

# The Princeton Seminary Bulletin

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No. 1

## THE ONE HUNDRED AND ELEVENTH COMMENCEMENT

THE program of the 111th Annual Commencement of the Seminary was as follows:

### SUNDAY, MAY 6TH

DIVINE SERVICE, 11 a.m., Miller Chapel

Sermon by President J. Ross Stevenson, D.D., LL.D.

Celebration of the Lord's Supper

FELLOWSHIP MEETINGS OF THE CLASS OF 1923, 3:00 p.m., Alexander Hall

Sermon by the Rev. Lewis S. Mudge, D.D., 7:45 p.m., Second Presbyterian Church

[The First and Second Churches united with the Seminary in this service]

### MONDAY, MAY 7TH

MEETING OF THE BOARD OF DIRECTORS, 2:00 p.m.

REUNION DINNERS, 7:30 p.m.

### TUESDAY, MAY 8TH

111TH COMMENCEMENT, 10:30 a.m., First Presbyterian Church

The President of the Board of Directors presiding

PROFESSIONAL—*Veni Creator Spiritus*

Bach

INVOCATION

HYMN

The Hymnal, No. 342

SCRIPTURE LESSON. Ephesians 4:1-16

CHORUS—*Gloria in Excelsis*

Mozart

PRAYER

The Rev. Alfred H. Barr, D.D.

ADDRESS—*The Place and the Power of Christlike Personality in the Ministry*

The Rev. James G. K. McClure, D.D., LL.D., President of McCormick Theological Seminary

CHORUS—*My Anchor Holds*

Towner

ANNOUNCEMENT OF FELLOWSHIPS AND PRIZES, The Secretary of the Board of Directors

GRANTING OF CERTIFICATES AND CONFERRING OF DEGREES, The President of the Seminary

ADDRESS TO THE GRADUATING CLASS, The President of the Seminary

CLASS HYMN—*Lift up your heads, ye gates of brass*

PRAYER AND BENEDICTION

RECESSIONAL—*Rejoice Daughter, Zion*

Händel

LADIES' LUNCHEON—For Visiting Guests, 12:30 p.m., the Gymnasium

ALUMNI LUNCHEON, 12:30 p.m., Stuart Hall

ANNUAL MEETING OF THE ALUMNI ASSOCIATION

The Rev. Henry B. Master, D.D., the President of the Association, presiding

ADDRESSES, by Drs. John D. Davis, George L. Robinson, Stuart Nye Hutchison, and others

MEETING OF THE BOARD OF TRUSTEES, 3:00 p.m., Reference Library

THE PRESIDENT'S RECEPTION, 4:00 p.m., Springdale

respect for His *power*. To the student of history nothing is more impressive than the on-moving of the power of God through all the centuries, from the little to the large, from the darkness to the light, from error to truth. There is an unconquerableness to the power of God that may well hold our vision; and truth is absolutely invincible. It is perfectly sure that falsity must die. The Gospel that we preach has in it a power to move the human heart and change the human soul and bless the earth as no other instrumentality ever devised. The conviction that the power of God is to become more and more manifest in the world and to accomplish results that are desired by our hearts nerves a man to heroism, and makes him ready to go into the midst of battle and to meet what the world calls defeat with gladness of spirit, with superiority to defeat itself, because he knows what the final outcome is to be, that final outcome being the reign of God in all life.

IV. As a minister thus endeavors to reproduce the triumphant personality of Jesus, through respect for himself, for humanity, and for God, he will find that what we call "the spirit of Jesus" becomes more and more ascendant in his soul. It is marvellous how much emphasis Jesus placed upon what he called "Spirit." His definition of the true worshipper of the Heavenly Father is that he worship Him in "Spirit." His declaration of His own word is that their power lies in their "spirit"; his declaration concerning dependence for the advancement of His Kingdom is upon the Spirit that is to enter into men's being after the departure of His visible body from earth. To Jesus his religion was in its essence a matter of the "Spirit." That Spirit dwelt in Himself and expressed itself through Himself. It is as we correspond with the Spirit of Jesus that we correspond with His wishes for us and His wishes for the world. This is the great test for our own life. It is not our ability to recite theological dogmas with enthusiasm; it is not our ability to pronounce that Jesus is God and assign Him all the attributes of Deity. Such a pronouncement might be made by Satan; but the test of our lives is that we reproduce "the spirit of Jesus" in our own personality so that when we say we believe in Him as God we accept and manifest the spirit that was in Him—this wondrous Spirit of superiority to any possibility of depression, to any possibility of looking askance at humanity, to any possibility of being depressed by the Providence of God

in our individual case or in the experiences of the nations.

Embodying that spirit, we unconsciously, without effort, affect others by that spirit. It is in our looks, in our words, in our deeds. Such a spirit is the greatest revelation of what God wishes of us that we can possibly give. If we live this spirit, every one of us lives to the helpfulness of humanity; every one of us meets all the features of his life as their master, and every one of us will be remembered after we have died as a true manifestation of the salvation of God.

