



**WALTER W. MOORE**  
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WALTER W. MOORE.

77

*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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## "A PRINCE AND A GREAT MAN."

*A Series of Personal Appreciations and Memories of  
Walter W. Moore.*

(When on June 14, 1926, Walter W. Moore passed on to be with Christ, never was the familiar passage of Scripture more beautifully and perfectly fulfilled: "Know ye not that there is a prince and a great man fallen this day in Israel" 2 Sam. 3:38. Under the general title of "A Prince and a Great Man" are here gathered together a few appreciations and memories of Dr. Moore, written by men who knew him intimately and loved him devotedly. The Editor of the Review is responsible for the sub-title placed at the beginning of each appreciation. An attempt has been made in each case to select a sub-title which gives the outstanding characteristic of Dr. Moore as seen by the respective writers.)

### *"He Loved Perfectly and to the End."*

My acquaintance with Dr. Moore began in the year 1896, when I was a member of the Committee that erected the Seminary buildings in Richmond. From that time until his death, a period of thirty years, I was privileged and honored by his friendship. What that friendship has meant to me it is impossible to adequately express. I thank God for it as one of His great gifts to me, one of the rich privileges of life—inspiring, cheering, helpful, gladdening and joy-bringing.

Others will tell of Dr. Moore's work, of his marvelous gifts as a preacher, as a scholar, as a writer, as a teacher and as an executive. This is just a brief personal tribute to the man I knew and loved.

It could ever truly be said of Dr. Moore, as was said of an old divine, "He was living steadily in the presence of his Lord". His whole life was consecrated unreservedly to his Master's service, and all his magnificent talents were used to that end. Amid the many clamorous details of executive work, this consecration never waned, but steadily increased.

His life's work was Union Seminary, and how much of his life he put into it only those closely associated with him knew.

He toiled for it patiently and constantly, in season and out of season.

Training men for the Gospel ministry he regarded as a most vital and necessary part of the Church's work, and his pure, unselfish life, his dignified bearing, his warm sympathy and his helpful kindness must have been an inspiration to the more than thirteen hundred students that sat at his feet during the forty-three years he taught in the Seminary.

He held the office of a Christian minister in high honor. At Commencement, when he stood to speak a farewell word to the graduating class, the very tones of his voice as he addressed them not as "students" but as "Brethren", clothed them with a dignity that surely must have impressed every one of them with the lofty character of their chosen life-work and its Divine mission.

One day, when the establishing of a Chair of Apologetics was being discussed, Dr. Moore said something like this, "I do not undervalue Apologetics and realize the importance of our students being well furnished with defensive armor, but I have never emphasized "defensive" preaching to the students; rather have I encouraged them to "offensive" preaching, believing that the Gospel of God's redeeming love for sinful men is God's own message to the world and should be "proclaimed" rather than "defended", for the crucified Saviour said, 'I, if I be lifted up from the earth, will draw all men unto myself'."

More than once he spoke to me of his longing to have more time for study that he might, perhaps, be able to make some contribution to the literature on the "Book of books", but the Master planned otherwise and much of his time had to be given to executive work, for which he said he had no capacity or taste, but those of us who were thrown with him in this work knew how thorough and systematic he was in it and how well he discharged every duty and responsibility. We considered him a great executive. The Master knew best the skill of the workman.

In the last interview I had with him, although confined to his bed, he had all the matters he wanted to discuss with me written down and numbered—nine topics—all about the Semi-

nary's work. At our Committee meetings we often marveled at the wide range of his knowledge and his sound common sense, whether discussing the architecture of a building, the qualifications of a professor, the latest books, or national and international politics. Everything in life seemed to interest him; he enjoyed life and living, and every topic he touched seemed to be put in its right relation to life. As was said of a great Scotch Divine, "There was something very royal in the greatness of his knowledge and the absolute selfless humility with which it was laid at our feet."

