

THE

BEACON
AT COLUMBIA
250

John Jay: his life and legacy?

The Story of Original Columbia Seal

God and Columbia:

How I found Jesus



THE BEACON!

As Columbia passes the quarter millennium mark from its founding, few among us find room amid the daily pursuit of knowledge and innovation for the Divine Creator.

Yet, though unfashionable to our modern sensibilities, it was no passing sentiment that led our forebears to declare *"In Thy light, we shall see light"* as they laid this college's cornerstone. It was a conviction, still engraved on Earl Hall's lintel, that religion and learning should "go hand in hand," that character might grow with knowledge.

From this nation's first Chief Justice, to pioneer educators in early 20th century Korea, to modern day students from every corner of the globe, the lives that follow bear witness to the enduring compatibility of Ivy League education with faith in the Bible's God.

All found their light, as the founders intended, in Jesus Christ. And each testifies to the enduring benefit of building a life and an education on that one firm foundation.

THE INTERNATIONAL CHURCH AT COLUMBIA UNIVERSITY

ICC is a Christian fellowship founded in 1991, at the invitation of the Director of Earl Hall, to serve Columbia's internationally diverse community with the hope and new life we receive from God through Jesus Christ.

We prize the Bible's declaration that God gathers "a great multitude...from every nation, tribe, people and language." (Rev. 7:9) We do not stand on Western church tradition, but welcome authentic Christian expression from around the world.

We encourage the diversity of roles given to all who share faith in Christ: "When you come together, everyone has a hymn, or a word of instruction, a revelation... All of these must be done for the strengthening of the congregation." (I Cor. 14:26)

We strive to communicate clearly and simply—to make our guests feel welcome regardless of their English proficiency.

ICC is non-denominational and shares roots with a sister organization at Yale.

John Jay & Alexander Hamilton:

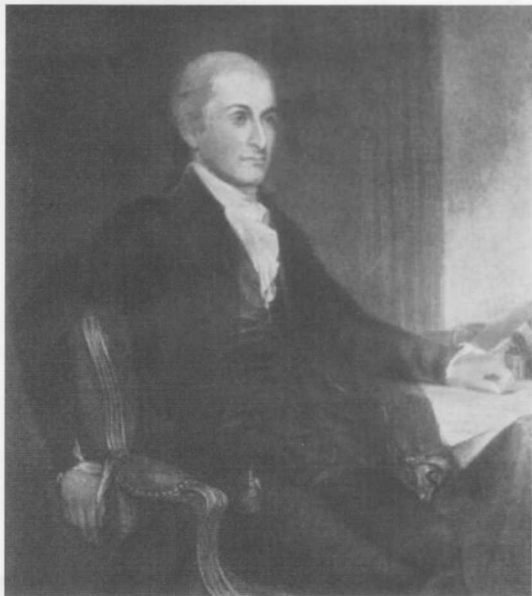
The Greatest Columbian? You decide...

Face to face across Columbia's southeastern quad stand two buildings whose names affirm this College's boast at having launched two great architects of America's independence.

John Jay and Alexander Hamilton were both New York lawyers, statesmen and ardent patriots whose shared conceptions of liberty and good governance sparked a friendship and kept them in close contact through decades of public service. But in character, they were as sharp a contrast as could be.

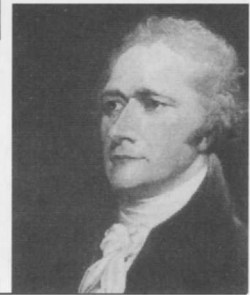
Hamilton tends to be the better known today. His handsome countenance commands the ten-dollar bill nationwide, and on campus the dashing statue guarding Hamilton Hall gives him face time every day.

Known for rapid-fire thought and zest for action, he could write and recite poetry at the drop of a hat, and thrilled to the scent of battle. Picked by Washington as an aide-de-camp, he became one of the General's closest, life-long confidantes, friends and advisors.



Trinity Church at Wall Street
The original location of King's college

Alexander Hamilton
Painted by John Trumbull



Hamilton and Jay:

Fellow Columbians and fine founding fellows. Each poured vigor, patriotism, and intellectual power into his respective offices, but who was really the greatest? Whose life would you emulate? To adjudicate this question requires a new unconventional set of standards...

After the war Hamilton argued vociferously for the federal Constitution, and then laid a foundation for the nation's financial system as first Secretary of the Treasury.

