

In Memoriam

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Rev. Henry Alexander White

A. M., Ph. D., D. D., LL. D.



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In Memoriam

Henry Alexander White, A.M., Ph.D., D.D., LL.D.

Professor of New Testament Literature and Exegesis
in Columbia Theological Seminary.

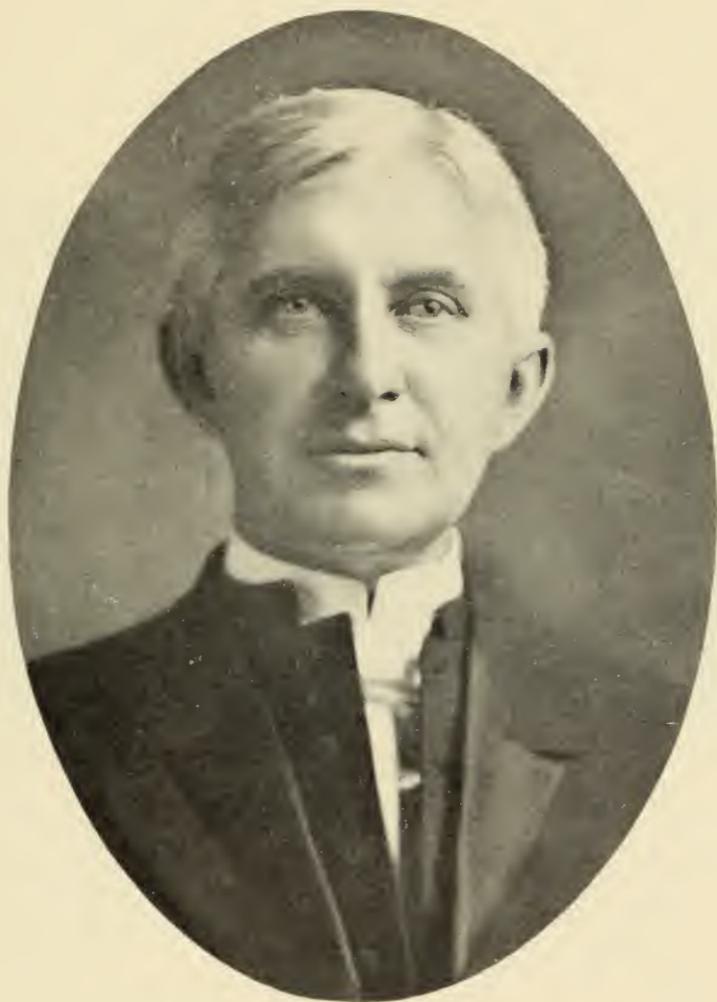
1903 - 1926



Born April 15, 1861 - Died October 10, 1926.



Published by the Faculty of Columbia Theological Seminary,
on the first anniversary of his departure from our midst.



Faithfully yours,
Henry Alexander White.



The Memorial services of Dr. White were held in the Chapel of the Seminary, at eight o'clock, Tuesday evening, February 8th, 1927. Here, also, his body rested in state, watched over by a guard of honor from the student body, until it was taken to Richmond, Virginia, to rest in the family burial ground.

Memorial Services

of

Dr. Henry Alexander White

Professor of New Testament Literature and Exegesis.

1903-1926



Born April 15, 1861-Died Oct. 10, 1926.



President, Richard T. Gillespie, Presiding



Program

<i>Hymn 670</i>	“SERVANT OF GOD, WELL DONE”
<i>Prayer</i>	REV. W. M. MCPHEETERS, D.D.
<i>Address</i>	DR. G. A. WAUCHOPE
<i>Address</i>	REV. CHAS. P. COBLE
<i>Hymn 609</i>	“FOR ALL THE SAINTS, O LORD”
<i>Address</i>	REV. NEAL L. ANDERSON, D.D.
<i>Prayer and Benediction</i>	REV. R. T. GILLESPIE, D.D.



The class room in the Academic building on the Columbia Campus, occupied throughout twenty-three years by Dr. White, is shown in the picture at the left of the main entrance.

Resolutions

Resolutions adopted by The Faculty of Columbia Theological Seminary in memory of Rev. Professor Henry Alexander White, A. M., Ph. D., D. D., LL. D.

