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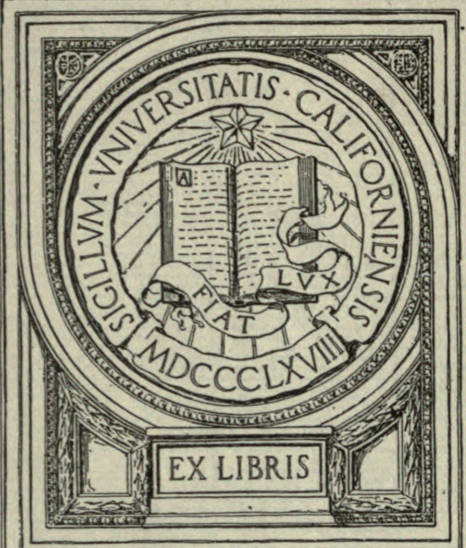


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*A Summary of the History of  
San Francisco Theological  
Seminary*

By the

*Reverend Edward Arthur Wicher, D. D.*

*Robert Dollar Professor of New Testament Interpretation*



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UNIVERSITY OF CALIFORNIA

# Fifty Years of the San Francisco Theological Seminary

By the REVEREND PROFESSOR EDWARD ARTHUR WICHER, D. D.

**F**IFTY years of the history of the seminary! Who can estimate either its ultimate or its present significance? Upon the Pacific Coast, where all our institutions are new, any school of learning which has attained an age of fifty years is venerable. How many societies, and lodges, and chambers of commerce, and gold mines, and industrial enterprises have been started, and finished, within that period! Indeed how many institutions of higher learning have been auspiciously inaugurated, and disastrously concluded, in this time! And our seminary is still alive, having endured all the frosts and seasons of drought which threaten the existence of young plants, and has now reached the vigorous health of the well-grown tree, which rejoices in its strength, and enlarges its girth from year to year, and tosses its exuberant branches in the light of the sun.

And yet, that we may frame in our subject within its due limits, it must be remarked that fifty years is a very brief portion of the life of a seminary such as ours. I have no doubt but that, if the world lasts, our seminary will grow to be as old as the oldest of the colleges of Oxford or Cambridge. Thus the fifty years it has now attained is only its early youth. And one does not expect that youth will be productive of large and positive achievements. One is content if it be a period of normal growth into sturdy manhood.

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Let it be frankly stated that we do not look upon the past accomplishments of our seminary as the perfect work of adult strength, but as the healthy development of youth into a new period of productive power. In other words, the seminary has a right to demand that it be estimated primarily not by its past achievement, but by its present vitality and its promise for the future. And yet, even that achievement, considered in and for itself, is not insignificant, as we shall hope to show. Through all these fifty years there has gone forth from the seminary into the community of the states of the Pacific Coast a steady influence of strong, clear thinking upon religious themes, and of steadfast devotion to Christian ideals.

The history of the seminary divides itself naturally into three periods; the first extending from the date of the adoption by the Synod of the Pacific, in 1871, of a plan for the foundation of a seminary, down to the end of 1880, during which time all the professors were busy pastors, carrying on the work of heavy parishes and giving of their time gratuitously to the needs of the newly founded school of the prophets; the second period extending from the receipt of the first endowment, that of the Stuart Chair, down to the opening of the present seminary buildings in San Anselmo, in 1892; the third period extending from the last named date to the present. Each of these periods has its own tale of vicissitudes and hardships, of hopes raised only to be dashed again, of other hopes brought to a glorious fruition, of steady patience in defeat, and of courage that finally triumphed over all difficulties. We will pass in review the chief events and personages in each of these three periods, dwelling at greatest length upon the earliest. It is fitting that at this time we should pay our highest honors to our faithful and heroic dead, the pioneers of our church upon this western shore, the founders of the institution within whose walls we find our shelter and opportunity today. The noblest part of our inheritance is our knowledge of their devotion to a hope which, in their lifetime, seemed almost impossible of attainment.



It was on October 3, 1871, that the Synod of the Pacific, of the Presbyterian Church in the United States, holding its session in the First Presbyterian Church of Oakland, received the following memorial signed by several of its members:

"Fathers and Brethren: Inasmuch as the Lord has called us to the office and work of the Ministry, and committed to our charge important trusts touching the interests of His Kingdom on this coast; and as nothing can have a more direct bearing on the interests of that Kingdom than the raising up of a qualified ministry; and as, in the providence of God, the time seems to have come for entering on that great work, your memorialists, under a deep sense of their own insufficiency, and with entire confidence in the wisdom of the Synod under the good hand of God upon us, would respectfully ask the Synod to appoint a committee, at as early a period as possible, to consider and report to the Synod, during its present session, a plan for the organization of a Theological Seminary, such as the present wants and future interests of this coast demand. And your memorialists, as in duty bound, will ever pray." This memorial was signed by the following ministers: W. Alexander, T. M. Cunningham, W. A. Scott, H. P. Coon, A. Hemme, S. Woodbridge, Geo. Burrowes.