Yet for all his heroic dash and talent, a restless discontent and lack of self-control also ruled in Hamilton's life. They mercilessly consumed his energies, tarnished his reputation with adultery, and ultimately cost him his life in a needless duel.

And this past May, when the *Columbia Spectator* released their

choice for the number one alum of all time, it was Jay, not Hamilton, who rightfully stood atop that list of two hundred-fifty names.

While the decision surprised some, the *Spectator* in so choosing uncovered a jewel of a character, long obscured by both the politics of his day and Jay's own self-deprecating manner.

It is Noemie Emery who records this word-portrait of Jay, found in the memoirs of his contemporary, Alexander Graydon. Paraphrasing, she paints in "the tall, lean body, the

scholar's stoop; the aquiline nose and deep black eyes; above all, the serenity of the genuinely devout."

And then quoting the source directly: "His manner was very gentle and unassuming. His deportment was tranquil, and one who had not known him . . . would not have been led to suppose that he was in the presence of one eminently gifted with intellectual power . . ."

That "unassuming" aspect of his character marked Jay and set him apart from his peers. Declining a nomination for governor of New York in 1777, he made this

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Snapshots:

Jesus and Me

~tom tan, CC '07~

I love nature. Since I was a little boy, I have enjoyed looking up at the azure sky and listening to joyful birds chirping. To my eye, nature is incredibly beautiful. I had always believed that there was some spirit of God above this boundless world and the blue sky, who created it all in the inconceivable reaches of history.

Was he the mud idol my grandma often worshiped and murmured with? I wondered. Not until I met my English teacher Abraham from Australia and his wife Sarah, did I start to realize God's actual existence and begin a new life. In my first class with Abraham, I found him evidently different from other teachers. His smile was so peacefully angelic that I saw in him a magnificence from out of this world. He was also especially conscientious in his work. I still remember all kinds of encouragement in his grading of my assignments. I truly enjoyed his lessons.



Later on, I began to visit Abraham's home weekly so that I could talk more with this extraordinary teacher. I believe it was by the arrangement of God that I heard the good news about Jesus from him. Affected by my family tradition of Buddhism, I did not fully understand or trust the concepts of

resurrection, salvation and eternal life. I even doubted whether it was possible that Buddha and God could co-exist. At the same time, I did not dare tell my parents about my new beliefs since I thought it could ruin the amity of my family. I turned to Abraham and Sarah and told them of my "mental



pain." It was they again who cheered me up. They quoted 2 Corinthians 5:17, "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!" They said, "Love your parents more than ever before, Tom. Be even better behaved. Let your parents see the difference believing in Jesus Christ makes. You are their best witness."

I did what I was urged to do. Though my family are still Buddhists, they are not against my believing in God. The whole family gets along even better. I am their best witness.

Time flies. When Abraham and Sarah left to teach English in a suburban area, they left me a New Testament with this handwritten inscription, "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! Don't doubt like [Jesus' doubting disciple] Thomas." I don't doubt like Thomas anymore. Instead, I witness His love everyday. I have taken Jesus as my Lord now and forever.



~anish souri, SIPA '03~

I grew up in India, but when I was ten years old I started stealing money from my grandmother. I stole from her every week and soon I could not stop. Later, I stole from stores on a regular basis and soon I was addicted to stealing. As my family was Christian, we went to church and I knew it was wrong but I just could not stop. Soon, I started cheating on almost every test and exam at school. I stole and cheated for seven years; my parents disciplined me several times but to no avail.



Just before I went to college, for some reason I began to read



the Bible more than ever before. While reading, I realized that God was not taking my cheating lightly and I became fearful. But wonderfully I felt God was giving me the

strength and resolve to stop stealing. Over the course of two years, I gradually stopped cheating and stealing.

I also read in the Bible that God gave up His Son Jesus on the cross so that we can be forgiven and set free from our addictions. Human efforts often bring small gains but Jesus is able to bring about a transformation in us. The good news is that God has sent His Son Jesus to bring us forgiveness of sins and freedom from our faults, and to show us a new way to live.

The new way is God's way, not ours. Very often these two ways are in opposition to each other.

Today, I have received the forgiveness that Jesus offered me and this makes me have an intense desire to live my life pleasing to God. For example, I am learning to be forgiving to my family, co-workers and acquaintances.

Jesus reasoned in the Bible (Luke 6:32), what credit is it to us if we only love our friends? For even drug dealers and criminals love their friends. When we care about people we dislike or people with a different ideology we do it God's way.