Dr. Henry Alexander White died Sunday morning at 3:00 o'clock, October 10, 1926.

The Faculty of Columbia Theological Seminary unanimously adopted the following preamble and resolutions:

Our friend and brother,

Henry Alexander White

is removed from our fellowship on earth by death. Together with the whole community we lament his death, but we, his associates in work and his daily companions, feel especially bereaved. As members of the faculty we feel called upon to record our sorrow on account of his departure, and to give expression to our regard for his memory.

Therefore, Be It Resolved, That the Columbia Theological Seminary faculty deeply deplores the death of Doctor White, who for twenty-three years has been one of the most faithful teachers in this School of the Prophets; and one of the most widely known and highly esteemed scholars in the Church;

That, in honor of his memory the Clerk of the Faculty is instructed to set aside a page in the minute book on which shall be inscribed these resolutions, testifying to our appreciation of this man of God, so ripe in scholarship, so wise in counsel, so courteous in conduct, so devout and true in character;

That we sincerely sympathize with his beloved wife, who has walked with him through the years in such close, tender and helpful companionship.

The Church has lost one of her most able and illustrious scholars and the Seminary one of her truest friends.

Henry Alexander White: College Student and Historian

By GEORGE ARMSTRONG WAUCHOPE, Ph.D., Litt. D.

Doctor White's death came to me with the shock of a deep and poignant personal loss. As the lengthening shadow of time stretches out farther and farther across our life's pathway, the comrades of our early manhood,—the closest friendships one ever forms,—become fewer and fewer. The encroaching thought of one's own mortality, too, causes one to become more sensible of the inestimable but irrevocable value of the lost friends of yesteryears. With the passing of our lamented friend old ties of college days were rudely severed by "the abhorred shears," and the later but still intimate associations as neighbor, club-mate, fellow-teacher, and brother in Christ were broken. It is, therefore, a peculiarly sad and valued privilege that this memorial service brings me of paying a simple tribute to one whom I have long known, loved, and lost awhile. Like Shakespeare's Brutus,

"His life was gentle, and the elements
So mixed in him that nature might stand up
And say to all the world, 'This was a man!'"

Henry Alexander White was born on April 15, 1861, and reared in Greenbrier County, then in Virginia. His parents, William Orr and Mary McClure (Irwin) White, both came of sturdy Scotch-Irish pioneer stock. His preparation for college was received in a parochial school near Hillsdale Presbyterian Church. His father, a farmer with a small income, did not feel able to send his son to college; but his mother, like Samuel's, a woman of rare energy, consecration, and foresight, assumed the responsibility for her boy's higher education, and by great sacrifices provided for his first year's expenses out of her own industry and frugal savings.

Harry White, or "H.A.," as he was familiarly known on the campus, entered Washington and Lee University in the fall of 1881, and proved to be one of the most brilliant, solid, and distinguished students who have attended that institution. How vividly I recall his appearance when he applied for matriculation,—a rather rugged, robust figure with somewhat massive features, brave, eager, friendly eyes ready to face the world unafraid, and with a great shock of dark hair. Evidently he was a man able to endure hardship, with quiet reserves of vital energy, kindling ambitions, and bound on an insatiable quest for knowledge. He boarded about a mile from Lexington in the country at a Mr. Barclay's, where a few years before the great Hellenist, Milton W. Humphreys, in the bucolic environment of the barnyard, had been overheard haranging the geese and mules in the eclogues of Theocritus. Such was White's health and hardihood that he never missed a class even in winter. The daily walk and chopping his own firewood supplied him with all the exercise he needed.

Such was the earnestness, tenacity and vigor with which he attacked his studies that in a few months he had won among his professors and classmates a reputation for scholarship that is usually not attained or recognized before the Junior year. He seemed to us undergraduates equally successful in all his subjects,—mathematics, physics, chemistry, Latin, Greek, ethics, philosophy, French, history, and English language and literature, taken under as diverse types of instructors as the wise, jovial James J. White, the ascetic scholarly Harrison, the stern, exacting Nelson, the brilliant caustic Harris, the eloquent, benign Kirkpatrick, the friendly and versatile Moreland, and the fatherly, benevolent Campbell.