It came as the climax of some years of informal discussion, desultory in the early stages, but gradually shaped into more definite form during the weeks that preceded the meeting of Synod. If we would rightly grasp the significance of this resolution we would have to go back to the beginnings of the Presbyterian Church in northern California. It is said that when Dr. Scott, in 1854, first sailed in at the Golden Gate, and looked at the heights of land which rose around him, he resolved within himself that some day he would see a school for the training of a coast ministry planted somewhere upon those heights. This ideal he never lost. Amid the thronging duties of his unique position as the pastor of a great city church which was located in a new, western community, he still held steadily to his original aim, and from time to time brought it to the attention of his brethren in the church. During the period of reconstruction that came after the Civil War he found an associate of kindred aspiration



in the Reverend William Alexander, D. D., who, in 1869, after a large experience in educational work in Wisconsin, had come to the pastorate of the First Presbyterian Church of San Jose. Other ministers of the church shared their view. Thus in 1869 there was held in San Jose a called meeting of the Synod to discuss the subject of the founding of a seminary. Dr. Burrowes then announced his intention of presenting his library, which was an excellent one, "to such an institution, whenever it should be established." But this was a community where all things had to be built from the foundations and where the burdens lay heavily upon the shoulders of a few faithful workers, and it was necessary that two years more should be allowed to pass before the idea finally crystallized into action.

Dr. Alexander was at this time thirty-nine years of age, the youngest of the group of founders, and none too patient with people who were too slow. In consultation with Dr. Scott he drew up a plan for the organization of a seminary, modeling it largely after that of Princeton Seminary, which was his own, and this plan he carried in his pocket to the Synod of 1871. In the meantime, at the September meeting of the Presbytery of San Francisco, Dr. Scott had made a presentation of the matter, whereupon the presbytery had memorialized the Synod to take such immediate action as might be possible. Thus these two memorials and all the influences that were behind them were concentrated in the Synod of 1871. Dr. Scott first presented the report of the Committee on Education, in which he urged the immediate need of the establishment of a seminary. Then the memorials were read. Then the memorials were referred to a special committee, appointed by the moderator, and consisting of one member from each of the four existing presbyteries, with Dr. Scott as chairman. Momentarily, however, the scheme seemed to be in peril; for Dr. Alexander, either because he was so young a man, or so new a man, was not placed upon the committee. And he had the plan for the organization of the seminary in his pocket! But the embarrassment was shortly smoothed out by adding the names of Dr. Alexander and two elders to the membership of the committee. The committee immediately retired from the floor of Synod, Dr. Alexander laid his plan before his associates, who at once adopted it, and within half an hour reported it back to the Synod for action.



The reading of the account of the subsequent discussion in the Synod is extremely interesting as throwing light upon the condition of the church at the time. The immediate establishment of a theological seminary was opposed by some members on the grounds, first, that there were no adequate facilities at that time in northern California for the preparation of young men in arts and letters with a view to the study of theology; second, that there were no students for the ministry in this territory; third, that there were no buildings, nor endowments, nor equipment, for the barest beginnings of a theological seminary. These were indeed serious considerations which should have caused prudent men to draw back. But men who engage in pioneer work are never overprudent; and the promoters of the idea of a seminary were men not to be daunted. To the first objection they answered that there were already two institutions of college rank in northern California, the City College on Union Square in San Francisco, and the University Mound College just outside of the city. There were also four academies in the state under the control of ministers of the Presbyterian Church. To the second objection it was answered that in point of fact there were already known to be six young men within the bounds of the Synod who were intending to enter the ministry. And to the third objection it was urged that the way to raise money, equipment and buildings, was to begin to do the work of a seminary. And, as Dr. Alexander put it, if they were to wait twenty years before beginning, there would still be found men to say that the action was premature. The good doctor was right. And it is well that the world is not generally governed by men who are afraid to take action lest it may turn out to have been premature. In the end the Synod adopted the report of the committee unanimously, elected a Board of Directors, and, all of it on paper, established a seminary. The men who thus launched it committed themselves, without resources, to a vast undertaking. But they were men of courage and vision, and such men cannot finally fail. For most of the familiar history of that time contained in this brief sketch, I am indebted to Dr. Alexander, who was still alive and actively engaged in his professorial duties when I entered the faculty in 1905.



The first Board of Directors held their first meeting in a room of the old City College, on November 7, 1871. Dr. Scott was elected President, and Mr. R. J. Trumbull, an elder of San Rafael, was elected Secretary. There was no treasurer. The first act of the Board, after it was constituted, was to take up a collection to buy a book in which to keep the minutes. But the Board was still undaunted, and went right on with everything that seemed necessary for the erection of a fully organized seminary. It elected a full faculty of Professors. Dr. Scott was elected to the Chair of Logic and Systematic Theology; Dr. Daniel Warren Poor, then pastor of First Church, Oakland, was elected to the Chair of Church History and Church Government; and Dr. Alexander, who had now become President of the City College, was elected to the Chair of Hellenistic Greek and New Testament Exegesis. The election of a professor of Hebrew Language and Exegesis was deferred to the second meeting of the Board, which was held in December, when Dr. Burrowes was chosen. It is doubtful whether any theological seminary that has been started in this country has begun its work with a stronger or more effective faculty. Each of the professors appointed was a gentleman and a scholar of high rank, who had already attained recognition throughout the church.

And while we are now speaking of the men who constituted the first inner group of leaders of the seminary, it seems to be a fitting place in which to introduce some characterization of them and their work.

The greatest of our founders, and the one to whom through the extended history of fifty years we owe the most, is unquestionably the Reverend William Anderson Scott, D. D., who was the first to think of and plan for the seminary, the first President of the Board of Directors, the first professor elected, the first President of the Faculty, the first trustee, the first to occupy an endowed chair. Our subsequent history will scarcely be comprehensible unless we linger for a little time over the records of his life, and endeavor to enter into something of the significance of this high-souled personality.