~paul clewell, LAW '02~

Jesus Christ has changed my life. He wants to change yours, too.

I grew up in a rural area of Ohio and went to public school. I attended football games, Boy Scout camp-outs and, occasionally, Sunday services at our local church. If you had asked me whether I was a Christian, I would have said "yes." But there is a difference between going to church and having a personal, saving relationship with Jesus Christ, as I found out.

Reading the Bible, I came to understand that I was a sinner, alone in the world. God was not pleased with me. Yet how could I escape what I was? Thankfully, several people told me how Jesus had changed their lives and that He could do the same for me. I came to believe in Him. He forgave my sins, made me a new person, and gave me the assurance of living with Him forever in heaven.

The Bible says, "Whoever believes in the Son [Jesus] has eternal life, but whoever rejects the Son will

not see life, for God's wrath remains on him." (John 3:36)

Which have you chosen: to believe in Jesus, or to reject Him? Jesus loves each one of us, and He does not desire that any person should be separated from God for eternity. That is why He chose to lay down His life on the Cross for you and me and to take upon Himself the penalty for our sin. The Bible tells us, "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him." (John 3:16-17)

Friend, I urge you to accept what the Bible says about this Jesus. Won't you choose to believe in Him right now?

~riko yokoyama, SIPA '03~

I come from Japan, where the Christian population is less than 1%. However, I was among the lucky few who are given an opportunity to visit a church in early childhood.

As I got older, I was separated from this first conviction about the existence of God. But in 2000, God sent me a woman who brought me back to Him. She was an English missionary and soon after I met her I joined her Bible study group. This time, I also began to pray to God to send me people who could lead me spiritually. Soon, I left Tokyo to study in the U.S. Far away from home, I felt God's presence stronger than ever. I realized how stupid my struggle was, trying to get rid of Jesus who so easily appears Himself everywhere in the world. Now I know that Jesus is always chasing after us.

Philippians 3:20 says that Christians have citizenship in heaven. Ephesians 3:19 also says, "You are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God." I took a long time to truly come to Christ and I know that I still have a long way to go. However, today I thank God for leading such a small creature like me to the way of life and hope.

Do not let your hearts be troubled. Trust in God, trust also in me.

---John 14:1

"You are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God."

---Ephesians 3:19

"So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!"

---2 Corinthians 5:17



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Among the beliefs and identities we have grown careful to validate and protect, have we found anything that merits our shared hopes? Is there something for us to be guided by that will not, in the end, dash them? Could the guiding Light of Columbia's founders be the light we need now?

At its quarter-millennial, we believe that our alma mater would do well to look to the landmarks its founders left. With clear conviction, Samuel Johnson declared:

disappeared. These lights of the past would recognize some kin at Columbia even now.

We would like to speak as boldly as they did: Jesus Christ is still the Light of the World. He has been the Light of generations before us, of men and women who proved to themselves that He is still the best, the only, hope for an individual or for society. Not 250 years, nor 250 centuries, have brought a student, or the

“Is it conceivable that as we have put off our founders’ wardrobe of 18th century ideas, we also have cast off something irreplaceable at the heart of their vision?”

“The chief thing that is aimed at in this college is to teach and engage the [students] to know God in Jesus Christ, and to love and serve Him in all sobriety, godliness, and righteousness of life, with a perfect heart, and a willing mind; and to train them up in all virtuous habits and all such useful knowledge as may render them creditable to their families and friends, ornaments to their country, and useful to the public weal in their generations.”



John Howard Van Amringe, Dean of Columbia College, 1896-1910, voiced similar convictions, though perhaps less clearly defined. His words are, literally, carved in stone on two benches facing his memorial in VanAm Quad, on the South Campus:

“Religion and learning are justified of their children [reference to Luke 7:35]. To extend and intensify their elevating and twice blessed power, this college and university avowedly exist. Be brave, faithful and true. By precept and example, stand always and everywhere for rectitude of conduct and righteousness of life.”

Columbians attending next spring’s Commencement will not expect to be treated to exhortations like these. But though the tribe that speaks the language of Johnson and Van Amringe long ago vacated Columbia’s offices, it has not

world, *anything* to match Him.