He found time to join the Washington Literary Society, and with characteristic perseverance and courage set himself to the up-hill task,—to a blunt, unpolished, plain-spoken mountaineer an onerous one,—to learn to speak in public. For alphabetical reasons he and I were frequently assigned as opponents in debate. As George Bernard Shaw says of his similar experience in the Fabian Society, we were willing to make fools of ourselves to learn to talk on our feet. White

mastered the difficult art, but in doing so had the nerve to bore the Society, frequently volunteering for duty. I am sure that those present will bear witness to his ultimate success, as he became a clear, fluent, thought-provoking speaker, and on occasion a forceful and eloquent one. White's motto might well have been that of the Campbell Clan, "Ready," for, as honor after honor came to him, he was always prepared to meet successfully each responsible task, whether it were the editorship of **The Southern Collegian**, the presidency of his literary society, or valedictorian of his class. Once a senior student chosen to represent our Society in an oratorical contest at Finals resigned, and White, though a freshman, was urged to take his place on perilously short notice. He did so, won the contest and a \$50 gold medal. The next year he won the famous and coveted Santine \$60 medal for the best essay, the Senior Greek prize, and another for the highest scholarship. After his freshman year he paid his expenses by winning a \$300 scholarship, and later a \$500 Fellowship which he held for two years. It was no accident that one of his favorite expressions in prayer was, "and give us good success."

In 1885 he graduated with the degree of M.A., and two years later received the Ph.D. **magna cum laude**. For several years it had been his desire to enter the ministry, and he now lost no time in carrying out his plans. His theological training was received first at Union Theological Seminary then located at Hampden-Sidney in Prince Edward County, Virginia, and subsequently at Princeton, where he graduated in 1889. He was licensed by Lexington Presbytery in May and in August he was ordained evangelist.

On July 18 he was married to Miss Fanny Beverley Wellford, daughter of Judge Beverley Randolph Wellford of Richmond, Va., a ruling elder in the First Presbyterian Church, and an official of the War Department during the Confederate war. The Judge said that he "had known many splendid men, but White's superior never," and that "with such an intellect he had never seen such modesty." Richly endowed with all the social graces and accomplishments that have distinguished her patrician family for generations, Mrs. White ably assisted her gifted husband in

making their several homes in Lexington, Columbia, and Richmond hospitable centers of artistic culture, brilliant conversation, and social intercourse, intellectual salons, the fragrant memories of which still abide in the hearts of hundreds of students, colleagues, and other friends who were privileged to enjoy their old Southern hospitality. They had brought back from the art centers of Europe hundreds of beautiful copies or photographs of the famous masterpieces of the world. Their home in Gibbes Court was in a sense for many years an art gallery for Columbia. I trust I may be pardoned for drawing the sacred veil of domestic privacy for a moment to give this glimpse of their beautiful and perfect union. "All who knew him best," writes his broken-hearted widow, "and were with him daily, felt that he was almost a perfect character, . . . I knew that he was God's best gift to me."

Following his graduation at Princeton, Doctor White returned to his Alma Mater, Washington and Lee, on the faculty of which he served as Professor of History from 1889 to 1902, a chair that was created especially for him by the Board of Trustees. During these laborious and fruitful years he served, as stated supply, neighboring churches at Collierstown, Timber Ridge, Buena Vista, and Oxford, preaching regularly on Sundays in addition to his heavy professorial duties. During these years also he received flattering calls elsewhere, among them the offer of the presidency of Central University, Ky.

In 1903, Professor White was called to the important chair of New Testament Literature and Exegesis in the Columbia Theological Seminary, a position which he accepted and filled ably until the time of his death. He was a born scholar and teacher; and he had entered upon the work of the new session with joy in the prospect of having the largest Junior class in the history of the Seminary, when his fatal illness overtook him. For several years he had been in failing health due to heart trouble, the burden of which he bore with cheerful fortitude and a calm and Christian patience that elicited the admiration of those closest to him. His last illness developed as a throat infection, which at first caused him no special concern. The ail-

ment, however, did not yield to treatment, and a specialist was consulted. Despite skilled medical care the trouble, which had seemed so slight, grew steadily worse, and in three days had created a critical condition that caused alarm to his wife and friends. The situation was aggravated by the fact that he had small reserves of physical strength. The infection grew steadily worse, and there was grave danger at one time of suffocation. This he escaped, but at three-thirty o'clock on Sunday morning, October 10, 1926, he quietly entered into the rest that remaineth to the people of God, a heavenly Sabbath that shall never end. The fatal issue was due rather to the exhaustion of his vital powers than to the immediate effect of his inflamed throat. The summons found him as ever at his post of duty, for he had met his classes as late as the Wednesday before his death, and only the week previous he had delivered a series of most impressive lectures on the Holy Spirit before the faculty and student body in the Seminary Chapel.

