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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.

and Miss Ida H. Moore, of Charlotte, N. C., and by the following grandchildren, children of Mrs. Bird, and Andrew Reid Bird, Jr., Walter Moore Bird and Imogene Bird.

The burial service was conducted in Schauffler Hall at eight o'clock on the evening of June 15th. The interment took place at seven-thirty o'clock on the morning of June 16th at Winston-Salem, N. C.

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## A LOOK BACKWARD AND FORWARD.

BY REV. BENJAMIN RICE LACY, JR., D. D.,  
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### *The First Vision.*

Union Theological Seminary was built and rebuilt by men who, lifting up their eyes and looking on the harvest, have prayed that God would send forth laborers into his harvest.

The year 1926 marks the one hundredth anniversary of the union of the Synods of Virginia and North Carolina in the control of the Seminary, which they then christened *Union Theological Seminary*. A century ago Dr. John Holt Rice and his colleagues were impressed by the fact "that the state of things in the Southern country most imperiously requires that the Presbyterian Church should furnish to the candidates for the ministry ample means for a thorough theological education". As early as 1810 Dr. Rice, writing to Dr. Archibald Alexander, said, "We want preachers, we want a great many more preachers, preachers of zeal and of talents, who will give themselves up with unreserved devotion to the great work of preaching salvation". Dr. Rice's eyes were ever on the Southern country. In 1825 he wrote to one of his dear friends, "I have lately been making a calculation for the purpose of showing the destitute state of this region. The result is that, take our population from the Potomac to the Mississippi, not more than one-fifth part acknowledges a connection with the Church of Christ in any form. And of this fifth, more than three-

fourths are under the guidance of extremely ignorant preachers. Is not this appalling? . . . O! if we only had the means of raising up laborers of the true gospel, we should produce a mighty change in this whole country. . . . Do, my dear brother, continue to pray for us. Our people here are doing something, but they are feeble and need encouragement.”

We are somewhat amazed to find that the field upon which John Holt Rice and his fellow Christians lifted up their eyes, that whole territory from Maryland to the borders of Texas, had less than four million in population in 1820. Of that four million, the Minutes of the General Assembly for 1821 show that less than fourteen thousand were Presbyterians. Nearly nine thousand of these were in Virginia and North Carolina. Yet, with these nine thousand Presbyterians, led by only ninety ministers, and with only fourteen candidates, Dr. Rice dreamed of taking this great territory for Christ. These men of one hundred years ago, with eyes of seers, saw that “unless a respectable proportion of the ministers of religion should be prepared to stand with the foremost in intellectual attainments, learning and science, instead of being the handmaids of religion, will serve the cause of infidelity”. They saw a college in Prince Edward where Dr. Hoge and some of his fellow-laborers had been striving to prepare men for the preaching of the gospel without adequate buildings, library or equipment; they dreamed of a great school of theology, with buildings, a library, professors, endowment and students; they declared their purpose of making it a “seminary second to none”. They prayed and sacrificed and wrought, and their magnificent dream came true. In ninety years it had grown from a little group of students studying under the busy President of Hampden-Sidney College, and with no funds beyond the small endowment of \$2,500, to a real theological seminary which had sent out, not only to the Southern country, but to the ends of the earth, more than one thousand of her sons.

*The Second Vision.*

As the nineteenth century drew to its close God raised up in the Southern country another man whose heart had been moved with compassion as he saw the multitudes scattered as sheep having no shepherd. That man was Dr. Walter W. Moore. The burden of his prayer also was that God would send forth laborers into his harvest. He and his colleagues saw that Union Theological Seminary had reached the zenith of her usefulness in her then location. They saw a Southland with a largely increased population, growing cities with industrial and urban problems, demanding men of somewhat different training from that which could be received in Prince Edward County. Clinical facilities for students were imperatively needed, and these could be secured only in one of the large centers of population. The fascinating story of the rebuilding of this Seminary has been told until all of her sons know of the valiant service rendered the Church throughout the world by Dr. Moore and his colleagues in that great enterprise. Those people who see only by means of figures may ascertain that in the first twenty-five years after the removal of the Seminary to Richmond the student body had increased from 68 to 128; the faculty from 5 to 10 professors, and the endowment from less than \$300,000 to more than \$1,000,000. What we cannot see is the great work which the Seminary has done through the pastors, professors, missionaries and editors which it has furnished to the Church at home and abroad.