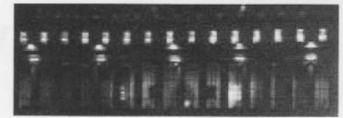
The founders’ 18th century convictions, and our 21st century affirmations, suggest a certain urgency. What could be urgent about ideas hundreds—no, thousands—of years old?

The Bible, Jesus Himself, and God’s Spirit say expressly that what our future holds is neither a long-awaited arrival of enlightenment and peace, nor a mere extrapolation of the past. Before real rest from human history’s madness, they testify

that we will face the most trying of times—times, conditions, and events to confound the most superbly equipped minds any university harbors.

To brave the white waters of the coming rapids alone—without Christ—is to plunge into them headlong and blind. A wrenching passage will separate the unshakable—a life built on Jesus, the Rock—from all else, which must be shaken to its core. Our degrees, wits, skills, connections, and portfolios—as useful and as desirable as they are—will not save one of us in the narrows ahead. It is, indeed, later than most of us imagine.

These alarms may sound vaguely extreme—like a Homeland Security alert without actionable specifics. But they are the ancient warnings that the Bible declares in concert and constancy from the Torah, Psalms, Proverbs, Prophets, Gospels, and



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apostles. A straightforward reading of the Bible reveals how very specific its warnings are—highly actionable and altogether effective. It is impossible to prepare for what lies ahead, except through personal acquaintance with the God and Savior whom Samuel Johnson called the Light who must light this University's way.

Few acts have become as marginalized in the atmosphere of a 21st century university campus as a student's investment of personal, radical faith in Jesus Christ. No—those who draw their lives from Him are not out of step; they are only ahead of their time. With everyone at Columbia who has come to love Jesus, we heartily extend you His invitation: acquaint yourself with Him, and discover for yourself why the men responsible for Columbia's beginnings believed that we must make Him our Light.

- Jaan Vaino GS '83

IN THY LIGHT... COLUMBIA'S SEAL

*The description of the seal of King's College at New York in America.
(The original description written by the first president, Rev. Samuel Johnson, D.D., when the seal was first ordered by the governors of King's College, 2 June 1775)*

The college is represented by a lady sitting in a throne or chair of state, with several children at her knees, to represent the pupils, with 1 Peter II, 1, 2 &c. under them expressing the temper with which they should apply themselves to seek for true wisdom. The words are: "Wherefore laying aside all malice and guile and hypocrisies and envies and all evil speakings, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby." [v.7, also cited, reads: "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner..."]

One of them she takes by the hand with her left hand, expressing her benevolent design of conducting them to true Wisdom and virtue, to which purpose she holds open to them a Book in her right hand, in which is Greek letters LOGIA ZONTA, the living or Lively Oracles, which is the epithet that St. Stephen gives to the Holy Scriptures, Acts VII, 38.

Over her head is the sacred name JEHOVAH in a triangular glory, the lower point terminating at her head, and her motto round over it, IN LUMINE TUO VIDEBIMUS LUMEN, In Thy light shall we see light, Psalm XXXVI, 9. Out of her mouth over her left shoulder goes a label with these words in Hebrew letters AURI AL, *God is my light*, alluding to Psalms XXVII, 1, "The Lord is my light and my salvation," expressing her acknowledgement of God, the Father of Lights [James 1:17] as the fountain of all that light, both natural and revealed, with which she proposes to enlighten or instruct her children, or pupils, whereof the sun rising under the label is the emblem or hieroglyphic, alluding to that expression in Malachi. IV 2, "The Sun of Righteousness shall arise with healing in his wings."

On the edge around are engraved in capitals SIGILLUM COLLEGIUM COLUMBIAE NOVI EBORACI, Seal of Columbia College, New York.



Why does a Middle-Eastern Jewish man named Jesus have a rich global following?

As an alumnus, I prize Columbia's global diversity. As a Christian, I marvel how Jesus, a Middle-Eastern Jewish man from two millennia ago, draws followers from every nation. Some of them founded Columbia, Harvard, Yale and Princeton—havens for international students of any religion. Christians started such global humanitarian organizations as the Red Cross, Salvation Army and United Way. What explains Jesus' unparalleled global impact?

Two millennia before Him, another man walked the same lands. In the Bible, God promised Abram that through his descendants "all the nations of the earth shall be blessed." (Genesis 22:18) God changed his name to Abraham [Father of a Multitude], saying "I have made you a father of many nations." (Genesis 17:5)

Abraham's Jewish descendants flourished. But God's prophets sent decried the choices they and other nations made. These prophets condemned selfishness, violence, oppression, and religious and political corruption. They warned that God must judge those who reject Him and His laws. No one, religious or not, is exempt—because all fall short.