He was a typical son of the south, born at Bedford County, Tennessee, on January 31, 1813. Like so many of the other illustrious makers of our seminary history, he had behind him the generations of a Scotch-Irish conscience. When fifteen years of age he became a communicant member of the Cumberland Presbyterian Church. A few months later in the same year he was received under the care of the Hopewell Presbytery. When seventeen he was licensed to preach. And at the same age he became a chaplain in the Black Hawk War, and later wrote out the treaty of peace which was signed by Black Hawk and brought the war to a close. One of the most daring stories of adventure of which I have ever heard was his voyage in a canoe down six hundred miles of the Mississippi River, between camps of hostile savages, who held both banks, without opportunity of cooking food, and with no escort other than that of a single Indian boy. Such was the temper of this young man who began his ministry as an evangelist in the wilds of the state of Tennessee. His was a faith that from the very beginning glowed with the enthusiasm of love. At twenty years of age he was graduated from Cumberland College, Kentucky, and one year later, in 1834, he completed his theological studies at Princeton Theological Seminary. On May 17, 1835, he was ordained by the presbytery of Louisiana, and during the three following years engaged in Home Mission work. Then he became the pastor of the Hermitage Church on the estate of General Andrew Jackson, near Nashville, where in the days of retirement of the great general and president he enjoyed his intimate confidence. During the years 1840-3 he was pastor of the church at Tuscaloosa, Alabama, and from 1843 to 1854 pastor of the First Presbyterian Church of New Orleans.

With the excitement of the gold rush in 1849, the admission of the State of California into the Union in 1850, and the rise of the City of San Francisco into a place of commanding importance, there was a manifest need of one of the strongest leaders of the church in this strategic position to give coherence and power to the Christian forces that were emerging in the community and to introduce the leaven of spiritual beauty into a life where materialism and the dreams of gold threatened to exclude every high aspiration. Dr.



Scott was called to carry this heavy responsibility. He became the pastor of Calvary Church, which was organized on July 24, 1854, with sixty-three members, and which under his ministry speedily grew to be a great church. It was located at the very center of the wild, turbulent life of the new city, on Bush Street, between Montgomery and Sansome Streets. Here for seven years, during the most formative period of the growth of the city, Dr. Scott's rich voice rang out as a clarion call in rebuke of sin and in confession of God.

When the Civil War came and rent the nation into two conflicting camps, bringing dissension into the most intimate relations of human life, Dr. Scott, as a native of the south, sympathized with the southern side in the struggle. And thus he found himself opposed by some of the very men with whom he had wrought in previous years. The Civil War is long past now, and north and south have fought upon the same side since then. Americans can now forget, and they ought to forget, the enmities of those old days. North and south together can now listen while a patriot speaks. The words which I am about to quote are Dr. Scott's, written on the margin of one of his books, when his thought had been kindled by the thought of the author whom he was reading: "First let me live for my God; next, for my country; then, for my family; and, last of all, for my weak, unworthy self."

With the period of his brief British ministry and his subsequent New York ministry we are not here concerned. Suffice to say that Dr. Scott never got away from his affection for California and that he returned to San Francisco in 1870 to found St. John's Church, of which he continued to be pastor until his death in 1885.

We must content ourselves with merely chronicling some of his noteworthy successes achieved in other fields, which were of astonishing variety. For three years, in New Orleans, he was editor of "The Presbyterian," and, in San Francisco, he founded and for four years edited "The Pacific Expositor." He was the author of eleven published books, which had a wide circulation throughout the country. He took a leading part in the founding of both the City College and the University Mound College, which gave at least a



flavor of higher learning to the rather unruly life of the first generation of San Francisco. In days when travel really meant strenuous labor he visited the countries of Europe on one tour, and upon another the lands of Egypt, Arabia and Palestine. He was the friend of Agassiz, and made suggestions for the advancement of scientific knowledge. He was a great ecclesiastical leader, and when the General Assembly met in his former home in New Orleans, in 1858, he was elected Moderator.

This mere recital of facts would be incomplete without some further characterization of the personality of the man. I believe that the secret of his life was laid bare in that one swift note upon the margin of his book, to which I have already referred. In personal appearance he was tall of stature and dignified in his bearing. With his dignity there was blended gentleness and geniality. We are told that he was a very approachable man. He used to call his students his "boys," and this too in days when most professors were afraid of such unbending. When he preached his eyes glowed and his face shone with his joy in the truth of Jesus. Such is the description of the chief founder of the seminary as I have gained it from the papers of his former pupils and parishioners and from the conversation of a few of them. He labored, and we have entered into his labors.

There were dark days that followed the launching of the seminary, days of deferred hope that made sick the hearts of some of its friends. But Dr. Scott never lost faith in the venture. He believed that some day this seminary would be great, and he died in this confidence.

Next in importance among the founders we must reckon Dr. Alexander, who was Dr. Scott's junior by eighteen years, and who possessed an enthusiasm and initiative which were invaluable qualities in the days of small things. At first he combined the presidency of the City College with the Chair of New Testament Exegesis, obtaining his support from the former position. He loved the seminary, and although through long years there were no funds available for his remuneration, he still held steadfastly to his place of service. In the Presbyterian Encyclopedia which was published in 1888 it is



said of him: "He is justly regarded as one of the ablest men in the Presbyterian Church, and for accurate and profound scholarship occupies the highest rank upon the Pacific Coast." This is doubtless a fair summary of contemporary opinion. Dr. Alexander died in 1906, having served the seminary continuously for thirty-five years. And during most of this time he was a soldier campaigning at his own charges.

