menace. Fear of it, for all its seeming remoteness, was now robbing me of the ability to enjoy life to the full.

Several months later, in a college Bible study, I finally found answers to my questions. Ironically, for all my years of church going, I had never studied the Bible itself. The students leading the study did not just teach their opinions but encouraged us to examine the Bible's claims, and especially those of Jesus, and decide for ourselves whether they were credible or not. There were quite a few verses on death and what they said made a surprising amount of sense.

To begin with, there was an explanation for the existence of death in the simple verse, "The wages of sin is death." (Romans 6:23) God did not intend for death to exist. It is rather a direct consequence of human sin and rebellion against God. As a flower quickly withers and dies when cut

from its stem, so too does all of humanity face death and decay because we will not submit ourselves to the will of the God who created us and obey Him. In fact, what is surprising given the quantity of sin in the world, is that God allows us to live at all. For "if it were his intention and he withdrew his spirit and breath, all mankind would perish together and man would return to the dust." (Job 34:14-15)

*What good, he asked, was there in all our ambitious hopes and striving for success, if there was a grave waiting to take it all away?*

Yet we do not immediately die, but are given a few precious years of life to live on this earth. These years, the Bible tells us, are a gift from God. They are an opportunity for us to change our minds, to cease from sin and rebellion, and to return to the One who made us, who loves us, who waits with the long-suffering hope of a parent yearning for the return of a wayward and prodigal son or daughter. He takes no pleasure in the death of the wicked. (Ezekiel 33:11) He desires that all repent and come to know Him in all His goodness and love. But He will not force us to come.

But how can we return? If death came because of sin, sin would have to be removed in order for us to return to God. This, as I learned, was the most amazing part of the story. God loved us so much that He was willing to

allow His own Son, Jesus, innocent as a Lamb and heir to all the riches of heaven, to become a human like us and pay the penalty that we had incurred for our sin. Speaking of Jesus, the Bible says, "Since the children have flesh and blood, He too shared in their humanity so that by His death He might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death." (Hebrews 2:14-15)

For those who believe in Him, the way is opened up, not just for freedom from fear of death, but for a personal friendship with God Almighty that begins now, while we are on earth, and that will continue on forever.

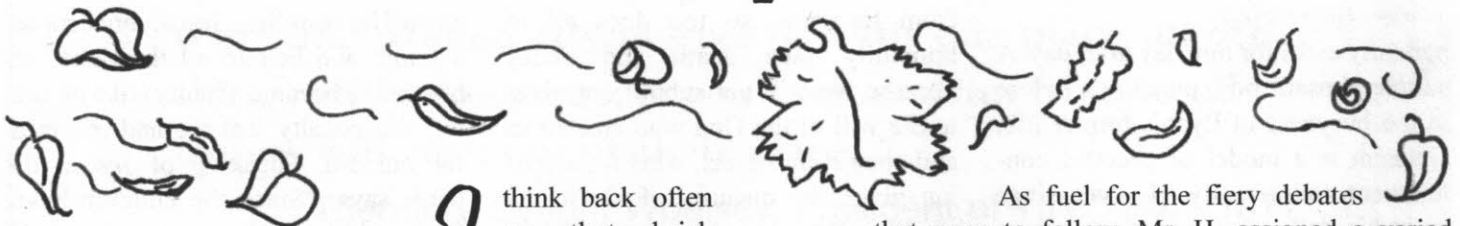
There will come a day in the perhaps not too distant future, when Jesus will return to bring all who have put their faith in Him to spend eternity on a new earth, created in true righteousness with no sin, no death, no tears or suffering. The Bible refers to the time until then as "today," and says that "now is the day of salvation." (2 Corinthians 6:2)

On a quiet afternoon during my first year of college, while sitting alone in the chapel, I prayed to ask Jesus to come into my heart. It has been as life from the dead; peace where there was turmoil, love in place of loneliness, a clean conscience instead of guilt, and the sure knowledge that my life will not end with death, but is already "hidden with God" and will be for eternity. The same choice, the same Jesus, is available to you today. All you have to do is say yes.

Ben Lyons, Columbia U., Grad '99



# Can You Defy Death?



I think back often on that brisk autumn morning during my senior year of high school when Mr. Holmes, the coolest English teacher in the school bar none, began a unit on death. "Death?" you might think, "What a morbid topic for high school seniors." We thought so, too. We were at the prime of our lives, filling out college applications, dreaming hopefully about the exciting future lying before us. Anything was possible, and we were going to do it all. "Death is for old people... something to think about decades from now." And having lived less than two of those, this seemed like an eternity away.

With his indomitable good nature unfazed by our skepticism, Mr. H. persisted. What good, he asked, was there in all our ambitious hopes and striving for success, if there was a grave already reserved for us, waiting to take it all away? Why did we strive for excellence in our studies? Why did we want to get into the best college possible and get a great job and do great things, if it would all come to nothing in just a few short decades? It might not be a pleasant thought, but it was reality and it was crucial, he said, for us to think about this now, not later when it would be too late to do anything about it.

As fuel for the fiery debates that were to follow, Mr. H. assigned a varied selection of readings including the *Epic of Gilgamesh*, works by existentialists like Camus, and stories with a theological bent from Flannery O'Connor and Tolstoy. I was a somewhat religious boy myself, going to church and saying a regular "Our Father." I did these things because my parents did them and not because I was convinced of their validity. They gave me a vague sense of spiritual well being and a rather indefensible assurance that by doing them I would be better off on the day of judgement, if I were to ever face such a thing. I could not say that I *knew* God.

Of the readings, Tolstoy's "The Death of Ivan Ilych" was the one that really struck home. A wealthy and very worldly member of Russian high society, Ivan Ilych falls ill with a painful and ultimately fatal disease. As the story progresses friends, family, even his wife, gradually dissociate themselves from his now useless and wretched life, even going so far as to quarrel over who will take his money and positions of influence after his death.

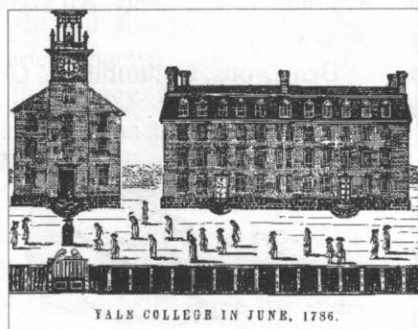
As Ilych's soul sinks into despair over the loss of all that he had held dear and the terrible darkness that awaits him in death, he begins to notice a servant of his, Gerasim, who

*(Continued on previous page)*

## *Tercentennial Special*

### A MEETING FOR FRESHMEN

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



#### John McCandlish Phillips

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

Wednesday, September 13, at 7:30 P.M.

Location to be announced

For more information, call Helen at 865-6222 or [helen.kwon@yale.edu](mailto:helen.kwon@yale.edu)