The first Christians were all Jewish... Today, Jesus' followers are found in China, India, America, the Middle East, Africa, Europe, Russia, and earth's remotest corner.

These seem foreign thoughts now—so here is a question: If you are charitable, kind, and a good student, but you get a parking ticket, don't you still have to pay the fine? Your good deeds won't cancel the ticket. In God's court of perfect justice we should also expect that a price must be paid for our many transgressions. Our good won't simply cancel our bad.

These prophets brought good news, too: Isaiah wrote that God would send Messiah, His Savior, to suffer judgment in our place. He would be "wounded for our sins...bruised for our iniquities...and by His stripes we are healed." (Isaiah 53)

The prophets said Messiah would be God's Son, born to a virgin. Many disbelieved that God could have a Son. But the Psalmist prophesied: "I will proclaim the decree of the LORD...You are my Son; today I have



become your Father." (Psalm 2:6) Isaiah said, "the Lord Himself will give you a sign: The virgin will give birth to a son, and will call him Immanuel [God with us]." (Isaiah 7:14) "To us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." (Isaiah 9:6) No one but Jesus fulfills the multitude of Messianic prophecies.

The first Christians were all Jewish, but good news spread quickly. Today, Jesus' followers are found in earth's remotest corners. God has promoted global diversity for thousands of years. His promise to Abraham, "In your seed all the nations of the earth shall be blessed," became reality through Jesus, his blood descendent.

Religious and political leaders rejected and executed Jesus on a Roman cross. But, this too, was pre-ordained by God and willingly carried out by His Son. "God so loved the world that He gave His only Son that whoever believes in Him shall not perish but have eternal life." (John 3:16)

Some understandably argue that historic atrocities have been committed in Jesus' name. But did He order these atrocities? Jesus in fact commanded Christians, "Love your enemies, bless them that curse you, do good to them that hate you." (Mathew 5:44)

Religion often embodies efforts to earn our way to God. But Jesus reached out to us, leaving Heaven's glory to offer Himself as a servant. Religious works and church attendance won't save us. Forgiveness and eternal life are free gifts, not earned. Only a contrite heart and faith in Jesus will save us. "If the Son sets you free, you shall be free indeed." (John 8:32)

You may believe or disbelieve all this. Either way, do investigate the source—the Bible. You will find prophecies about Messiah in the Hebrew scriptures written long before His birth. We hope you will welcome into your life the Savior who came to seek and to save us—and all peoples of the world.

- Anish Souri SIPA '03

The Land of the morning calm

When a decision is made to do all that you can for others, what flows from it can exceed expectations. The largest women's university in the world, which sprang from soil that held no precedent for it is a case in point.

Through its 117 years, Teacher's College has nurtured the vision and passions of nearly 100,000 educators from around the world. Among them were two courageous graduates who pioneered women's education in Korea.



Alice Rebecca Appenzeller (1885-1950) entered the world as Korea's first American missionary baby. Her parents,

Mr. and Mrs. Henry Appenzeller, the country's first American Methodist missionaries, reached Korea's shores on Easter Sunday, 1885, after a four-month voyage. Seven months later, Alice was born in Seoul. The following year, Henry Appenzeller and three Korean male students opened a bilingual secondary school, Pa-Jae, "The school to nurture talent." Pa-Jae has become one of Korea's most prestigious schools. Henry was also the prime translator of the New Testament into Korean. Sadly, his life was cut short at the age of 44. En route to a Bible translators' conference, he drowned trying to rescue his Korean assistant and a Korean child.

Alice, losing her father as a teenager, inherited his love for Korea and his vision for Christian education. After graduating from Wesley College, she returned to teach Korean girls, devoting her life to women's education, at a time when the concept scarcely existed in Confucian Korea. Bound to filial and marital duties, women were denied the opportunity to learn. At Ewha, "The pear blossom school" for girls established by another missionary couple, Alice began in 1915 as a kindergarten teacher. After earning

her degree at Teacher's College in 1922, she became the sixth president of Ewha Women's College. Under her guidance, Ewha greatly expanded its physical, intellectual, and spiritual capacity to raise educated, godly, Korean women. Today, Ewha is the world's largest women's college.

