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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.,  
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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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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

of Puritan divines". F. W. Boreham declares that he is "the most compelling and most victorious evangelist that England has ever produced. 'It is,' as Dr. Alexander Grosart points out, 'no exaggeration to affirm that this one man drew more hearts to the great Broken Heart than any single Englishman of his age.' To see him at his best, however, he must be seen at Kidderminster. He was twenty-six when he commenced his beautiful and historic ministry in that town, and the fragrant record of his labors there will be treasured and studied by ministers as long as the language lasts. The story of Baxter's nineteen years at Kidderminster is one of the choicest idylls in the stately romance of the Church."

In the book now reviewed we have the story as told by Baxter himself. It is well worth reading, because of what it tells us concerning Baxter, and also because of what it tells us concerning that heroic age of the Church which produced the Westminster Confession. More than that, the life and ideals of Baxter are perpetually inspiring, and need to be considered in this age in which we live.

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THE RELIGION OF BENJAMIN FRANKLIN. *By James Madison Stifter.*  
D. Appleton & Co., New York. Pp. 138.

As Dr. Fosdick remarks in the preface of this little book, "Benjamin Franklin is one of the most lovable and useful figures in the early history of America. Well known as he is in other ways, his religious life is often misunderstood". This book is the more interesting therefore in that it deals so clearly and so fully with this single subject, and in doing so quotes so largely from Franklin's own pungent writings, some of which have not been hitherto published. Dr. Stifter makes it plain that Dr. Franklin was not to be ranked with the Deists, the sceptics of the day, nor with the Orthodox. To put it in a word, he believed in God as a personal Being, in providence, in prayer, in the ethics of Jesus, in the service of humanity. He was unable to accept the Deity of Jesus Christ, and the "cross of Christ, so far as we know, meant nothing to him except a demonstration of God's affectionate regard". Granting the defects of such a religion (which Dr. Stifter seems unwilling to do), there is much we can admire in, much that we can learn from, the sincere and robust religious views of such a man as Benjamin Franklin.

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