Dr. Daniel Warren Poor was the third gentleman to be elected to the first faculty. He was born, as the son of a missionary, in Tillipally, Ceylon, in 1818, was graduated from Amherst College in 1837, and from Andover Theological Seminary in 1840. For the first six years of his ministry he was a Congregationalist, for forty-four years a Presbyterian. Of these years he spent twenty as pastor of the High Street Church of Newark, New Jersey, during which time he had an important part in the promotion of the German Churches of the Newark Presbytery, and the organization of the Bloomfield Theological Seminary. He became one of the editors of the English edition of Lange's Commentary. In 1869 he was called to the First Church of Oakland and in 1871 was elected Professor of Church History in the seminary. He too supported himself in the professor's chair by doing the work of a pastor. His connection with the seminary terminated in 1876, when he was called to be Corresponding Secretary of the Board of Education, and removed to Philadelphia.

The fourth member of the original group of professors was the Reverend George Burrowes, D. D., who was born near Trenton, New Jersey, in 1811, was graduated from Princeton College in 1832, and from Princeton Seminary in 1835. After a pastorate in Maryland, and a professorship in Lafayette College, and another pastorate in Pennsylvania, he was sent out by the Board of Education of the Old School branch of the Church to inaugurate some educational work in California. With the co-operation of Dr. Scott he organized the City College, which occupied a site at the southeast corner of Stockton and Geary Streets. The early progress of the new college was remarkable, but at the end of six years of labor the health of Dr. Burrowes broke under the strain, and he had to return to the east to



recuperate. He remained in the east three years, and while there temporarily resumed a professorship in Lafayette College. When, in 1869, he came back to San Francisco, he found that the University Mound College had in the interval of these years risen to strength. Dr. Burrowes was offered the presidency of this new college, which he accepted. Then in 1871 he became professor of Hebrew Language and Literature in the seminary. Dr. Burrowes was a man of the finest culture, a scholar and a Christian gentleman. His collection of Greek and Latin literature is still one of the glories of our seminary library. He published three volumes and was a frequent contributor of prose and poetry to periodical literature. He had the precision of the scientist combined with the reverence of the mystic. Altogether, as he ripened and mellowed, he was one of the rarest and most beautiful characters which have blessed the ministry of the coast.

What makes a great theological seminary? Certainly it is not in the first instance endowments, or buildings, or equipment. It is men—the men who teach and the men who learn. Estimated in the terms of the power of its faculty, San Francisco Theological Seminary was born great.

But except for its professors it was poor in everything. Its classes met in two rooms of the City College, provided by Dr. Alexander, and in rooms in the old St. John's Church, on Post Street, near Mason, which had been fitted up by Dr. Scott. It had no money. Its library was the library of Dr. Burrowes, which, in accordance with his promise, he now donated to the institution. Subsequently the library of Dr. Scott also was given.

Thus the seminary was launched; and it continued to operate without much change for the first five years. As there was no financial basis for the work one of the earliest efforts was to secure funds. Twice was a financial agent appointed to do this work, but the commercial depression of 1873 made these attempts largely nugatory.

The first break in the original faculty came in 1876 with the removal of Dr. Poor. Then the Reverend James Eells, D. D., pastor



of the First Church of Oakland, was called to be his successor. But Dr. Eells made as the condition of his acceptance such a redistribution of the chairs as would permit him to teach the subjects of Apologetics and Pastoral Theology. Dr. Alexander was then transferred to the Chair of Church History, and Dr. Burrowes was given the double department of Old and New Testaments. Such was the situation at the beginning of the sixth year of the history of the seminary.

As Dr. Eells now comes before us for the first time, and as he was an important factor in the early development of our seminary, we should pause for a moment over his name. We could not perhaps characterize him more accurately than in the words of his colleague, Dr. Alexander, spoken on the occasion of the twenty-fifth anniversary of the seminary, when he said: "Dr. Eells was a model professor of Sacred Rhetoric and Pastoral Theology. His bearing and his influence upon the students were very fine, and his character and standing in the church at large made him a valuable accession to any seminary." He adds: "He never lost interest in this seminary."

In the long roll of the men of light and leading with which the church on the Pacific Coast has been gifted the name of Dr. Eells holds one of the highest places. He was a great preacher, full of grace and strength. In 1877 he attained the highest honor of our church in being made the Moderator of the General Assembly. Unhappily for our seminary, after a three years' tenure of his chair Dr. Eells resigned to accept a similar chair in Lane Theological Seminary. To anticipate somewhat, we are told that even at the time of his death in 1886 he was planning to return to the coast to engage in a financial campaign in behalf of our seminary. First and last he has left upon the pages of the records of his generation the impression of a man of singular attractiveness, combining in his personality a fearless devotion to duty with the grace of winsomeness.

In the meanwhile, from various quarters, the institution had received by the close of 1876 funds amounting to the sum of \$20,000. The first \$5,000 came from the First Church of Oakland and the balance chiefly as the result of representations made in the



east by Dr. Eells. The trustees had begun their work with the clear understanding that under no circumstances would they go into debt, with all its hampering inconveniences. For the adoption of this sound policy the seminary body was especially indebted to Dr. Scott.