Alice's leading role at the school ceased abruptly with her exile by the occupying Japanese government in 1940. Ewha then came under the direction of a second Teacher's College graduate, Whallan Kim (1899-1970), TC 1930. Whallan's family had become acquainted with God through her mother's faith in Jesus. Prizing education, she enrolled her sisters and Whallan at Ewha, where Alice eventually became her mentor. Her mother's unceasing prayers came to fruition when sixteen-year-old Whallan dedicated her life to God.

In her autobiography, *Grace Sufficient*, she writes that she had difficulty accepting that she was a sinner. One day, she felt deeply challenged by a sermon about sin and humanity's need for redemption. She described her encounter with Jesus as follows: "...Suddenly the illumination came to me that my sins were pride, self-will, and hatred for the Japanese. I fell upon the floor and asked God to forgive my sins. I immediately felt his forgiveness.

"[Then] I seemed to see him take the three bags of my sins away, showing me what the rest of my life was to be about. He pointed out to me a big dug-out moat where a mass of Korean women were crying out for help with their hands outstretched from the haze and confusion...."

Whallan Kim displayed the excellence of God's love and integrity in her life. When the Japanese Government cut off missionary support to Ewha, she ceased to draw her salary. Instead, she sold her home and property to sustain the salaries of her fellow educators, showing love and patience to the Japanese government that so closely scrutinized her every move.

Whallan's relationship with Alice Appenzeller continued through the years of Alice's exile. After World War II ended, Alice returned to her beloved Korea. She died in 1950 at Ewha, while leading a chapel service. Whallan went on to serve in the South Korean President's Cabinet, and died in 1970 at the age of 71.

- Yangsoon Cho Arch '02



말알이 되게 하소서



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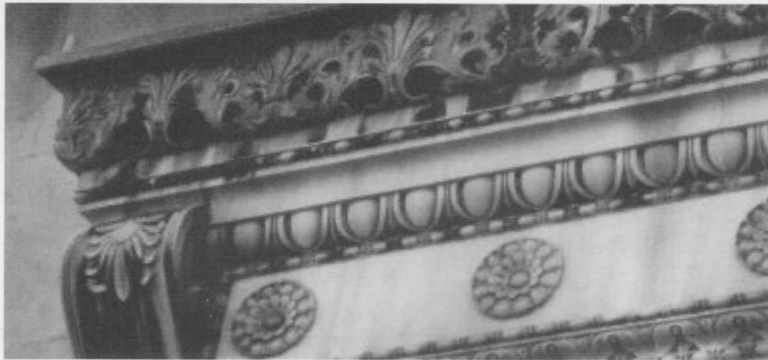
characteristic statement:

"That the office of first magistrate of this State will be more respectable, as well as more lucrative, and consequentially more desirable than the place I now fill, is very apparent.

"But, sir, my object in the course of the present great contest neither has been, nor will be, either rank or money. I am persuaded that I can be more useful to the State in the office I now hold than in the one alluded to, and therefore think it my duty to continue in it."ⁱⁱ

It wasn't that Jay had an unnatural aversion to eminence or pleasure. His legal practice prior to the war had ranked among the most prominent in New York. The office he felt bound to continue in (at age 32) was Chief Justice of the New York Supreme Court. And he was exceptionally happy in his marriage, regretting only the frequency with which duty took him away from his Sally and their children.

But the stakes in the American Revolution were, in his mind, of the highest order and this was no time for personal aggrandizement. He accepted promotions only after weighing the urgency of the need at hand. He sought no personal rewards. And when honors did come, he held them lightly, ready to let them go if higher priorities should present themselves.



In 1778 New York sent him to the Continental Congress. The Congress had little power then, and less money. Pursuit by the British, factions and frustrations all abounded. Yet when elected its president at the end of the year, he accepted, despite the extended separation from family that this would impose.

A year later he was appointed "Minister Plenipotentiary" to Spain. This lofty title boiled down to requesting money and diplomatic recognition from a powerful and opportunistic court. It entailed even further and more prolonged removal from New York. Leaving his ailing father for the last time he set sail for Spain in the fall of 1779. He was now 34.

With no bargaining chips, and not even a budget for his own living expenses, Jay's position in negotiations was painful. For eighteen long months the Spaniards delighted themselves by dangling promises before him while pressing for rights to the Mississippi River and other concessions. It was a victory just to say no.

