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WALTER W. MOORE.

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*A Sketch of His Life and Achievements.*

By REV. THOMAS CARY JOHNSON, D. D., LL. D.,  
*Professor of Systematic Theology, Union Theological Seminary,  
Richmond, Va.*

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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that man has ascended from beasts and from vegetable growth—from green scum. The Bible teaches that man is responsible to the Creator, who is also moral governor of the universe; this evolution hypothesis denies that there is a universal moral law binding the conscience. It knows nothing about a creator and moral governor of the universe who is lord of the conscience.

3. History, fossil, monumental, or written by the hand of man, teaches the permanence of species. Nature, or Nature's God, takes care that the species shall be perpetuated unmixed, or die. Crosses between species have been frequently produced, but the crosses either die or prove themselves infertile. Many varieties may be developed from a single species, but if intelligent care be withdrawn, those varieties revert to the original type of the species. If there be evolution, it cannot come by crossing of species. Nature, God's handiwork, bars this.

4. Instincts, which, in order to functioning in a way to save life, must be born full grown, furnish proof that this evolution is at once an impossibility and an absurdity.

5. Secular history knows no objective evolution corresponding to the hypothetical evolution under consideration as taking place in the species of man since man appeared on the globe. History also knows of no objective missing link corresponding to any one of the supposed missing links which this form of evolution must affirm to have had real existence prior to man's appearance on the globe. Haeckel's printed pictures of man's hypothetical ancestors are now universally regarded as imaginary beings, and so far as proof goes, objective existences corresponding to creatures of the later scientific, that is evolutionary, fancy are utterly wanting.

The little book whose title is given above should prevent almost any reader, however credulous or timid, from being stampeded into a pretended holding of this doctrine of evolution.

THOS. C. JOHNSON.

*Union Theological Seminary.*

## CHURCH HISTORY.

AN OUTLINE OF THE HISTORY OF CHRISTIAN LITERATURE. *By George L. Hurst.* The Macmillan Company, New York. Pp. 547. \$4.00.

This work, which outlines briefly the history of Christian literature, has broken new ground, and is a welcome addition to the large number of recent "Outlines". The author has distributed the outstanding writers of the Christian Church under the different historical movements which inspired their activities, has supplied the necessary

biographical data, named, or briefly described and discussed their more important works, and has added frequent quotations to give one a taste of their style or the heart of their thought. Though not intended, we judge, for rapid reading, the book gives one an excellent survey of the history of Christian literature, and will prove invaluable as a work of reference. The great wealth of modern literature of course is not, cannot be, fully presented. The author's prejudices, however, are plainly revealed when one division under the modern age is labeled "The Collapse of Calvinism", while for the same period not a single work is mentioned which is distinctly favorable to Calvinism. In this period it may be added few works are mentioned which are favorable to conservative religion. Nonetheless the book was needed, and will serve a useful purpose.

ERNEST TRICE THOMPSON.

*Union Theological Seminary.*

THE RISE OF MODERN RELIGIOUS IDEAS. *By A. G. McGiffert.* The Macmillan Co., New York. Reprinted 1925. Pp. 315.

Kantian rationalism, Schleiermachism, Ritschlianism, and a loosely defined theory of evolution, seem to have swung Dr. McGiffert far away from the faith which he inherited. At any rate, he is greatly wedded to views which may be traced to Kant, to Schliermacher, to Ritschl and to some form of evolution rather vaguely defined and illy-supported; and these views determine him to a one-sided portrayal of the rise of *modern religious ideas*. The credulous and poorly informed reader of his pages would get no idea of the weakness and confusion of Kant's attack on the law of casuality, and Kant's consequent failure to break down the cosmological evidence for the existence of God, of Kant's failure to grasp the true nature of the ontological evidence for God's existence, and of his failure to comprehend the nature and purpose of the teleological argument. In short, he would suffer such a reader to take the perverted view of Kant's work ordinarily taken.

Similarly Dr. McGiffert not only sets forth the wide influence of Schleiermacher and of Ritschl on their docile readers, but fails to bring out in an arresting way the vast amount of New Testament teaching which these teachers repudiate, fails to show how far from a true philosophy the philosophy of Schleiermacher was, notwithstanding it was one remove this side of sheer pantheism, fails to show the essential weaknesses of Ritschlianism—its denial of a great part of New Testament teachings, its ultimate subjectivity, fails to show in any adequate way that if the movements which he reviews are as prevalent as he claims, then New Testament Christianity is gone—clean gone.

The doctor is an evolutionist. He holds that everything is in a