After a touching service on the afternoon of October 10 at his residence on Barnwell Street, which was conducted by the Rev. Prof. W. M. McPheeters, D.D., LL.D., of the Seminary faculty, his body was taken to the Chapel, where it lay in state for two days under the watchful guard of his beloved students until the hour of the funeral on Tuesday. This solemn and beautiful service was conducted by the Rev. Prof. Richard T. Gillespie, President of the Seminary, assisted by the Rev. Dr. McPheeters and the Rev. Robert A. Lapsley, Jr., D.D., pastor of the First Presbyterian Church of Columbia. The remains were then taken to Richmond, Virginia, where they were committed to their final resting place in historic Hollywood Cemetery.

Others will doubtless speak of Doctor White's distinguished linguistic attainments, of his success in business, of his eminence as preacher, scholar, theologian, educator, and presbyter, of his genial and magnetic personality. It remains for me to say something of his work as historian, in which he found the most congenial field for his activities as research scholar and litterateur. The history of the South was his specialty, his earliest and his latest love, and here he attained national recognition as an authority.

Soon after coming to Columbia Doctor White set himself to the task of preparing a series of excellent school histories inspired with the patriotic desire that the children of the South should be taught the truth. Among these are a "History of the United States," "A Beginners' History of the United States," "The Making of South Carolina," a biographical sketch of John C. Calhoun for **The Library of Southern Literature**, and articles in "**The South in the Building of the Nation.**" In all these works his sense of justice is manifest; it was with him a passion, a matter of conscience. The old Conventer fighting blood was strong in this sweet and gentle soul on questions of principle. As a teacher at Washington and Lee he made every effort to find the text-books that were most just and impartial. For example, he used a "History of the United States" by Doyle, an Englishman. He had observed that the histories in general use were by men of Northern birth and education, and that as a consequence the events in the author's section were fully treated, whereas much of interest in other sections was either briefly mentioned or altogether omitted. The Northern point of view was adequately stated, while the Southern was not. Poems and stories of famous men were given for one section, and the other neglected. He therefore set as his goal "to write impartially of all sections," but to take "special pains to give full justice to the part played by the people and states of the South at all periods of American history."

Locally White's most interesting book is "The Making of South Carolina," a volume written for **The Stories of the States Series**. His structural plan, a very original and happy one, was to arrange a series of vivid biographical sketches of men who had taken a leading part in events in such a close and chronological order as to furnish a continuous historical narrative. This appeal to the normal youth's hero-worship resulted in a work of unusual value and appeal.

While occupying his chair of History in Lexington he contributed to **The Heroes of the Nations Series** his popular life of the great Southern leader entitled "Robert E. Lee and the Southern Confederacy." In a recent letter received from

Major George Haven Putnam, Litt.D., the octogenarian head of the firm of G. P. Putnam's Sons, he says, "I am saddened to learn of the death of my old-time friend and client, Professor Henry Alexander White. . . . The plan for including in our **Heroes of the Nations** Series a 'Life of Robert E. Lee' originated with myself. I thought it important that the book should be written from the Southern point of view, and by some one who could secure the confidence of Lee's family and the use of documents belonging to the family that were needed to make his book authoritative. I came into relations with Professor White and was very much attracted by his personality and his devotion to the subject. The book had a fair success, and it is still in demand. . . . It was published in 1897, that is to say, over thirty years back Lee was one of the Southern leaders whom we Northern veterans held in full respect, and I might almost say, in affectionate regard. I was well pleased to have the imprint of my House associated with the record of the life, service, and character of this great man." (Dr. Putnam, himself an author of note, was Major in the 176th New York Regiment, and for a time was a prisoner of war in Libby.)

In the preparation of this volume White said that he used an enormous mass of documentary and other material, such a photographs, cuts and maps, publications of Historical Societies, testimony from eye-witnesses and participants, memoirs, lives, and histories in English and Foreign languages, official records, and letters and papers of General Lee's furnished by Gen. Custis Lee.