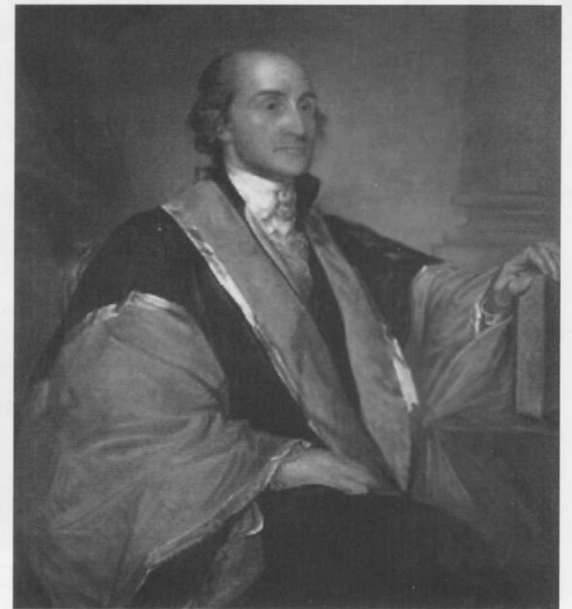
Jay took on these titles at such personal cost for two main reasons. First, he, more than most, comprehended both the

risks and potential rewards at stake in America's fragile undertakings.

His ancestors were Huguenots, French Protestants who had fled fierce Catholic persecution in late 17th century France. Jay grew up hearing stories of his great-grandfather's harrowing escape as royalist troops moved in to destroy their hometown.

Speaking back in 1777 at the opening of the New York Supreme Court, he had described the freedoms that the new state constitution would protect:

"While you possess wisdom to discern and virtue to appoint men of worth and abilities to fill the offices of the State . . . your lives, your liberties, your property, will be at the disposal only of your Creator and yourselves. You will know no power but such



Jay as Chief Justice painted by Gilbert Stuart in 1794

as you will create; no authority unless derived from your grant; no laws but such as acquire all their obligation from your consent."ⁱⁱⁱ

These precious American liberties had afforded refuge and life for his family. But they would only continue if America prevailed in the war.

But there was a second, deeper reason for Jay's self-sacrifice. Graydon concluded his portrait by describing Jay as one who "thought and acted under the conviction that there is an accountability far more serious than any which men can have to their fellow-men."

This sense of accountability used to be called the "fear of God"—a conscious reverence towards the Creator who holds his

creatures to account. The conviction that such a reckoning lay ahead disposed Jay to apply sober care and prudence to all he did and said.

At the same time, he drew great comfort from his Biblical understanding that God was good, and graciously provided for those who put their trust in Him. "If men would never forget that the world was under the guidance of a Providence which never erred," he often remarked, "it would save much useless anxiety, and prevent a great many mistakes."^{iv}

This blend of caution in conduct and confidence before God enabled Jay to maintain a sober and serene temperament even in the midst of great trial. Add to this his capacities of reason, expression, and sound judgment and it was no surprise that ever greater responsibilities sought him out.



John Jay Homestead—Katonah, NY

In 1782, with no sign that the Spanish intransigence would ever soften, Congress sent Jay to join Ben Franklin and John Adams in Paris for peace negotiations with Britain. Here his lessons in European-style diplomacy, so painfully acquired in Spain, began to pay off.

At a key juncture, Adams was delayed in Holland and Franklin fell ill—Jay became the principal negotiator. He rose to the occasion and Adams, who admittedly thought little of Franklin, later gave Jay "principal merit" for the Treaty of Paris that they finally concluded.^v

At 38, Jay had already lived a full public life, and returning home in 1783, he had every intention of resuming life as a private citizen. Congress, however, had other ideas and within three months had appointed him Minister of Foreign Affairs.

He accepted, and became the leading officer of the new national government in New

York City. Here he took on the role of a quasi-Prime Minister, directing affairs among the states as well as with foreign nations.

Under the Articles of Confederation, however, severe restrictions had been placed on that government's power and

Jay became increasingly frustrated at his inability to effect needed policies. Late in his term he joined Hamilton and others in advocating a stronger national government under a new federal Constitution.

In 1789, under that newly ratified document, Washington appointed Jay the first Chief Justice of the U. S. Supreme Court. He was just 44.