In conversation he was always brilliant and often thrilling and inspiring, never more so than the last few months of his life, especially when opening his heart he showed us visions of the further development and growth of the Seminary—an enlarged faculty and wider curriculum, a great department of Christian education, a great post-graduate school, more fellowships for research, travel and authorship, a greater working library—in all, a great Theological University where not only men would be trained for the Gospel ministry, but also where those who had been trained and were now in the fighting line could return to have their weapons sharpened, their faith encouraged and their zeal inspired, so that they would return to the conflict better fitted for their great task.

Dr. Moore had a well-rounded character, endowed with a dignified and noble presence, a wonderful mind and heart enriched by consecration, deep and earnest study, wide reading and travel, a recognized scholar, a great and outstanding preacher of his day, yet withal utterly unspoiled, easy to approach, simple and kind as a little child, no pride of gifts or attainments, sincere, truthful, friendly, sympathetic, generous in his praise of his colleagues on the faculty and of all who helped him in his work; never did I see him impatient nor did I ever hear him utter an unkind or ungenerous word about anyone. With all his great gifts and attainments, he was very human, most companionable, had a subtle wit and a rich sense of humor. It was a privilege to have him for a guest or to be his guest, to listen to his comments on men and things, but

never was there anything unkind or with a sting. "In his tongue was the law of kindness".

Dr. Moore was one of the very few men I have known of whom it could be said that he was truly "meek", using the word in its best sense—"gentle, self-controlled, not easily provoked or irritated, forbearing under injury or annoyance". He was a true follower of Him who said, "I am meek and lowly in heart" and "Blessed are the meek".

Dr. Moore was one of the best beloved men I ever knew. There are men whose talents we admire, others whose sterling character commands our respect, but more than admiration or respect, people in all ranks of life loved Dr. Moore. I never heard anyone say an unkind word about him.

Now that he has passed from his earthly labors to eternal joy, life will seem poorer without him, but he will live in blessed memory in the hearts of those that he taught, of those who heard him preach the Gospel of God's love to sinful men, of those whose lives he touched to cheer and brighten and encourage in the Heavenly way—"all who were made better by his presence here".

He was like his Master, for he loved perfectly and to the end.

JOHN S. MUNCE.

*"He Loved God and Served His Fellow Men."*

Personality is the greatest thing about a human being. It is hard to define, but we know it when we see it, or rather when we feel it. It is reported that a stranger, on seeing Daniel Webster for his first time, was so profoundly impressed that he exclaimed: "No man could possibly be as great as that man looks."

Dr. W. W. Moore was the most impressive personality that I ever met. A passing stranger would have instinctively taken him for a great man. His very greatest contribution to the

world was the impress of his personality upon multitudes of other lives.

When I entered Union Theological Seminary as a student, Dr. Moore was at the very height of his power as a teacher and preacher. As I came under the spell of his personality I knew that a new influence had come into my life. He was a brilliant teacher and preacher, but what he was meant even more to me than what he said. These words, written of another great man, are equally applicable to Dr. Moore: "He combined all the elements of greatness: power, repose, serenity, originality, and genius for leadership."

Dr. Moore was an inspirational teacher. There was no grind about his class-room work. He made Hebrew, a dead language, live again. Better than that, he fired us with a zeal to do our best. Better still, he taught us to think for ourselves. He opened before us large fields of thought and gave us the impulse to enter in.

There has been no more eloquent preacher in our Church than Dr. Moore. The first time I ever heard Dr. Moses Hoge speak he stuck a sentence away in my mind which has remained to this day. He said that royal thoughts ought to wear royal robes. Dr. Moore knew how to think royal thoughts and he knew how to clothe them with royal robes. He knew how to lay his hand upon the salient points of a subject and how to present these points with beauty and with power.

It looked like high tragedy to take such a teacher and preacher and make him the administrative and executive head of the Seminary, and yet it was here that his greatest constructive work was done. As his biographer carefully evaluates the various phases of work which Dr. Moore did, he will be compelled to say that his greatest work was the rebuilding and re-making of Union Theological Seminary. I have had occasion to study the history of Union Seminary rather carefully, and I know something of the debt which it owes to other great men who have gone before, but I do not hesitate to say that Dr. Moore did more for Union Seminary than any other man who was ever connected with it. He served the Seminary a greater

number of years than anyone else in its history, and no man ever rendered a finer quality of service.

