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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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SCIENCE.

LANDMARKS IN THE STRUGGLE BETWEEN SCIENCE AND RELIGION. *By J. Y. Simpson, D. Sc., F. R. S. E.* George H. Doran Co., New York. Pp. 288. \$2.00.

James Y. Simpson is professor of Natural Science in New College, Edinburgh. In this book he deals with some of the most vital phases in the long struggle between science and religion, "attempting to restate and discuss the issues, with perhaps a new ray of light illuminating the field at this point or at that". Professor Simpson writes as a scientist, with the profoundest sort of scholarship, but also as a Christian, seeking to bridge the gap between science and religion. He does not believe that the Bible is literally inspired, and that for him helps to resolve the conflict that continually recurs between science and theology. For this reason the book will be more welcome to liberal theologians than to conservatives; it may at least serve to teach the latter, however, that the Bible is not a text book on science (there is much that we can learn from the past in this connection); and also to remind them that modern scientific views are not necessarily destructive of the religious interpretation of the universe. For example, "In whatever way species came into existence, it must have been nonetheless a method of creation. The real question then is, What was the method? Has it been a method of slow development from within under direct environmental influence, or of offhand fashioning from without? Has life come into being as an activity, dependent on some energetic source of which it is a peculiar expression, or was it something originally disconnected with anything previous to it, and that was called into being suddenly in myriads of more or less highly developed as well as lower forms? Whatever be the answer, the fact of Infinite Creative Energy remains, Energy which, when we consider the organic series as a whole, gives the impression of working purposively—as if, that is to say, it had an end in view. The coming of Evolution has thus meant the recognition of continuous becoming, in which process there has been the 'emergence' at successively higher levels of distinctive and more complex characters. In its widest aspects it compels us to look on the whole process, inorganic and organic as one—a climactic process issuing in man, and the subject of a teleology embracing the world. For it is a process that apparently has a specific direction, and it is maintained in that direction by the activity of some Infinite Source of Energy. And if, as a result of the examination of all alternative explanations of the world process, we are still left with man, a genetic product of the process, inducing and controlling slight changes in its energy—distribution for definite ends in virtue of the activity of his conscious-

ness, the theistic view of a Supreme Ground or Consciousness working out a great idea, dimly cognizable by the human mind, seems to supply the most fruitful, theoretically and practically, of all interpretations." The book must be read thoughtfully, but it is worth the effort. It should be read by all who are interested in the present day relation of science and theology.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

TO CHRIST THROUGH EVOLUTION. *By Professor Louis Matthews Sweet, S. T. D., Ph. D.* The George Doran Co., New York. Pp. 351. \$2.50.

In Dr. Sweet we see a rare thing—a man dealing with the subject of evolution in a thorough-going scientific spirit. He approaches the subject without presupposition in one direction or the other. He is remorseless in distinguishing between facts and speculations. He does not find any conflict between Genesis and evolution. The Bible is declared to be not unscientific, but non-scientific, and it is as inadmissible to read science into it as to read contradiction of science into it. The difference of meaning given the word "evolution" by different people is remarked on. "Whatever is, is evolution", is a definition that leaves the word so meaningless that no one would care to argue for or against it. Dr. Sweet makes Burbank's proof of how the cactus got its thorns appear absurd. He deals drastically with most of the pet stock "proofs" of evolution. With a thorough knowledge of the facts and a remarkably clear power of discernment he covers the ground of the scientific basis for organic evolution. He shows the impossibility of a mechanistic conception of evolutionary process, and makes clear the fact that the process is creative. He seems to leave little ground for the theory to rest on, but still believes in some kind of evolution. He quotes approvingly Dr. Bateson's statement, "When students of other sciences ask us what is now currently believed about the origin of species, we have no clear answer to give." And again, "In dim outline evolution is evident enough, but the origin of species is utterly mysterious." Dr. Sweet says, "Some creative power which carries with it the principle of orderly and progressive change, which carries life from platform to platform of upward advance, must be found before the idea of evolution can be looked upon as an adequate theory which interprets all the known facts. A new and broader type of evolutionary theory is imperatively needed."

He says, "Man made his appearance by an act of God, and by a sudden leap upward, developmental in the sense that it involved a distinctive synthesis of processes already in operation throughout the animal kingdom, and an inherited animal basis, but creative in the