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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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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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