Only eternity will reveal the sum total of his influence. He taught in his class-room more than one thousand ministers and left the indelible impress of his personality upon them. By his preaching he touched the lives and stirred the hearts of tens of thousands of people. In the rebuilding of the Seminary he did a great piece of constructive work which will influence our Church for all time to come. By his life he set standards and ideals which have been and will be for all time an inspiration to multitudes of ministers and Christians.

Moses wist not that his face shone. Dr. Moore never seemed conscious of the fact that he was a man in a million. Modesty and humility were two of his great virtues. On one occasion Jesus said: "Whosoever shall humble himself as this little child, the same is the greatest in the Kingdom of heaven." On another occasion he said: "Whosoever will be great among you, let him be your servant; and whosoever will be chief among you, let him be your handservant." Measured by either of these standards, which Jesus gave, Dr. Moore lived a great life.

I have read the high-sounding epitaphs in Westminster Abbey, but the most beautiful epitaph I ever saw is on the simple monument erected to the memory of Dr. George Howe, the brother-in-law of President Woodrow Wilson, in the old Presbyterian Cemetery at Columbia, South Carolina. That epitaph in full reads as follows: "He loved God and served his fellow men." I cannot think of any other sentence which would more completely sum up the life and work of Dr. W. W. Moore.

WALTER L. LINGLE.

*"A True Heart That Knew How to Trust."*

Dr. Moore's first year as a professor in the Seminary was my last year as a student. I felt so keenly my deficiencies in



the knowledge of Hebrew that in addition to the senior course I entered the junior class under his tuition.

The students were so charmed with him as a teacher that at the solicitation of some of us he was prevailed upon to take a class in the Gospel of John, over and above his work in the curriculum. Like John, he was an apostle of love, specially fitted to lead us into the precious and intimate truths contained in the Gospel of the disciple whom Jesus loved.

My acquaintance with Dr. Moore began in the fall of 1884, when he entered upon his duties as Adjunct Professor of Oriental Literature. After finishing my course at the Seminary I was thrown with him only occasionally and incidentally until 1897, when I became a member of the Board of Trustees, of which I am now senior member in length of service. Since that time until the day of his death I enjoyed the privilege of Dr. Moore's friendship, which I highly prized and which has been one of the most inspiring influences in my life. He possessed in unsurpassed degree the power of calling forth what is best in other men. He encouraged them to believe that they could do, and do well, what they thought they could not do at all. And after the thing was done, he showed the kind of warm appreciation that allures to other ventures.

In his commentary on the Epistle to the Galatians, in the Expositor's Bible, Dr. G. G. Findlay adopts the suggestion of Bishop Lightfoot that the word "faith" in the list of virtues constituting the fruit of the Spirit (5:22) signifies faith in one's fellows, "trustfulness, reliance, in one's dealings with others". In confirmation he quotes the parallel expression in 1 Cor. 13:7, "Love believeth all things . . . Love never faileth." "The true heart," says he, "knows how to trust. He who doubts everyone is even more often deceived than the man who blindly confides in everyone."

Dr. Moore, while far from confiding blindly, had above all with whom I have been acquainted the true heart that knows how to trust. His faith in others helped them to be faithful, loyal and true. His nobility of nature tended to the smothering of all that was ignoble in those that were associated with him.

Other members of the Board will doubtless agree with me that Dr. Moore was never so happy and delightful as in the impromptu speeches called forth in the meetings of that body. His marvelous gifts of insight, tact and humor, and his no less marvelous felicity of phrase, found in these offhand utterances their fullest and freest expression. They were illuminating and refreshing in the highest degree. None of us will soon forget his incidental allusion in one of the last, if not the very last, meeting of the Board that he attended, to his arraignment in court on the charge of having exceeded the speed limit on one of the streets of Richmond. His melodramatic and mock heroic account of the incident could not have been excelled in sheer humor by Mark Twain himself. As a matter of fact, the chauffeur alone was in the car at the time!