White published also in 1907 a life of "Stonewall Jackson" in **The American Crises** Series, by many considered his best biography, in which he has given a remarkable interpretation of that great Christian soldier. Doctor Stanhope Sams, in an editorial in **The State** speaks of it justly as "perhaps the most symmetrical and penetrating study of its difficult subject."

These two books together with a third volume on "The Scotch-Irish in America," are admirable examples of literary biography and historical narration. They are also characterized by scholarly accuracy and are carefully docu-

mented. All statements are based upon public records or the original writings of those who had a share in the events. His pen-portraits of these famous men are vitalized by a warm human touch, and his picturesque stories of heroic deeds are energized by imagination and brightened by grace of style. He forged for his vehicle a style that was at once clear, strong, and colorful. His sentences have a graceful swing and easy rhythm. The thought is freshly phrased, and is often touched with a glint of humor. His was the happy faculty of transmuting the dry, raw materials of history into a vitalized story that is highly stimulating to the reader.

A third group of his writings should be mentioned which are more closely related to his work at the Seminary. He made a valuable contribution to a subject of biblical controversy in his treatise on "The Pentateuch in the Light of the Ancient Monuments," to his special field in an excellent "Harmony of the Gospels," and a study of "The Gospel of Comfort," in his Princeton Lectures on the Stone Foundation, and to the history of his church in his great work on "Southern Presbyterian Leaders" (1911). In this monumental volume he traced the history of our Church from the coming of the Scotch and Huguenots to the Carolinas and Virginia after 1683 down to the present century. He employed his favorite method of combining historical narrative with graphic pen-portraits of outstanding leaders like Howe, Plumer, Thornwell, Palmer, Dabney, Wilson, Robinson, Armstrong, Hoge, and Samuel M. Smith. He included such representatives of the eldership as Stonewall Jackson, D. H. Hill, and Thomas R. Cobb. This labor, too, involved exhaustive research into the minutes of the Church courts from Presbytery to General Assembly, personal letters and family records. It was the author's purpose that these sketches taken together would "constitute in some measure a continuous narrative dealing with the work and the character of the Presbyterian people of our Southern Commonwealths," and that men everywhere might learn from these typical worthies "to understand the piety, the integrity, and the intelligence that have through many generations found a home among the people of the South."

As the years passed, Doctor White received both national and international recognition of his services and ability. He was elected an honorary member of the Virginia Alpha Chapter of Phi Beta Kappa at the College of William and Mary; he was a charter member and first president of the Kosmos Club of Columbia; he was a member of the Executive Committee of the Scotch-Irish Society of America; a member of the Virginia and South Carolina Historical Societies, the American Historical Association, and the Victoria Institute of London. He received the degree of Doctor of Divinity from Central University with a call to the presidency when he was but thirty-three years of age; and in 1909 the degree of Doctor of Laws was conferred upon him by Davidson College. In 1911 he made the principal address at the Tercentenary of the King James Bible. In 1920 he delivered the important series of Stone Foundation Lectures at Princeton Theological Seminary.

In physical appearance Doctor White has been described by a friend and neighbor, Doctor Stanhope Sams of **The State**, as "a man of no slight personal beauty, immaculate, erect, dignified without ostentation, gravely but withal sweetly courteous, and of countenance keen but benign, reflecting the qualities of his mind and spirit." As a teacher, friendly, helpful, scholarly, he was rewarded by the love, loyalty, and admiration of his students; as a lecturer, his speech was lucid, precise, well ordered like his thought; as a scholar, with a zeal for learning like that of the Renaissance grammarians, he was narrow neither in the range of his intellectual tastes nor in his living, with not a whit of puritan austerity, he was broadly catholic and liberal in his philosophy of life with a cavalier gusto tempered by decorum for "the whole sweet round of little things that large life compound"; as a pastor, he was, as Doctor J. M. Wells says, "surprisingly sweet, tender, and simple in his preaching of the Gospel," humbly reverential in his attitude to sacred things; as a friend, he was one of those radiant, magnetic personalities that bind you to them with hoops of steel, one whom you instinctively trusted and felt assured would never betray that trust; as a citizen and man among men he was a Southern gentleman to the manner born, the very soul of

honor, truth, and courtesy, "traveling on life's common way in cheerful godliness," loyal to the finest traditions of the old, conservative South, and a splendid exemplar of the forward-looking spirit of the new, progressive South. To Washington and Lee, the Seminary and the Church he devoted his time, strength, and talents without reserve, and labored to the end as ever in his great Taskmaster's eye.