But the need of a settled habitation where class-rooms, library and living quarters could all be brought together had now become increasingly manifest, and in 1877 the Trustees purchased a lot at 121 Haight Street, and erected a building there. This building was afterwards sold to the Foreign Mission Board for use as a Japanese Mission; and when the Japanese center shifted to another part of the city, it was sold by the Foreign Mission Board to the Young Men's Hebrew Association, by which it is used today. The special address upon the occasion of the opening of the new building was given by the Honorable Henry Huntley Haight, ex-governor of the State of California, a ruling elder and a member of the Board of Directors, who was a splendid example of the Christian layman. The year after the building was opened he passed to his eternal reward.

The limits of our space do not permit us to dwell upon personal details of any of the other devoted men who first made the seminary possible, and then made it great. In any case there is an unwritten law that concerning the living we cannot speak so freely as concerning the dead.

After the departure of Dr. Eells the Reverend John Hemphill, then the young pastor of Calvary Church, was appointed to take his place, which place he continued to fill until his removal to Philadelphia in 1882. At a later period Dr. Hemphill again gave his services gratuitously to one of the seminary chairs, and for this generosity has earned an honorable place in our memory.

The first endowment was given by Mr. R. L. Stuart, of New York, in 1880, and, in the following year, increased to the sum of \$50,000, which was used for the foundation of the Chair of Systematic Theology. Dr. Scott, as was his due, was elected the first incumbent. But he did not take the total income to himself, as he would have been justified in doing, but divided it with his colleagues, so that henceforth each of them received some three or four hundred dollars a year for his services.



At the seminary Commencement in April, 1881, there was started a custom which has continued ever since of having a representative of the Alumni Association make an address. The first to give this address was the Reverend James Curry, D. D., who is still with us to cheer us. I cannot do better at this time than quote from his own summary of his address, in which he reviewed the progress of the first decade. "A lot and suitable building had been secured for the work of the Seminary, one chair had been endowed, and property in all valued at \$106,000 had been secured, from which an annual income of \$3,000 was obtained. A library of 4,100 volumes, valued at \$10,000, had been secured, while twenty-four students had graduated and six others had entered the ministry without graduating. These thirty had gone to preach the gospel not only on the Pacific Coast, but also in the eastern states, the islands of the sea, and in Europe."

For the second and third periods of our history we can touch only the high places.

The chief characteristic of the second period, which extends from 1881 to 1892, was the steady accession of new friends who brought with them to the upbuilding of the institution new capacities and new endowments. During this period some of the early professors laid down their labors, and new professors took them up.

The first death in the faculty was that of Dr. Scott, who passed from earth on January 14, 1885, believing to the end in the necessity and worth of the seminary and its rising influence. Dr. Scott came close to a time of great expansion, but he did not live to see it. In 1885 the Ladd Chair of Practical Theology was endowed by Mr. William S. Ladd, of Portland, Oregon, one of the pioneers of his state, a man of immense force of leadership, and a Presbyterian elder. In 1886, in order to meet the conditions of the gift of Mr. Ladd, the California Chair of Church History was endowed by a concerted movement among the churches of this state. Up to this time there had been no installation of professors because there had been no chairs with endowments into which to install them. But henceforth



professors were regularly installed in office. Owing to the shortness of our time we can do little more than name the new professors who served the seminary during this period.

The first incumbent of the Ladd Chair was the Reverend Aaron Ladner Lindsley, D. D., L. L. D., who had been beloved pastor of the First Presbyterian Church of Portland for eighteen years. Dr. Lindsley was a great founder of churches, and it was largely due to his farsightedness and energetic leadership that during his pastorate in Portland the presbytery of fourteen ministers to which he had come had developed into a Synod of fifty-two ministers. He was a founder of Alaskan missions, for which he paid out of his own salary. Indeed, he touched the whole life of the northwest at many points. He entered upon his duties in the seminary in 1886 and, while on a visit to his old home in Portland, died in the summer of 1891.

The Reverend Thomas Fraser, D. D., was born in Scotland and graduated from Princeton Theological Seminary. He came to California in 1859 and did valiant duty in the Home Mission field of California for twenty-eight years, when he was elected to the Chair of Systematic Theology in the seminary. He served the seminary for five years and then retired from the professorship to do evangelistic work. Dr. Fraser has the distinction of having founded more Presbyterian churches, or, for that matter, more Protestant churches, than any other man in the history of this coast. As far as the records show, he established one hundred and twelve new churches.

The Reverend Robert Mackenzie, D. D., L. L. D., became a professor in the seminary in 1889, upon the foundation of the Montgomery Chair, of which we shall speak later. He was one of the most famous of the preachers and ecclesiastical leaders of the whole history of the coast. He had a rare gift of persuasive eloquence and a wide influence in the city of San Francisco among men who were not generally identified with churches. In the First Presbyterian Church, of which he was pastor, he gathered about him a great congregation. Among those who were attracted to his ministry was Mr. Alexander Montgomery, who subsequently became the chief



benefactor of the seminary. Upon Mr. Montgomery's nomination Dr. Mackenzie was elected the first incumbent of the Montgomery Chair of Apologetics and Missions. Dr. Mackenzie removed to New York in 1901 to become the pastor of Rutgers Church. He returned to the seminary as president in 1909, but after a few months of occupancy of the office resigned to accept the secretaryship of the Board of Colleges.