As the President put it, Jay, more than any other possessed "the talents, knowledge and integrity which are so necessary to be exercised at the head of that department which must be considered as the key-stone of our political fabric."^{vi}

Jay served as Chief Justice until 1795, when, on returning from a difficult diplomatic mission to England, he was elected Governor of New York in absentia. Retiring from the Court, he served two terms of office during which he signed the law that would lead to the abolition of slavery in the state, a cause he strongly supported.

Finally, in 1800, now President Adams re-nominated Jay for Chief Justice, stating that "It appeared to me that Providence had thrown in my way an opportunity of marking to the public the spot where, in my opinion, the greatest mass of worth remained collected in one individual."^{vii}

Jay, however, declined. He had done his duty and desired only to enjoy "the sweets of undisturbed retirement" with his beloved Sally. Asked how he would now occupy his time, he replied with a smile, "I have a long life to look back upon, and eternity to look forward to."^{viii}

-Benjamin Lyons Teachers College '06



Sally Jay

"This blend of caution in conduct and confidence before God enabled Jay to maintain a sober and serene temperament even in the midst of great trial."



- i Emery, Noemie. *Alexander Hamilton: An Intimate Portrait*. G. P. Putnam's Sons, NY. 1982. p. 27
- ii Smith, Donald L. *John Jay: Founder of a State and Nation*. Teachers College Press, NY. 1968. p. 36
- iii *ibid.* p. 51
- iv Pellew, George. *John Jay*. Boston: Houghton Mifflin. 1890. p. 316
- v Jay, William. *The Life of John Jay*. American Foundations Publications. Bridgewater, VA. 2000. v. 1, p. 418
- vi Smith, p. 134 vii Jay, v. 1, p. 421
- viii Whitelock, William. *The Life and Times of John Jay*. Dodd, Mead, NY. 1887, p.328

Your lives, your liberties, your property, will be at the disposal only of your Creator and yourselves.

Columbia's Founders: They left the Lights On



As Columbia University celebrates its first quarter millennium, the heart and mind of its founders surely seems a quarter-universe away. Reaching for a motto to embody the convictions and hopes our founders held for their infant institution, Samuel Johnson, Doctor of Divinity and first President of King's College, reached into the heart of the Bible and drew out a declaration revealing the core of education itself, as he saw it:

"In Thy Light Shall We See Light." (Psalm 36:9)

Yes, there should be no mistake: God Himself—not the incandescence of the world's best intellects—must light this College's way to truth, knowledge, and academic competence. The College seal commissioned in 1775 enlarges upon the same theme [page 7]. After twenty-three decades, it still declares the founders' purpose—to offer an education illuminated by the Bible, the living word of the living God.

In 2004, these tokens of founding purpose find employment chiefly as relics of Columbia's beginnings—testifying that we were not born yesterday. The world our founders knew has spawned one they could scarcely recognize, and their convictions about education have given way to inclusion of more of the world's ideas and cultures than they could have imagined. Few souls here openly search for a guiding light much beyond the kaleidoscope of our assembled intellects, roots, and aspirations.

But is it conceivable that as we have put off our

founders' wardrobe of 18th-century ideas, we also have cast off something irreplaceable at the heart of their vision? How would we even know?

Our accustomed progressive outlook tells us that these 250 years have brought some of the greatest advances in human history. Who would argue otherwise? If nothing else, the triple tides of exploding knowledge; instant, vivid communication; and swift travel anywhere have re-made the world. Great universities have held front-row seats at this multi-ring spectacle. Sometimes, they have stood at revolution's epicenter.

But honesty must confess that in spite of our hopes and excitement, our most vexing problems remain unsolved and—it can seem—untouched. Lies and death cruise the same superhighways as truth and hope of a better life. Mocking our humanist optimism, the twentieth century brought fresh tides of brutality magnified to stark enormity, as science armed the whims of still-evil men with unimagined power.

What role does quarter-millennial Columbia play in all this? We question everything; what answers do we offer? Do we contribute to solutions? Or do we embody many of the problems? Does the modern university offer society some hope, or has it drifted towards irrelevance? What capacity do we have to make a difference? More questions beg to be asked:

- continued on page 6

in
iThy Light,
shall we see light.

~ The Alpha Course ~

skeptic-friendly
introduction to
Christianity

Fridays 6:00pm
Lerner E568

~ Weekly Bible Studies ~

time of sharing
in His Word

Wednesdays 7:30pm
Earl Hall Ballroom
3rd floor



International Church at Columbia www.columbia.edu/cu/icc

fellowship ... support ... friendship ... prayer ... worship