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WALTER W. MOORE.

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A Sketch of His Life and Achievements.

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Walter W. Moore was born at Charlotte, N. C., June 14, 1857. He was a descendant of sterling Scotch-Irish strains. His father was Isaac Hudson Moore, a grandson of Alexander Moore, of Lincoln, who, together with three brothers, one of whom, John, attained to considerable military distinction, fought through the whole of the war for American independence. Walter W. Moore's mother was Martha Parks Moore, a woman of uncommon mentality and high moral and Christian character, eminently worthy to have such a son. She was left a widow with three children, two sons and one daughter, when her second son, Walter, was only six years of age. She struggled bravely to bring her children up to be honest, useful and honored Christian citizens. Thus we find that between 1869 and 1875 she taught a mission school at a salary of \$20.00 per month, meantime had her eldest son, Charles C., in employment in a book store at \$12.00 per month, had him and Walter serve also as carriers of the morning Charlotte Observer for three years, 1868-1871, at \$1.00 per week each, had Walter working in the afternoons three hours a day folding pages of the "Land We Love" a magazine published by General D. H. Hill, of Charlotte; and yet kept Walter in the school of the Rev. R. H. Griffith and Captain Armistead Burwell.

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beings only so far as they are animals and things, while it must remain silent about their specifically human characteristics. During a brief space this silence was taken, both by scientists and by philosophers, as equivalent to denial, but that time has quickly passed. For it is now generally recognized that by no means all of the data of experience are susceptible of scientific treatment, so that we no longer feel obligated from loyalty to the cause of knowledge to shut our eyes to certain of the experienced facts of human life, or to attempt to explain them away by vehemently asserting that they 'must' have arisen from causes which bear no resemblance to them." Christianity is also severely criticized, accused indeed of being moribund. But in spite of this pessimistic and unjust conclusion, the book is one of great value. It will be deeply appreciated by those who are interested in the development of modern religious ideas, and will help to clarify the thought of us all in regard to that momentous conflict which still continues between the naturalistic and religious interpretations of life.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

THE MYSTICS OF THE CHURCH. *By Evelyn Underhill.* George H. Doran Co., New York City. Pp. 260. \$2.00.

Miss Underhill, in this her latest book on Christian mysticism, follows the stream of mysticism in the church from the days of Paul down to our modern times. "Mysticism," she tells us, "according to its historical and psychological definition, is the direct intuition or experience of God, and a mystic is a person who has to a greater or less degree such a direct experience." The first great Christian mystic was Paul. "We recognize easily in him the threefold strand of the mystic way: the moral struggles and purifications; the slow, self-conquest, so vividly described in Romans; the deep insights and illuminations characteristic of the developing life of prayer; the sense of unbroken union with Christ which sustained his immense activities; the final achievement of that surrender and rebirth in power in which he was able to say, 'I live, yet not I'." But there have been other great mystics in the church, in the early church, in the middle ages, since the Reformation down to the present time. Most of these mystics have been, and are, in the Catholic Church. As the author says, mysticism has never been really at home in the Lutheran—still less in the Calvinistic branch of the Church. Since this is true, most of the readers of this magazine will find it rather difficult to appreciate the experiences of those great mystics [after Paul] who claim to have lost themselves in the presence of God. Nonetheless at the present time there seems to be a general

revival of interest in mysticism, and this book—with its bibliographies—is a good introduction to the subject.

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SAINTS AND LADIES. *By Clarissa H. Spencer.* The Woman's Press, New York. Pp. 192. \$1.50.

Miss Spencer traces briefly the part that women have played in the history of the Church from the days of Jesus down to the present time, and in an appendix sets forth their present status in the more important Protestant denominations. It is a story charmingly told; but not all in our Church will agree with the conclusion expressed in the last chapter: "If men and women could share in its (the Church's) life and in its leadership on the basis of real equality; if, with their different points of view and their different training, they could freely and whole-heartedly work together, we might have a Church that was fully adequate to meet the problems of these days, and something of which we have not yet dreamed might be realized. And it would do away with the discrimination of sex in religion and bring us a little nearer to the mind of Christ, who never made such discriminations."

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OUR AMERICAN CHURCHES. *By William Warren Sweet.* Methodist Book Concern, New York City. Pp. 135.

This little volume is one of the series, "Studies in Christian Faith", prepared by the Methodist Episcopal Church as a text book for classes of young people. It is ideally fitted for this purpose, and also for larger use. It gives us in very brief compass the outstanding facts in the history of the different denominations in America, points out their salient characteristics, and their particular contributions to American religious life. The author is always scrupulously fair. We know of no better book, of the same size, on this important topic.

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BIOGRAPHY.

THE AUTOBIOGRAPHY OF RICHARD BAXTER. *Edited by J. M. Lloyd Thomas.* Published by E. P. Dutton & Co., New York City. Pp. 312. \$3.00.

Richard Baxter was the "saintliest and most learned representative" of the early non-conformists in England, the "most unwordly