The Reverend Thomas Franklin Day, D. D., was elected in 1891 as assistant and successor to Dr. Burrowes in the Chair of Greek and Hebrew Exegesis. Previous to his election he had been a missionary in Utah, where for ten years he was a leader in the struggle against Mormonism. With the separation of the chairs of Greek and Hebrew Exegesis in 1896, Dr. Day chose the Old Testament department as his particular field, and in this he continued until 1911, when he retired from the active work of teaching. Dr. Day is still with us, so that concerning him, as well as others whose names we mention, we cannot speak as freely as we otherwise might. But in view of his long service to our seminary, in fair days and dark, it is fitting that we should here pay a modest tribute to his worth. He has left behind him a tradition of the fearless pursuit of truth, and of pure enthusiasm for high ideals.

The Reverend Henry Colin Minton, D. D., L. L. D., succeeded Dr. Fraser in the Chair of Systematic Theology in 1892, and immediately became recognized as one of the most brilliant professors of the entire church. He was honored by his brethren by being elected to almost every office that lay within the gift of the Church. In 1901 he became the Moderator of the General Assembly. Shortly after this event he resigned from his chair to accept the pastorate of First Church of Trenton, New Jersey. He was another of the giants who have attained their full stature in the service of this seminary. He too is spending the evening of his days in the circle of old friends around the Bay of San Francisco.

Mr. Charles Gurdon Buck is the one lay member of our faculty. While he has not held a chair, he has held an endowed instructorship in Vocal Culture and Sacred Music. As he was elected in 1890 he



is now rounding out a period of thirty-one years of consecutive service of our seminary. His has been the task of teaching our young men to speak out, fearless and undismayed, so that even the deaf may hear their voices. The importance of this training for the work of preaching is so great and so obvious that I do not need to touch up this point further.

It had always been recognized by the members of the seminary body that the location and building on Haight Street could be only a temporary home. And now the question of a permanent location thrust itself upon the attention of the Board of Directors. Various possible locations in the city and elsewhere were discussed, and finally the judgment of the Directors was determined by the offer of Mr. Arthur W. Foster, of San Rafael, of the site upon which the seminary now stands. This was in 1891.

In the meantime, partly through the influence of Dr. Mackenzie, and partly through that of Mr. Foster, the attention of Mr. Montgomery was directed to the seminary as a place where a Christian capitalist, who desired to get the largest possible returns on his investment, might with advantage employ a large amount of money. Mr. Montgomery soon afterwards became our benefactor to the sum of \$250,000, of which part was expended upon the buildings now standing on the top of the mound, part for the endowment of the Montgomery Chair of Apologetics and Missions, another part for the endowment of the Gray Chair of Hebrew Exegesis and Old Testament Literature, and the remainder upon houses for the professors and other needs. Later he gave money for the erection of the Montgomery Memorial Chapel at the foot of the hill, where his earthly remains lie buried. It was Mr. Montgomery's desire, in bestowing his gifts, to leave behind him a foundation which would endure to the glory of God and the uplift of men as long as the State of California should continue in being. And who can say that he chose amiss? In these beautiful buildings which rise on their own eminence in the midst of the great hills he has left an instrument for the propagation of his faith and the multiplying of his convictions unto the end of the world.



Of Mr. Foster, who was so closely associated with both Dr. Scott and Mr. Montgomery, we cannot now speak particularly. He is still with us, in the fullness of his vigor. Suffice to say that he was first the parishioner and friend, and afterwards the son-in-law of Dr. Scott, sharing his vision of this place; and he was the intimate confidant of Mr. Montgomery. And thus the succession has continued.

Another name of distinction in this period was that of the Reverend Arthur Crosby, D. D., of San Rafael, who was active in the raising of endowment in the east. Altogether he raised some \$44,000, of which \$30,000 was set apart by the Directors in 1890 for the endowment of the Severin Instructorship in Sacred Music and Vocal Culture.

Thus closes the second decade, and the second period, of our history.

The third period covers almost the whole of the past three decades, and it must be briefly told. It begins with the dedication of the new seminary buildings in San Anselmo, on September 21, 1892, and reaches down to the present time.

The first part of this period was largely taken up with the problems of readjustment which were projected by the comparatively large increase in the resources of the seminary. It is small wonder that some mistakes were made. For the whole task was new, and, in this western world, without precedents which might offer guidance. What were the relations of professors one to another, and to the church at large? Should a professor be permitted to be a pastor also? What were the functions of faculty? Could the work of the institution best be conducted with, or without, a president? What were the relations of the seminary to the Synod of California? And to the General Assembly? Most of these questions have been thoroughly answered by this time, but they demanded a good deal of discussion before there was anything like unanimity in the answers.

The members of the seminary being once settled in their new buildings there was a quiet and almost unvarying routine for the following ten years. The number of students in attendance was generally about twenty-five.



We have already referred to the death of Dr. Lindsley, which occurred in 1891. The following year the Board of Directors chose as his successor in the Ladd Chair the Reverend Warren Hall Landon, D. D., who is now the President of the Seminary. Dr. Landon has thus given to the institution twenty-nine years of service, eighteen as professor, and eleven as president. His has been a constantly irenical influence, smoothing the rough places of the new road and bringing its discords into harmony.

Another new professor who entered the seminary during this period was the Reverend John Henry Kerr, D. D., who in 1895 was called to the Chair of Greek Exegesis and New Testament Literature, and who rendered service of the finest quality for the space of seven years, when he was called to New York to become secretary of the American Tract Society. Dr. Kerr's incumbency was during a time of reaction in financial matters, when some of the investments of seminary funds became non-productive, and the financial depression of 1900 held the country in its grip. All the chairs of the seminary suffered in some degree, but Dr. Kerr's chair lost its entire support. During the last year of his work in San Anselmo he supported himself by acting as pastor of Trinity Church, San Francisco.