As I have already suggested, Browning's "Grammarian's Funeral Shortly after the Revival of Learning in Europe," might have been written of our beloved twentieth century Hellenist.

"Let us begin and carry up this corpse,
Singing together. . .
Seek we sepulture

On a tall mountain, citted to the top,
Crowded with culture. . .

Thither our path lies; wind we up the heights;
Wait ye the warning?

Our low life was the level's and the night's;
He's for the morning. . .

This is our master, famous, calm, and dead,
Borne on our shoulders. . .

He settled **Hoti's** business—let it be!—
Properly based **Oun**—

Gave us the doctrine of the enclitic **De**,
Dead from the waist down. . .

Here—here's his place, where meteors shoot, clouds form,
Lightnings are loosened, . . .
Stars come and go! . . .
Loftily lying."

Leave him—still loftier than the world suspects,
Living and dying."

G. A. WAUCHOPE

University of South Carolina.

Henry Alexander White: Teacher and Friend

By REV. C. P. COBLE

Without a doubt one majestic figure has crossed the stage of human life. One who was unique, distinct, and distinguished from all others. One who in person, wisdom and power was more than man, yea was God Himself, the Son of God, declared to be so with power by His resurrection from the dead. As such He is object of our worship. But though Jesus was divine, He was also human, and in His human life and character He set the standard, became the ideal of perfect manhood, and He set the standard forever. To approach His character, to seek to emulate the life and spirit of Jesus, is the only worthy ideal, to which men ought to strive. The measure in which a man approaches the Christ life, is the true measure of his success as a man and a Christian.

We do not compare Jesus with any man, but we do well to compare and test our lives by His. It is such a test I want to apply to the life we are to study today, and upon which we seek to place an estimate. I may be classed as a partial witness. Deliberately however, I wish to say that judged by the one true standard, I think of Dr. Henry Alexander White as approaching as nearly to the Christ-like character as any man I have ever known. He would have been the last to lay claim to this, and yet I know he ever patterned his life after that of the Master.

I think of all that Jesus did and accomplished, but was it not because He was what He was that He did what He did? What He was in Himself explains what He did. And so I think that what He was is more than what He did. That is how I feel about Doctor White. I honor what Doctor White accomplished as a teacher, as a preacher, as an author, and in all the sphere of his endeavor, but I am such an ardent admirer of Doctor White's character and personality, that after all it is his character, rather than

his accomplishments that makes the stronger appeal. After all a man's character and his work are one. Doctor White's work as a teacher and preacher, and writer has made the church and the world at large his debtor. His was such a cultivated and cultured mind. He was so well balanced, so poised, so dignified, so scholarly, so spiritual, that he compelled respect and admiration and commands our consideration. But I first wish to speak of him as a Christian. I have in mind three types of leaders, all of which would be classed as successful leaders of the Church.

First—there is what I think of as the brilliant type, with sparkling wit, eloquent, gifted, ready. They somewhat fascinate us and command recognition. Good men they are, but not infrequently somewhat erratic. But though we yield them honor, sometimes they become enamored of their own powers, and their betrayal of little weaknesses of vanity and selfishness somewhat dims their lustre, and we feel that after all they are not quite great. We have that kind.

Then there is another type less sparkling but more solid and substantial and better rounded, who are forceful, masterful, aggressive in their spirit, always commanding honor and respect.

But there is a third type, more scholarly, of mature wisdom, broader learning and culture but less aggressive, more retiring, less selfish, who are apt to be passed over when honors are distributed and worth is recognized, until sometimes the Church awakens to her better self and out of shame for its neglect shows its appreciation of their labor and worth. In this third class I would place Doctor Henry Alexander White. If I may be allowed a short digression, I would so classify all these noble men under whom I sat in this Seminary. And so I think of Doctor White today, a great sweet-spirited, scholarly, cultured gentleman, laboring day after day and year after year, with a fine loyalty, a rich wisdom, doing a magnificent work, but so quiet about it, not clamoring for any great recognition, but out of love for the Master, content to serve. Like his Lord, "he did not cry or lift up, or cause his voice to be heard in the streets." If ever there lived a cultured Christian gentle-

man, Doctor Henry Alexander White is one of the noblest examples any of us ever knew.