I ventured once to say to him that, effective as his preaching was, it would be even more so if he would throw aside his manuscript. He replied that he always felt under obligation to do his best, and feared that he would fall below the standard he had set for himself if he should discard the written word. This might have happened sometimes, but I am convinced that at other times, and very often, he would have risen to heights above the elevated upland of real eloquence on which he habitually moved in public speech. He handled his manuscript with great skill, but every real orator, and he was a real orator, has his imagination more or less tethered by the written page. The deliberateness of the study carried into the pulpit tends to keep the temperature of the emotions at a lower register than they are likely to reach in the glow of extemporaneous speech. The fires are somewhat banked throughout. The speaker has a double instead of a single focus. His attention is divided between his audience and his manuscript. He fails to get from his hearers the full measure of that vapor which Gladstone says he gives back to them in a shower.

Dr. Moore outdistanced the rest of us in public speech, but the distance would have been even greater if he had loosed his tether in set addresses and sermons, as he did in impromptu speech. His carefully prepared material would have been as

anthracite set on fire by extemporaneous delivery and his great thoughts would have poured forth at white heat. In this, however, as in many other things, he was himself his only parallel. There was only one Walter W. Moore.

ROBERT F. CAMPBELL.

*"A Prince Among Preachers."*

I count it a privilege to add to the appreciations of Dr. Moore that appear in this issue of "THE UNION SEMINARY REVIEW" a personal tribute to the man who is pre-eminently worthy to be known as a "prince among preachers". In my first year as a college student at the old Central University, in Richmond, Ky., a series of sermons that he preached in the church of that city impressed me tremendously and won for him my most affectionate regard, which deepened as the years passed away, and especially as I sat under his instruction in Union Theological Seminary, at old Hampden-Sidney, Va.

Loved and admired by all persons as few men have ever been loved and admired, Dr. Moore occupied a unique place in the Church that he loved and served so well. It was my privilege to be associated with Dr. Moore as one of the first editors of "THE UNION SEMINARY REVIEW", when it was founded in 1889. His wise counsel, helpful advice and sympathetic interest made possible the establishment of this magazine, which has continued until the present time, growing in value and increasing in influence.

If I were asked to define the characteristics of Dr. Moore that made him pre-eminently a prince among preachers, I would mention his sympathetic interest in individual persons, his loyalty to the Word of God and his ability to make that Word luminous and attractive. He drew illustrations from every realm and his writings were permeated with the great thoughts of great students and writers of all ages. He had

the power of assimilating truth and passing it on to others in most attractive form and striking phrases. He was a real orator whose soul was fired with truth that he desired to impart to others.

He was pre-eminently the preacher whom his students made their ideal. They recognized that his remarkable success in preaching, in teaching, in the mastery of literature and in the interpretation of Scripture was all due to the faithful use of his time as a thorough student of God's Word. He made the Word of God to be a living and vital message in the lives of men.

Dr. Moore possessed in a remarkable degree the gift of persuasion, which power, no doubt, grew out of his love and loyalty to the truth. Nothing that could not square itself absolutely with God's eternal Truth ever had any power or exerted any influence in his own thinking and writing. The establishment and presentation of truth was always his aim and his ideal. He possessed a soul, pure and unsullied by selfishness or deceit. God's grace had so completely possessed him that one instinctively thought of the commendation of our Saviour, who described Nathanael as one "in whom there is no guile".

Whether viewed as teacher, preacher or administrator, Dr. Moore was great, but he was greatest as a Christian gentleman, whose influence and whose behavior adorned the doctrine of Jesus Christ. With truth was it said of him: "He was habitually the best behaved man we ever saw." He was considerate of all persons who came to him for advice or help, whether these were humble or great. His life was a benediction and his memory will always be an inspiration. When he was elected moderator of the General Assembly a few years ago the description that came spontaneously to the pen of those who wrote of him was, "The best loved man in the Church".

DAVID M. SWEETS.

