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# THE UNION SEMINARY REVIEW

*Free*  
*1920*

VOL. XXXVIII.

OCTOBER, 1926.

No. 1.

WALTER W. MOORE.

47

*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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### THE BIBLE.

THE MODERN USE OF THE BIBLE. *By Harry Emerson Fosdick.* The Macmillan Co., New York. Pp. 291. \$1.60 net.

This is the most popular series of Yale Lectures on Preaching in the past generation. Both as a speaker and a writer Dr. Fosdick has become the recognized spokesman of liberal evangelicals in America, and this book is acclaimed as the most satisfactory popular statement of their beliefs and disbeliefs.

More conservative thinkers, too, are reading this work in increasing numbers, and rightly; for if any man wishes to know on which side of the fence he belongs, he need only read this book and Dr. F. L. Patton's "Fundamental Christianity". In a certain Presbyterian seminary, for example, two of the professors scarcely knew how conservative they were at heart until they read this book by Fosdick.

His popularity as writer and preacher is due in no small measure to his mastery of the King's English. More than almost any other of his school he employs clear, strong, beautiful words in making the effect which he desires. He never indulges in "fine writing", and he is never flippant, vain, or discourteous. Sometimes he seems to employ a sort of smoke screen, but as a rule he is clear, interesting, and from his point of view, amazingly effective. He uses his pen with as much fervor as the crusader used his sword.

The book itself, as the preface says, affords the well informed minister nothing new and strange. The first chapter explains the dilemma of the pastor who has ceased to believe in the Bible as his final authority and has found nothing to take its place. The author shrewdly says that there are four ways of knowing the Bible: knowing the beauty spots; knowing the characters; knowing the books; and knowing the Bible in its progressive development. He insists that this last is the best. But here is nothing new. Conservative thinkers have long since learned to employ the principle of progressive revelation. The difference is that they follow the course as revealed in the Bible and not as outlined by liberal scholars.

The second chapter deals with the modern mind, calmly assuming that wherever it differs from the Bible, the modern mind is almost never mistaken. By way of illustration, Dr. Fosdick writes about the Hebrew cosmogony, with its flat earth and its rain coming down through the windows of heaven. It should scarcely be necessary to exaggerate the difficulties thus, for the Hebrew prophets were not scientists, thank God! They wrote with the inspired imagination, and we should read in the same unsophisticated spirit, finding God as they revealed Him. However, as the late Dr. Warfield used to tell us, there are certain real difficulties here.

The third chapter rightly protests against the former tendency to explain difficult historical passages by translating them into allegory, after the well-known manner of Origen. But surely there is little of this among many of us now; we have not sufficient imagination! We, too, believe that we ought to find in every passage the exact message which it was written to teach, but we should not care to have to consult the Polychrome Bible before we read a passage in Genesis.

The fourth chapter, "Abiding Experiences in Changing Categories", is perhaps the most significant in the book; it shows Dr. Fosdick's

attempted solution of all these problems. For example, while rejecting biblical teachings and implications concerning the resurrection of the body, the personal return of our Lord (which He persists in styling the "physical" return), the fact of demonology, and the existence of angels—he finds in these "discarded categories" certain abiding truths: "life eternal, the coming of the kingdom, the conquest of sin and evil, the indwelling and sustaining presence of the Spirit". If Dr. Fosdick himself were not so courteous, one would be tempted to ask if this is not a fifth way of knowing the Bible, the elective method?

The next chapter, "Miracles and Law", is the least illuminating in the book. It illustrates the sentence which he quotes: "The conservatives lack charity; the liberals lack clarity." Theoretically, Dr. Fosdick protests against making our world a closed system; practically he minimizes the presence of the supernatural in the Bible, although he rightly insists that there ought to be more of what he styles the miraculous in our own daily experience. Here he illustrates the weakness of the liberals in eschewing definition. When a conservative thinker writes about miracle he begins by defining it as an event in the external world which cannot be explained by the known laws of nature, and then he confines his discussion to this field.

"The Perils of the New Position"! This chapter is the most original in the book, and the most refreshing. The perils of the liberals are said to be three (some of us could add one or two more!) "irreverence, sentimentality and ethical disloyalty to Jesus—and the greatest of these is ethical disloyalty to Jesus". It would be profitable if some master mind among us wrote on the perils of our position!

The last two chapters, "Jesus, the Messiah", and "Jesus, the Son of God", are the most difficult to appraise. With all of his cleverness in phrasing, Dr. Fosdick's meaning is sometimes as elusive as quicksilver. When one reads Channing or Liddon or Dale or Patton one knows what he believes about Jesus Christ, and why; but not so with Fosdick. Here are glowing words about the goodness of the Lord Jesus, and a sort of psychological attempt at interpretation of these facts. But is He the Son of God in the sense of the Apostle John and of Paul? Dr. Fosdick's reply is far from Unitarian, and doubtless he stands among those who adore the Living Christ, but as an explanation and a testimony his words are by no means reassuring to troubled minds.

Such a summary as the above, however, is unfair. It does not convey the correct impression about the winsomeness and the strength of the book, judging it from its own point of view. From any point of view a good deal of it is as true as it is beautiful. The spirit throughout is "grave, reverent, and high-minded". And thus far the book waits for an adequate rejoinder. It is easier to throw stones at Fosdick, or even mud and slime, than to reply to him without losing

one's temper. One would need vast learning and rare literary gifts. Meanwhile one lays down the book with the increasing conviction that the real issue between conservatives and liberals centers in the old problem about the seat of authority in religion.

ANDREW W. BLACKWOOD.

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**THE CHRIST OF THE OLD TESTAMENT.** *Edward Mack, D. D., Presbyterian Committee of Publication, Richmond, Va.-Texarkana, Ark.* Pp. 188. \$1.50.

The value of this book is far out of proportion to its size. Only 188 small pages in length, one might be inclined to think that the discussion it presents of its fundamentally important theme would be totally inadequate. But such is far from the case, for as Dr. Charles W. Dabney in the foreword has so well said, "It is a thoroughly scholarly book, treating convincingly all the important results of modern investigation, and yet it is so clearly and beautifully written that the lay reader is carried along on the argument as by an irresistible flood." The author has traced the hope of the coming Messiah through all the Old Testament, "in ancient annals, in law, in history, in Job's hard wrestling, in the song of the Psalmists, in the meditation of sages, in the visions of prophets"; and he has done this with a beauty of style that "The Preacher's Old Testament" led us to expect, with a warmth of spiritual feeling that rekindles the fires in one's own heart, and with a scholarly accuracy that gives a surer ground to one's faith. Dr. Mack believes that the dominant Personality of the Old Testament is the Lord Jesus Christ, and he makes his reader believe it; and in doing this he gives the principle that binds together all the books of the Old Testament into a blessed unity and that makes the Old Testament one with the New. To read this book will be to receive a stronger appreciation of the great value of the Old Testament, a surer conviction of the inspiration of the entire Bible, and a deeper love for the Saviour whom Old and New Testaments alike present as their one controlling theme. The preacher will find in this book direction and inspiration for an entire winter's preaching; the Bible teacher will find the basis for a course of lessons that will make the Bible a new book to his students; and the average Christian will find a key that will help unlock the treasures of the entire Bible. The full index of Scripture references and of subjects adds much to the value of this book as a reference book.

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