I think of the purity, the fineness, the refinement of his soul, that lived above the vulgar thoughts and feelings of life; not in any forced or affected manner. It was his native atmosphere. I think his unimpeachable integrity and love of the truth, of the high dignity and honor of the man who would have scorned the petty selfishness and meannesses of which many men are victims. With all his fine intellectuality I think of the sweet and beautiful and tender sentiment that I think moved him in much that he did. It was a part of his consecration. I think of his loyalty and love for his own people and section of country, and his zeal for the truth that I think prompted him to write much that he did write in his books of history.

The same spirit of loyalty characterized all his relationships of life. Those who knew him, knew how loyal he was to the Seminary. He loved its traditions. He stood heart and soul with his colleagues in their witness to the integrity of God's Word, and to the truth as interpreted by our beloved Church. His was not a militant spirit, but he was firm and strong, and sure of his position. Though conservative in an age that appears to have become radical in its religious thinking, and often very aggressive in its assault upon the old faiths, he remained sweet and calm and confident of the truth for which his Church stood. He believed that "greater is He that is for us than they that be against us"—he could patiently await the vindication of his and his Church's faith. Perhaps we are sometimes unduly alarmed about the religious outcome, and there is much to alarm us, but I think Doctor White's attitude is wiser and reveals the greater faith.

As a minister of the Gospel, Doctor White always rang clear on the great truths of the Gospel. His presentation was always clear, intelligent, attractive and spiritual. He loved to preach the Gospel, because he loved the Lord and Saviour whom he was privileged to present to men. There was a sweet simplicity in his preaching, an utter absence of intellectual affectation that is characteristic of true learn-

ing. Such preaching cannot fail to produce spiritual impression.

As a teacher he brought to his classes a ripe scholarship, and a careful preparation. His effort was to find, and enable his students to find the vital and essential truth, and there was nothing cold or abstract or technical. With his teaching he imparted something more than mere knowledge of the subject; he imparted something of his own spirit. He had a keen and kindly and sympathetic interest in the students that came under him.

As an author he brought to his work a highly cultivated and discerning mind, an accurate knowledge, an attractive and forceful style, and a broad and kindly spirit, but one of unwavering devotion to the truth. He was thorough in all his work, of teaching and preaching and writing.

In Doctor Henry Alexander White we see a fine blending of the intellectual and spiritual. His scholarship is unquestioned, his achievement of his life worthy of the highest praise and with all he was so gentle, and simple, unaffected. To lose a mind so richly furnished, a heart so loyal and true, a servant so faithful, is great, but he will live on in the lives of those he has touched and influenced, and we believe that he lives and labors in a higher sphere. "And His servants shall serve Him, and they shall see His face and His name shall be in their foreheads." What a rich legacy he has left us in the memory of his character and work. In honoring him we elevate ourselves as we are called to contemplate the noblest and best in life. We pay our tribute of gratitude to Doctor Henry Alexander White, faithful and earnest preacher, efficient teacher, able writer, loyal and sympathetic friend and Christian gentleman.

Henry Alexander White: Christian Scholar By One Who Knew and Loved Him

By REV. NEAL L. ANDERSON, D.D.

I have been asked to speak at this memorial service of Henry Alexander White, from the point of view of one who knew him in his early manhood at Princeton Seminary, and has followed his career with sincere affection, and appreciation of the ever widening influence he exerted in the field of letters, and as a great teacher of God's Word.

I can never forget the first appearance on the old campus at Princeton Seminary of the already marked young man, with his laurels won in Virginia institutions still fresh. His quiet, courteous manner, with something of the reserve of the scholar, his soft, yet penetrating eyes, and erect bearing, made an impression on the student body, and won for him at once their respect. Somewhat shy, and too intensely devoted to his studies to seek social fellowship, I counted it a rare privilege to find my way into his heart, and the long afternoon walks we took over the hill around Princeton are among the most delightful memories of those days. These hours of fellowship stimulated and inspired me for the research work we did under that prince of New Testament Exegetes, Doctor Caspar Wistar Hodge, Senior, and, that greatest of English speaking champions of the Faith, Doctor William Henry Green.