*"A Live Devoted to a Specific Task and a Career Rounded Out to a Predestined End."*

No doubt I am among the oldest of the friends of Dr. Moore to whom has been given the privilege of paying a tribute to him in this memorial issue of the SEMINARY REVIEW, or of setting down some memories of him, and in these recollections of our association I shall be pardoned the use of the pronoun of the first person.

Dr. Moore and I were born and reared within fifty miles of each other, he in North Carolina and I in South Carolina, but our first meeting was at Lexington, Ky., in 1883 during the sessions of the General Assembly. He was completing a year of service with the Presbyterian Church in the nearby town of Millersburg, the only church of which he was ever pastor, a fact still cherished as a special honor by that church and by Kentucky. He had recently received a call to Union Seminary and was holding it under consideration. I was then a professor in Columbia Seminary, and this was doubtless his reason for conferring with me in regard to the call. I was at once strongly attracted to him. Like young David, he was of "a beautiful countenance and goodly to look to", and he seemed to possess even in his youth the modesty and dignity, the charm and the grace, the almost womanly gentleness and masculine strength, the humble piety and intellectual vigor that marked him throughout life. He gave you the impression of being made of a finer clay and endowed with all noble gifts of mind and heart. I cannot claim any influence upon his decision, but as the event proved, I for once at least gave wise counsel. So I stood beside him at the beginning of his remarkable career, and followed with delighted interest his steady march to the heights of character and achievement that give him place with the eminent among God's servants.

About nine years later some thoughtful men in our Southern Presbyterian Synods of the Mississippi Valley, surveying the theological education in our Church, took note of the fact that while the drift of graduate schools, including theological seminaries, was toward the large centers, our Church had no

theological institution in a city of any size. Union Seminary was in the country at Hampden-Sidney, Columbia in a small city, the Divinity School of Southwestern Presbyterian University at Clarksville, Tenn., a still smaller city; Austin School of Theology at Austin, Texas, somewhat larger, and the Theological Department of Central University at Richmond, Ky., a town of several thousand. Correspondence on this situation with ministers throughout the Church issued in the judgment that an effort should be made to unite the Mississippi Valley Synods in establishing a well-equipped theological seminary in Nashville, Louisville or St. Louis. Dr. Moore was among those consulted, and he so heartily approved the scheme that he expressed willingness to accept a chair in the institution should the enterprise be launched. In 1885 I had come to Louisville to be pastor of the Second Presbyterian Church and was one of the promoters of the movement, and it happened that I carried on most of the correspondence with Dr. Moore. Though the scheme failed to receive the cooperation of all the Synods, the Synods of Kentucky and Missouri nevertheless decided to establish a seminary at Louisville, and to open the institution in October, 1893. At a meeting of the directors in May, Dr. Moore was unanimously elected to the faculty, and we were looking to him for leadership in the enterprise. When he proposed to accept his election the directors of Union availed themselves of a provision of their constitution which Dr. Moore had never happened to notice, which required a professor to give six months' notice of his resignation. This was a barrier to his coming to Louisville at the time expected and seemed to him an indication of Providence, and he declined the election. This was a severe blow to all of us, and to me a grievous disappointment of my cherished hope of long and intimate association with him. The Seminary opened its session October 1st, and its immediate success vindicated the wisdom of its founders. When Dr. Moore championed the removal of Union Seminary to a city it was no small satisfaction to us at Louisville that he found in our success one of his most effective arguments. It is also a gratification to me, I may be allowed to say, after having devoted so many years to

this institution, to think that he had a part in its founding and that, while he wears the title of the second founder of Union Seminary, he has a share in the service Louisville renders the Church.

Of other memories I have space for briefest mention of only two or three; of my being a guest in his home at Hampden-Sidney when I made the address to the graduates of the Seminary class of 1896; of his inauguration as President of the Seminary, at which I was the bearer of the felicitations of Louisville Seminary,\* and of our being fellow-delegates to the meeting of the Pan-Presbyterian Alliance in Glasgow in 1896.