In many respects the year 1902 marks the lowest ebb of depression in our history. Professors Mackenzie, Minton and Kerr were all gone. Professors Alexander and Day received only half of their normal salaries. A large part of the endowments ceased to yield any income. The students who should have constituted the senior class of 1903, being fearful that there would be no adequate instruction, left the institution to take their final year in Princeton Seminary. One sole student was left in the class of this year, the Reverend Alvin E. Magary, Ph.D., D. D., now of Cedar Rapids, Iowa. His subsequent career of distinction shows that his loyalty to a desperate cause was no error. But in this hour of disheartenment it was time for things to begin to amend.

Dr. Mackenzie in going east still retained his incumbency of the Montgomery Chair, whereby he was able to make over the income of this chair to relieve the necessities elsewhere, his work being



distributed among the other professors. At this time Mr. Charles A. Laton was appointed Business Manager of the Seminary, a position which he is still filling with great efficiency. And therefore it is impossible for us to say much concerning him. But we may state that he, together with our splendid Finance Committee, has been able, little by little, to withdraw the funds from many of the non-productive investments and turn them into others which sustain our work. The services of Mr. Laton have been of the highest value to us.

One of the most signal of these services was the establishment of the General Fund, which takes care of the maintenance of our buildings and of all charges which lie outside of any of the specified endowments. We must now revert for a moment to an earlier gift to which we have made no reference as yet, the bequest of Mr. J. D. Thompson of a lot and business building on California Street, which was sold by Mr. Laton in 1904 for more than \$145,000. The amount of this sale was henceforth set aside as a General Fund and has since been used to cover unforeseen and unusual expenses of the most varied kind.

We must now return to the emergency of the depleted faculty. Evidently unless the seminary were to close its doors, as some of its friends actually proposed, there were needed new professors. In August, 1902, the Reverend Hugh Watts Gilchrist, D. D., pastor of Westminster Church, Seattle, was elected Instructor in New Testament Greek, and at once entered upon his duties. He remained with the seminary only three years, when other work claimed him, but these years tided the seminary over the most serious difficulties it had encountered since the earliest days of struggle. In October, 1903, the Reverend John S. McIntosh, D. D., was elected to the Stuart Chair, and at once took office. Dr. McIntosh was a courtly gentleman and a distinguished scholar. Earlier in his ministry he had been the pastor of the May Street Church of Belfast, and afterwards of the Second Church of Philadelphia. Despite his years he threw himself into all the interests of the church upon the coast with the enthusiasm and vigor of a young soldier engaging in his first campaign. He travelled incessantly up and down the coast, preach-



ing and lecturing, visiting synods and colleges, holding interviews with young men whom he was seeking to influence to enter the ministry, and with older men whom he was seeking to persuade to extend financial aid. He made friends wherever he went. And for long afterwards the seminary reaped the harvest he had sown. One year after he had joined the faculty he was elected President of the Seminary, which was then a new office and something in the nature of an experiment. Would not the appointment of a President secure a more definite assignment of responsibility for needed action, and a more unified policy of administration? It is sufficient for us to say here that Dr. McIntosh's presidency was of such a character that no one ever again had the temerity to question whether such an appointment could be otherwise than advantageous. Unhappily for us Dr. McIntosh died in January, 1906, after he had been with our seminary only three and a half years. But his untiring labors helped mightily to save a dangerous day.

The third member of faculty drawn in by the emergency of 1903 was the Reverend Charles Gordon Paterson, a recent graduate of the seminary, and a Home Missionary. He entered the faculty as assistant to Dr. Alexander, whose health was failing; and after Dr. Alexander's death in 1906 he was elected to the California Chair of Church History. Dr. Paterson was strong and true and tender. He made his influence felt in college circles far beyond the limits of his chair. There has never been a leader of student life in this state who has made a deeper impression upon a greater number of young men, or has earned from them a stronger affection. His might have been called a pastoral professorate. He himself always thought that his true place in the ministry was in the pastorate, and thus when a call came to him in 1914 to become associate pastor with Dr. Charles R. Gordon, in St. Stephen's Church, Winnipeg, he did not hesitate about his acceptance. Five years after his departure from us he laid aside all earthly work for a place in the service of the land of light. He too wrought bravely in the dark days.

It was in 1905 that I, then a very young man to be chosen to such a place, entered the faculty of the seminary as professor of New Testament Interpretation, so that for our recent history I speak as a



participant. It has been my high privilege to know intimately many of the men whom I have named to-night.

At the time of my arrival the seminary was already emerging from some of the shadows of the previous five years. But the year 1906 was another dark year for us. Dr. McIntosh died in January, the San Francisco earthquake and fire came in April, Dr. Alexander died in June. For a little time we scarcely knew where we were. Nevertheless, without delay, we called a new professor to the work laid down by Dr. McIntosh. I can remember that in the pressing emergency I was made a member of the committee to interview Dr. Moore, then a pastor in Omaha, to ascertain whether we might present his name for the vacant chair. Dr. Moore was a brave man, and he came. He was also a far-sighted man who knew that in the position which this seminary occupies it would take more than another earthquake to send it beneath the ground.

Again the authorities of the seminary, rising with characteristic buoyancy to meet the new disaster, restored the damaged buildings, and reached out for new opportunities of service. The things which could be shaken had been removed, in order that the things which could not be shaken might come to their full greatness.