In Henry White's class, were a number of men of exceptional ability, yet as I look back on that period, I can recall no one who made a deeper impression on the members of the faculty than the new man, who had come from two years work at Union Seminary in Richmond. Doctor Hodge repeatedly expressed appreciation of his mature scholarship, and critical insight into the meaning of the New Testament text.

It was doubtless due to this revelation of his gifts, while still a student at the Seminary, as well as his distinguished

service in Columbia Seminary, that Princeton Seminary conferred on Doctor White the honor in recent years of inviting him to deliver the Stone Lectures at Princeton.

Graduating from Princeton Seminary, with a reputation for exact and critical scholarship, Doctor Henry Alexander White was destined to attain recognition first of all as a historian and author. It is not too much to say that Washington and Lee University has never had a professor in the department of History, whose reputation has been more firmly established in the country at large.

Doctor White's biographies of Lee and Jackson are models of this department of literature, and Colonel Henderson, in his great monograph on General Jackson, pays generous tribute to the gifted professor of Washington and Lee University, and Columbia Seminary.

The Nation owes Doctor White a debt of gratitude for his History of the United States. A son of Virginia, and loyal with every drop of blood that flowed in his veins, to the land that bore him, there is no sectional bitterness in his writings, but a fine, balanced and discriminating treatment of all matters of controversy during the bitter years of civil strife. He revealed in this the fact that he had imbibed the spirit of the immortal Lee, who when the war was over devoted the remaining years of his life to teaching the people he loved the grace of Christian forbearance, and their duty to the land he loved.

During his busy years as teacher and writer, Doctor White never lost the true spirit of evangelism that burned within him, and gave power to his preaching. In demand as a preacher, he responded always to these demands with joyful willingness. Yet he was never what one might call a "Church-man." As has been said of his beloved former teacher, Doctor John D. Davis of Princeton, Doctor Henry White was "no maker of programs," and had no hankering after publicity. He lived out of touch with the machinery of church administration, and his spirit was alien to what is known as "church politics."

He was thus pre-eminently and at all times the scholar, doing quietly and unobtrusively the great work that in the

course of the years is most effective. He understood what Kepler meant when someone asked him who would read his Harmonies of the World, and he answered quietly "If God had to wait six thousand years for an observer, I can afford to wait a century for a reader."

The work of this gifted historian and author, however, was not without recognition by the Church, for when this Seminary needed a professor for the department of New Testament Exegesis, the Board of Directors turned almost at once to Dr. Henry Alexander White, who was at that time doing special post graduate work at the University of Glasgow.

At Columbia, Doctor White found his great life work, his appointed sphere of service. The sons of Columbia Seminary in this and other lands, who received their training here during the past quarter of century, pay tribute to his interpretation of the mind and heart of the Master in Gospels and Epistles.

Grounded in the faith of his fathers, with a broad grasp of the great doctrines of Calvinism, Doctor White was above all else the exegete, leaving matters of Theology to his distinguished colleagues in that department. I would pause to suggest that the interests of Christian Scholarship, in this trying era, would be conserved, if Theologians were as ready to wait patiently and reverently for the results of exact and scholarly research on the part of the trained exegete.

Loyal to the Word of God, Doctor White's sane, reverent and critical work gave evidence of the mind and heart of the great scholar, informed by the Truth, and guided by the Holy Spirit.

Conservative in his thinking, Doctor White never feared genuine progress, but always opposed critical Bolshevism that ignores or rejects the assured results of Christian experience, and scholarship. Thus early in his work at Columbia he became recognized as an authority in his department.

As a man, from his youth, he was characterized by a

spirit of modesty and sincerity that won the hearts of all who knew him, and his life gave evidence of a deep piety that reflected the altar fires that burned within his soul. His genuine idealism, was kept sane and practical, by a certain Greek sense of proportion, derived doubtless from his profound study of that language, as it was used to interpret the spirit of the Master and of Paul.

These traits, combined with an unfaltering loyalty to duty, made his life and ministry distinctive and of abiding influence, as that not only of the Christian scholar, but the faithful servant of our Lord Jesus Christ.