*The Third Vision.*

Dr. Rice and Dr. Moore each gave his life for the Seminary. In an address in Union Theological Seminary on October 13, 1912, Dr. Moore related how on one occasion, "when Dr. Rice's class came to his study unexpectedly, they found him utterly spent, sitting beside his table, with his head lying on his arms, saying to himself that his perplexities and difficulties would surely kill him—and they did. *This Seminary cost the life of Rice*". Dr. Henry Louis Smith, writing to Dr. Moore

on June 1st of this year, said, "I am writing with a full heart and a memory of lifetime association and friendship to tell you how sincerely I regret that you have purchased your magnificent success at such a price." Fourteen days later Dr. Moore died. *This Seminary cost the life of Moore.*

These two prophets and builders laid down their armour without having seen the fulfilment of their dreams, but Dr. Moore, before his departure, had outlined for us his dreams for his dear Seminary that it might continue to be an effective instrument for the building up of the Kingdom. He realized that sufficient endowment should be raised immediately to care adequately for the salaries of the professors and the general expenses of the Seminary. His ambition was to raise at least \$500,000 for this purpose before his death. For years he had planned and hoped for a librarian, with adequate library facilities in this great graduate school. Such a library must be forthcoming if we are to keep pace with the educational needs of our Church. Having pioneered in Religious Education, Dr. Moore had vision of the time when at Union Seminary a man could receive a course in this department second to none in our land. There were other visions which Dr. Moore had communicated to some of his intimate friends. These included an endowment for the Executive Officer; an endowment for Seminary publications, including the Union Theological Seminary magazine; funds to care for extension work by which this Seminary could send out teams composed of professors and post-graduate students to do religious institute work throughout the Assembly; and yet another dream of several fellowships whereby more brilliant students could be specially prepared in this day of high specialization.

Some of these dreams Dr. Moore saw in the process of fulfilment. His last days were made happy by the fact that, through his personal solicitation, Mr. E. D. Latta had left property and funds for a new dormitory and additional scholarships. In his own will he provided most liberally for the Dr. and Mrs. Walter W. Moore Fellowship, and before announcement of this could be made, Mr. and Mrs. John H. Reed had established the Thomas Cary Johnson Fellowship. There remain, however, many of his plans for us to work out.

The Board of Trustees have solemnly and seriously set themselves to the task of realizing Dr. Moore's dreams for the Seminary. They have unanimously passed the following resolutions, which have been presented to and approved by the Synods of Virginia, Appalachia and West Virginia, and the Synod of North Carolina:

**Resolved:** (1) That the services of the late beloved President of Union Theological Seminary, the Reverend Walter W. Moore, D. D., were of such unique and pre-eminent merit that his singleness of aim, constancy of prayer and brilliancy of effort to place Union Theological Seminary in the forefront as a school of the Prophets should be perpetuated by the Church in securing these objectives of his life and service, and this duty becomes more a privilege in view of his recognized and exalted services to the whole Church both at home and abroad, especially in the realm of theological education.

(2) That to this end a movement be launched to secure an endowment to be known as the Walter W. Moore Memorial Fund.

(3) That each department of the Seminary and all of its specific needs be clearly presented to the Church enabling friends to contribute, according to their ability, and to designate any specific memorial when they so desire, all of which contributions, however, may be enumerated as part of the said Walter W. Moore Memorial Fund.

(4) That the controlling Synods of Virginia, North Carolina, West Virginia and Appalachia, at their fall meeting in 1926 be requested to adopt this preamble and these resolutions as their own, authorizing its representatives, the Trustees, to proceed in establishing said memorial as their judgment may dictate."

The raising of the Walter W. Moore Memorial Fund means the fulfilment of Dr. Moore's dearest wishes in regard to this institution. We can see him looking forward along the path of the future, pointing out to us the great harvest field, still sorely in need of laborers, and urging us on to the fulfilment of the task which is ours.

A few nights after assuming the duties of the President of Union Seminary I was seated in Dr. Moore's chair at Dr.

Moore's desk, when there came under my eyes the words penned by Dr. A. F. Schauffler in his diary on New Year's Day, 1919, "In God's name, forward". They recalled an incident which was related to us just before the great offensives in France in the fall of 1918. A Major of Infantry had been mortally wounded near Soisson. He summoned a Captain and said, "Captain, take charge of the battalion; the command is 'Forward'." It seemed to me that night as if Dr. Moore were standing beside me and saying to me, "Lacy, take charge of the Seminary; the command is 'Forward'."

The command is "Forward". The field upon which we life up our eyes needs men, trained men, as greatly today as it did when the hearts of Dr. Rice and Dr. Moore were moved with compassion. Instead of the four millions in the Southern country of a hundred years ago we now count close to forty millions. Our world task has likewise enlarged. If the twins, science and learning, divorced from religion, threatened our nation in 1826, what shall we say of 1926, when these twins have grown to such stature and have become so loudly vocal? If, a century ago, they needed a "Seminary second to none", surely that need is fourfold more acute today. The door of knowledge has been flung wide, secular and professional education has been lavishly cared for. Shall we permit theological education to limp and lag behind? Our great leader and pioneer has fallen—yet can we not hear him speak to us in the language of another great Christian leader: "Only let your manner of life be worthy of the gospel of Christ; that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving together for the faith of the gospel"?