Here he was accorded the honor of expressing appreciation of the hospitality of the city on the Clyde, which he did in resolutions framed with his always good taste, followed with a beautiful address suffused with sentiment and lit up with occasional gleams of humor. We of the Southern Presbyterian Church were happy to have the Council see in him a representative of our Church and of the South at their best.

In contemplating the life and career of Dr. Moore we see that it was a life devoted to a specific task and a career rounded out to a predestined end. He could rightfully make the farewell words of the Apostle Paul his own, "I have fought the good fight, I have finished my course, I have kept the faith", and we would say that, so far as man may, he finished the work that God gave him to do. And this life and work of rare completeness was crowned with the satisfaction of committing to a trusted pupil and friend the high office which he had lifted to such pre-eminence and usefulness.

In the memory of Walter W. Moore, Alumnus, Professor

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\*Note.—The Editor of the Review, at the time a Seminary student, was present at the inauguration of Dr. Moore as first President of the Seminary and heard Dr. Hemphill's beautiful and eloquent address on that occasion. After twenty-two years the Editor still remembers Dr. Hemphill's opening sentence. It was: "I have come one thousand miles to be present tonight." Then looking straight at Dr. Moore, he continued in his own gracious, inimitable way: "But I would come a thousand miles more to hear that voice and to see that face."—E. C. C.)

and President, Union Seminary has a treasure of inestimable value. May it never lose the grace and power of his influence, "the presence of a good diffused and in diffusion ever more intense".

CHARLES R. HEMPHILL.

*"His Life's Great Dream Realized."*

The removal of Union Seminary from Hampden-Sidney and her development in Richmond was the greatest feat of Dr. Moore's great life.

God's gift to Dr. Moore was an imperial intellect, and he thought of God's kingdom in terms of empire. Hence this magnificent conception of a greater Seminary was his from the beginning. The sacred blueprint of his splendid life was prepared by the hand of God. With prophetic ken he saw that the future of this great school was almost hopeless in the isolation at Hampden-Sidney. At the same time he saw the difficulties of removing this institution, rooted in the associations and memory of a century, from the hill over which, Dr. Hoge was wont to say, "the window of heaven had always been open". It was like tearing the heartstrings, but God's spirit had directed his eye to this site in Richmond. The same good spirit of God gave him access to the hearts of a generous elder who provided the large amount of money needed. As Dr. Moore entered the pulpit of the old First Presbyterian Church in Lynchburg one Sunday morning, a delayed telegram was handed him, with the offer to furnish the necessary amount. We can imagine he preached that day with a song in his heart. The next step was the presentation of the removal to the Synod of Virginia at Danville. There with tones of silver and tongue of gold he pointed us to the pillar of cloud that led Israel out of the wilderness to the land of Canaan, the focal point of three continents and the center of the then known world. The effect was electric. It evoked the first burst of



spontaneous applause ever heard in the venerable Synod. The final disposition of this great question came before the Synod at Charleston, W. Va. There the Seminary Committee was deadlocked and the prospects seemed gloomy, but we held a hearing of representatives from both sides and the committee saw that if the Seminary was not moved the result would be serious. A favorable report was made and the stage was set for this titanic struggle. At times the feeling was tense. We seemed to be on the edge of a smouldering volcano. In it all he moved as one bearing a charmed life. With masterly mind and in the most strategic manner he directed this memorable debate that realized his life's great dream. Such was his poise and serenity and superb tact that criticism was disarmed and such was his wisdom that he accomplished this Herculean task without heartburnings that never would have been extinguished. But even after the vote there were grave forebodings, and in his last illness Dr. Moore remarked to this writer that if an epidemic had come the effect would have been disastrous. The heavy burdens that came with the removal and progressive expansion of this far-famed school rested on his shoulders. With God's help he was splendidly equipped and measured up to the full requirements of his momentous task. The result is before your eyes. Few men have lived to see the grandeur of their finest dreams fulfilled in their lifetime. That famous inscription in St. Paul's, London, fits his life perfectly, "Si quaeris monumentum meum perspice".

EMMETT W. McCORKLE.