The presidency of Dr. Landon began in 1910, and this date marks the beginning of a new constructive era in our history. We had discovered by this time that we needed a new charter, and that for many reasons. Under the old charter we possessed no power to confer degrees or to bestow academic honors. We could not, strictly speaking, elect a president, because the constitution of the seminary knew no such office. The functions of faculty were not clearly defined, and our seminary was in an anomalous position among the seminaries of the church in being under the double control of the Synod of California and the General Assembly. The Assembly had earlier passed a resolution requesting all the seminaries to place themselves directly under its authority, and thus ours was the last to come into line. The proposed new plan of the seminary was un-animously adopted by the Synod of California at its meeting in Santa Rosa in 1913, and was shortly afterwards enacted into law by



the legislature of the State of California. Henceforth the seminary was upon the main line, with orders to go full steam ahead. In passing we should note some of the changes of name which were made by the new charter. The word "the" was dropped from the corporate title, which now reads "San Francisco Theological Seminary." The "Board of Directors" was now called the "Board of Trustees," and the former "Trustees" now became the "Finance Committee."

Let us now turn our attention for a moment to the conditions of today. It is a day of new friends, new resources and new opportunities.

Prominent among our new friends is Mr. Robert Dollar, the President of our Board of Trustees, and a leader in every good work upon the Pacific Coast. Of him too we cannot speak too freely, because he is one of the very active forces in the life of the present. Happily we do not need to speak, for all men know something of his works. He has endowed two chairs, the Robert Dollar Chair of New Testament Interpretation, and the Margaret Dollar Chair of Christian Sociology. He has also been the constant benefactor of our library for several years. Mr. Dollar, like Mr. Montgomery, has felt that in the seminary there is an opportunity for the sound investment of money.

Our faculty too contains new men who, when they came to us, were already of tried and proven worth in other fields. In 1903 the Reverend William Henry Oxtoby, D. D., was called from the historic Tabernacle Church of Philadelphia to the Gray Chair of Hebrew Exegesis and Old Testament Literature. In 1915 the Reverend Remsen DuBois Bird, D. D., was called from the faculty of Princeton Theological Seminary to the California Chair of Church History. In 1920 the Reverend Lynn Townsend White, D. D., was called from the pulpit of First Church, San Rafael, to be the first incumbent of the newly founded Margaret Dollar Chair of Christian Sociology, with which also he combines the Librarianship. And in the same year the Reverend Edwin Forrest Hallenbeck, D. D., was



called from the First Church of San Diego to the Ladd Chair of Practical Theology. These names, together with those which have been previously mentioned, complete the list of our permanent faculty of today.

For longer or shorter periods the seminary has also had the benefits of the services of other able men, notably the Reverend William Martin, M. A., who from 1910 to 1914 occupied the Montgomery Chair, and who subsequently held the pastorate of the Yokohama Union Church, in which he died in 1920; and the Reverend Hugh Henry Bell, D. D., who occupied the Ladd Chair from 1916 to 1919 and is now the esteemed pastor of First Church of Fresno.

Among the new departures of recent years has been the admission of women to the seminary on equal terms with men. There was manifest need of such an action, because women are now being called to ever enlarging spheres of service both as foreign missionaries and as parish workers in the homeland. So far the results of this provision have been wholly good.

The list of foreign missionaries sent forth from the company of our graduates has been remarkable. There are men of our seminary engaged in evangelistic or educational work in every foreign mission field of our church.

And when we turn back to America we find that our graduates have wrought in every region of the Pacific Coast from the farthest point northward in Alaska to the most southerly outposts of California; and they are scattered eastward over the continent. They have ministered to miners, fishermen and cowboys, to Indians and Eskimos. They have preached in beautiful churches in great cities, and in tents thrown down in the midst of the sagebrush of the desert. There are Chinese, Japanese and Korean students who preach the gospel to their compatriots in every one of the important communities of Orientals upon the coast.

And among the things that cheer us most today is the fact that the children and grandchildren of our founders are our friends. The succession still holds true to type.



And what of the future? Here voice and pen fail us. It is so easy to prophesy; and also so dangerous. Nevertheless we can, and should, project our vision into the future, that we may the more steadily consider the things towards which we move.

Just as surely as the Pacific Ocean shall be the scene of gigantic efforts and adjustments in the international life of the next fifty years, so surely does our seminary occupy a place of strategic importance in the religious movements of the coming age. In the settlement of the problems of the relations between the Orient and the Occident only Christianity can speak the final word. It is ours to train the men who shall make the lasting peace.

We face the future unafraid because we are loyal, with a passionate devotion, to the heritage of faith and truth which we have received from the fathers of this institution. We look upon this inheritance as a precious trust, not to be dispelled and impaired through our ignorance or misuse, but as something to be further enriched and ennobled through our experience. The God of Doctors Scott, Alexander, Poor and Burrowes is our God. San Francisco Theological Seminary will never go away from Jesus Christ. It will welcome all new light, from whatever source it may arise, in accordance with our historic Presbyterian position; but it is very certain that such light can only reveal Jesus in a fuller beauty than we have seen before.

In humble thanksgiving to God for His wonderful guidance through the half-century of the past, in trustful dependence upon His leading in the present hour, with an unfeigned eagerness to serve all our brethren who will accept of service from our hands, with no hate but the hate of hate, and no scorn but the scorn of scorn, with a great charity for all mankind, we face the long future that stretches out before us, and move forward unafraid.



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