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# THE UNION SEMINARY REVIEW

Free  
\$2.50

VOL. XXXVIII.

OCTOBER, 1926.

No. 1.

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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flux. What is true today may not be true tomorrow. "Permanence and finality," he says, "are indeed the last thing we can anticipate for present day thought on any subject. But we may fairly hope that in the future, as in the past, there will be growing adaptation between Christianity and the world in which it lives." "In the end the Church has always adjusted itself to the ethical and intellectual tendencies of the age. Had it not it would have long ago perished from the earth."

The chief authority for any religion he has to propagate is, I suppose, his own God-consciousness, although he speaks of the "Bible's permanent and incomparable spiritual worth", notwithstanding "the modern world has transcended it at many points".

THOS. C. JOHNSON.

*Union Theological Seminary.*

CHRISTIANITY AND NATURALISM: ESSAYS IN CRITICISM. *By Robert Shafer.* Yale University Press, New Haven, Conn. Pp. 307. \$4.00.

The author believes, and rightly, that there are two contrasting world views now struggling for the mastery in our modern life, the naturalistic view and the religious. This quarrel, which dates from the beginning of conscious thought, is not yet settled, nor can it be settled by any compromise or peace without victory. To help us understand some of the fundamental questions at issue, Dr. Shafer has written this volume of essays, the first of which deals with religious thought in England in the seventeenth and eighteenth centuries, the next two of which present a critique of the religious philosophy of Samuel Taylor Coleridge and Cardinal Newman; the next four of which analyze in masterful fashion the naturalistic philosophy (its strength, and particularly its weakness) of Huxley, Matthew Arnold, Samuel Butler and Thomas Hardy. These men are chosen because they are representative thinkers of the nineteenth century. The last essay deals with Naturalism and Christianity, the present situation. In this chapter the author's own views are clearly presented. Naturalism, he points out, "can be achieved only by a process of abstraction in which the special, the exceptional, the individual, is thrown aside as insignificant, while the common elements that remain are taken to constitute the objects essential to nature. Thus rocks and trees and human beings are merged into one nature at the expense of their several natures, and all things take place in necessary sequence, obedient to universal law. We have been asked to accept naturalism on the authority of the exact sciences, but though many may continue to be taken in by this supposed authority, there is no longer the excuse for it that once there was. It is clear that exact science, working as it must with objective data such as are susceptible of quantitative measurement, can deal with human

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.

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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