*"None Knew Thee But to Love Thee."*

I used to tell Dr. Moore that he and I were freshmen together, since his first year as professor in Union Seminary in old Prince Edward County was my first year as student. In those early years he roomed in the Seminary building.

I remember late one night, as I was poring over some "vol-

ume of forgotten lore"—forgotten is the word, there came a knock at my door. I immediately yelled at the top of my voice, "Scratch under". Whereupon the door opened, and in walked our beloved young professor of Hebrew. Of course I apologized ad libitum, but he seemed to enjoy my confusion and made merry over it. And that was one secret of the boundless and admiring affection that we all felt for him. He was so human, so genial, so unaffected, so lovable.

And, by the way, that visit was a rather memorable one. He had called to tell me that he was to be married to Miss Loula Fries, of Winston-Salem, N. C., and wanted me to wait on him at the wedding. Of course I was glad and proud to do so and to witness the beginning of that pre-eminently happy and congenial wedded life. It was a joy to all of us to see the immediate improvement in Dr. Moore's health and general bearing when he had a good wife to look after him.

Before he was married, during one of my Seminary years, we were both privileged to take our meals at the table of Dr. Ben Smith. I recall that one day, as we walked back to the Seminary together after supper, he asked me if I wanted to read a remarkable story just published. When I assured him there was nothing I had rather do, he pulled out of his pocket a small volume by Robert Louis Stevenson bearing the now famous title, "The Strange Case of Dr. Jekyll and Mr. Hyde". As he handed it to me he advised me not to begin it at night if I wanted to sleep. Whereupon of course, after finishing my studies about ten that night, I started into "The Strange Case". When I had to stop some two hours later, I recall distinctly that I was so worked up with the mystery and horror of the tale that I had to read two chapters in First Thessalonians before I felt willing to put out the light.

And that again was Dr. Moore. He was a man of range, ever on the alert for the best in literature, and totally devoid of the narrow prejudice felt at that day by some great churchmen against fiction. It was this breadth of range, the wide play of his imagination, that enabled him to make Hebrew an enchanting study and gave a rare freshness and fascination to his preaching.

Those who have heard Dr. Moore read from manuscript the exquisitely phrased sermons of his middle and later years can have little idea of the spell he could cast upon the minds and imaginations of an audience when, unhampered by notes, with his silvery voice, his matchless face and figure, he would turn upon them the full force of his rare personality. Someone has aptly described preaching as God's message through personality.

Never in my life have I heard as thrillingly delightful a sermon as I heard Dr. Moore preach one Sunday morning at Dr. Peck's country church, Douglas. The text was, "Take the sword of the Spirit which is the word of God". I have often preached on the same text, and though I worked the subject over for myself, I doubt not there remained Moore in it than I realized.

The scene is almost as vivid to me today as though forty years did not lie between. I recall precisely where I sat, how the preacher looked, the indescribable charm—that is the right word—of his blended gifts of thought, language, manner, voice and presence, the magic spell he cast upon us, and the keen regret I felt when he ceased.

And that sermon met the acid test of preaching. It impelled to action. From that church I went back to the Seminary to give fivefold the amount of time to the study of the English Bible than I had ever given or dreamed of giving.

And what he did for me as friend, teacher, preacher, he did for hundreds of others.

"Green be the turf above thee,  
Friend of my early days;  
None knew thee but to love thee,  
None named thee but to praise."

EGBERT W. SMITH.

*Preacher, Teacher and Leader.*

Rev. Dr. Walter W. Moore, the prince of preachers, the teacher of men, the leader in the Church, the man of rare culture, the example to young men, the scholar of great learning, the loyal citizen, the true friend, the devoted son, husband and father, the personification of courtesy and good will, the upholder of the truth, the defender of the faith, the exemplar of the religion of Jesus Christ, the man of humility, has finished his well run course on earth and has been called to a higher service in God's upper and better kingdom. His virtues were many and great, but above them all stood his love of God and his consecrated devotion to the service of both God and man.