It is this spirit that we are to set before the world, by word and by example; which we are to inculcate in this land and in other lands. It is this spirit that is to rule the world. Granted the spirit of hate, and war and all else of evil will come. Granted the spirit of fear, and discouragement and weakness will come. But granted the spirit of the triumphant personality of Jesus, and war and discouragement will have no place. There will be in our world only His peace, only His loving kindness and only His steadfastness.

May God grant that in the experience of every man of this graduating class there may be developed more and more as the years pass on the triumphant personality of Jesus, so that his individual life shall be an immense joy to himself and shall be a radiating blessing to others.

## Address to the Graduating Class

By PRESIDENT STEVENSON

Christian Brothers in the ministry of the Church, a French writer has defined a great life as a thought conceived in the enthusiasm of youth and carried out in the strength of maturity. Some time ago, it may have been years, there was born in your heart a great thought, the possibility of becoming ministers of Jesus Christ. In the glow of a worthy ambition you have nourished this thought until it has become, as we believe, a settled conviction, resting on a secure foundation of the very best training.

Now you are to begin to build, to carry out your God-given thought with the strength of maturity. There is a challenging word of Paul's which I want to leave with you. Writing to the Corinthians in commendation of their generous purposes, he adds: "Now complete the doing also," so that as a modern translation puts it,

"Your readiness to take it up may be equalled by the way you carry it through."

There is a great name intimately associated with the life of this institution which I love to recall. It stands for nobility of purpose and magnificence of achievement. I envy the men who came under his instruction in the Seminary and the people who listened to his eloquent and compelling preaching, one who could be truly called in the full significance of the title, a faithful servant of Jesus Christ. I refer to George T. Purves. His friends have rendered a wide-reaching and lasting service by publishing a volume of his sermons which may be taken as models of his pulpit power. One of these sermons is entitled "Unfinished Buildings," and in a most impressive way this minister who could not fail explains why there are failures in the Church and in the Christian ministry. It may be because there is no secure foundation such as we trust you men have laid. It may be because the builder is too ambitious and aims too high, or undertakes too many things, or else he fails to count the cost, and the comment on his work is: This man began to build and was not able to finish. All this bears on Paul's word—"Complete the doing also," or as the Apostle Peter puts it when he was urging steadfastness—grow. Dr. Babcock who interpreted this as in acrostic form, g-r-o-w-, go right on working, declared on one occasion that the inexorable law of nature is "grow or I will kill you." The ministerial dead line, wherever it runs—at fifty, or thirty or seventy, marks the cessation of growth, the abandonment of building. Carry out the great thought of Christ's ministry with all the strength of maturity, to a finished course, and to this end that your career may be one of steady progress and complete achievement. Let John Drinkwater's fervent prayer sink into your souls:

"We know the paths wherein our feet should press,

Across our hearts are written thy decrees.

Yet now, O Lord, be merciful to bless

With more than these."

## Degrees Conferred

The degree of Bachelor of Theology was conferred upon the following students who hold the degree of A.B., or its academic equivalent from an approved institution,

and who have completed the course of study prescribed therefor in this Seminary:

Richard Hamilton Baird  
 Kenneth Campbell  
 Maynard Lamar Cassady  
 Forest Olen Conser  
 Bruce Alexander Cumming  
 Harold Edgar Davis  
 George McDonald Derbyshire  
 Fred Wilson Druckenmiller  
 William Ewart Dudley  
 Peter George Dykhuizen  
 Albert Gallatin Edwards  
 Chalmers Holmes Goshorn  
 Charles Earl Graf  
 Harmon Leslie Hoffman  
 Orion Cornelius Hopper  
 John Boyce Hubbard  
 William David Johnson  
 Jacob Henry Joldersma  
 Frank Knox Jowe  
 Ralph William Key  
 Benjamin Klausner  
 Charles Tudor Leber  
 George Kim Lee  
 Henry Little, Jr.,  
 Joe Bunger Livesay  
 Clinton Herbert Loehlin  
 John K. Lynn  
 Quinter Marcellus Lyon  
 Nathaniel Upham McConaughy  
 David Sutherland MacInnis  
 David Paulin Martin  
 Theodore Charles Meek  
 Leopold Paul Moore, Jr.  
 LeRoy Myers  
 Clifford Pierson Osborne  
 Julian Suph Park  
 Walter Weston Pierce  
 Glenn Patterson Reed  
 Paul Lanterman Rider  
 George Julius Riester  
 Joseph Wallace Robb  
 Edward Howell Roberts  
 Otto Cleveland Seymour  
 Elvin Haupt Shoffstall  
 George Harold Talbott  
 John Burton Thwing  
 John Galloway Truitt  
 Mark Wingerd  
 Joseph Milliken Woods, Jr.  
 Irvin Shortess Yeaworth

The diploma of the Seminary was granted to