Preaching was the service which above all others he delighted to render to God. His style was simple and clear, his language was of the purest type, his ideas were logically expressed and so presented that they found easy and abiding access to the minds and hearts of his hearers. He held up Jesus Christ, the Saviour of sinners. All over this country he was recognized as one of the outstanding preachers of the Christian Church, and many are the congregations that received inspiration from his sermons, and many of his hearers treasure them in their hearts.

Teaching was the great work of his life. Two years after he finished his course in Union Seminary he returned to that institution to assist the then venerable, honored and beloved Dr. Benjamin M. Smith in the department of Hebrew, and for forty-three years he continued in the work of instructing the young men who delighted to sit at his feet and drink from his inexhaustible fountain of learning. This writer entered the Seminary as a student the year that Dr. Moore came to it as a professor. He remembers well the quiet, gentle appearance and manner of the slender, rather delicate looking man, who he supposed at first was one of the students of an upper class. Without any effort on his part this young man soon won the respect, the esteem and the love of the whole student body. As a teacher of Hebrew he interested his students in

the study of that language as few others ever did. Although it was not in his department, and not in any prescribed course, out of the goodness of his great heart, he agreed to give the Junior Class of that year a special course in the study of the Gospel of John. The students often said that no man could be found who was better fitted by personal character to present the teachings of the beloved disciple than the young professor. The popularity of this course was shown from the fact that for these lessons the Junior Class, numbering sixteen, was increased to forty by the attendance of members of the other classes.

Leadership in the Church, which abides and increases, is due to the real worth and ability of the leader. Never aggressive, never putting himself forward, the Church recognized his value and often placed him in the forefront and willingly followed his lead. When for such an honor he was a comparatively young man, he was made the moderator of the General Assembly, the highest honor which the Church can bestow. He was placed in many other positions of honor and trust, and never in any case did he fail to measure up to the responsibilities placed upon him. This bringing him to the front began in his early life. When he had been a professor in the Seminary only five years, the Northern General Assembly invited the Southern Assembly to unite with it in celebrating in Philadelphia the centennial of the organization of the Assembly. A list of selected speakers was chosen by each Church from its greatest men. Dr. Moore was one of the representatives of the Southern Church. The writer was present and well remembers what took place. Many able men had spoken from each Church. On the second day Dr. Moore was on the program. No specially young man had spoken. As he came forward on the platform, facing a vast audience that crowded the great hall, he did not seem to belong to the same class as the men who had preceded him. A Northern man sitting near this writer said to a friend, "What do you suppose they put that boy up for?" They seemed almost on the point of leaving, but they remained, soon to be completely captured by "that boy". Their interest in his address, as he proceeded,

became so great that they were soon leaning forward on the backs of the seats in front of them. When the address was over the former critic turned to his friend and said very emphatically, "Well, that is the best we have had yet." There were many others who agreed with him. Many times since that those who have heard his addresses have said, "That is the best we have had."

Union Seminary occupied a higher place in his heart and in his life than any other earthly institution save the Church of God, and his interest in the Seminary and his love for it were due to the fact that he considered it a very important agent of the Church in enabling it to do its God-given work. As a professor none was his superior in imparting knowledge to his students, but the inspiration that they received from his life and character is worth as much to them as what they learned in his class-room. His work for the Seminary was not limited to the class-room. Even before he was made its first president he was recognized as the outstanding representative of the Seminary. It was largely through his efforts that the controlling Synods were persuaded to agree to the removal of the Seminary to Richmond. And it was chiefly through his efforts that the present equipment of grounds and buildings were secured, which make this one of the best equipped theological seminaries in the country. But his labors were not by any means limited to securing material equipment. He did much to elevate the already high standards of the institution, and he and the faculty under him have kept it true to the teachings of the Church and of the Word of God. More than twelve hundred and fifty students came under his influence in the Seminary, and owe much of their efficiency and soundness in the faith to what they received from him. These men rise up all over this land and in foreign fields in the midst of their sorrow to call him blessed and to thank God for the privilege of knowing and of learning from him.

W. S. CAMPBELL.