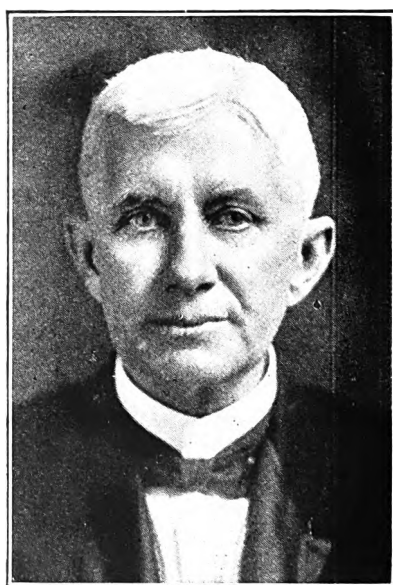




REV. HENRY ALEXANDER WHITE, D. D.

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HENRY ALEXANDER WHITE.

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(Dr. Wauchope is a grandson of the late Rev. William J. Armstrong, D. D., of Richmond, Va., and a college mate of Dr. White's at Washington and Lee University.)

The Columbia Theological Seminary and the Southern Presbyterian Church have suffered a severe loss in the death of the noted scholar and divine, Henry Alexander White, Ph. D., D. D., LL. D. For several years he had been in failing health due to heart trouble, the burden of which he bore with cheerful courage and a calm and Christian patience that won the admiration of all who knew him. His last illness developed as a sore throat, which at the time caused him no special concern. The ailment, however, did not yield to treatment, and a physician 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. This was aggravated by the fact that he had few physical reserves. The infection grew steadily worse and there was grave danger at one time that he would die from suffocation. This he escaped, but by three-thirty o'clock on Sunday morning, October 10, the end came, and

was rather due to the exhaustion of his vital powers than to the immediate effect of his inflamed throat. He had met his classes as late as the Wednesday before his death, and only the week previous had delivered a series of most impressive lectures on the Holy Spirit before the faculty and student body in the Seminary Chapel.

After brief services at his residence on Barnwell Street conducted by the Rev. Professor W. M. McPheeters, D. D., LL. D. of the Seminary faculty, his body was taken on Sunday afternoon to the Seminary Chapel, where it lay in state under the watchful guard of his beloved students until the hour of the funeral on Tuesday. This solemn and beautiful service was conducted by Dr. R. T. Gillespie, President of the Seminary, assisted by Dr. W. M. McPheeters, Professor of Old Testament Literature and Exegesis, and Dr. R. A. Lapsley, Jr., Pastor of the First Presbyterian Church of Columbia, S. C. The remains were then taken to Richmond, Va., where they were interred in Hollywood Cemetery.

Professor White was born on April 15, 1861, and reared in Greenbrier County, Virginia. His parents, William Orr and Mary McClure (Irwin) White, both came of sturdy Scotch-Irish stock. His preparation for college was received in a parochial school near the Hillsdale Presbyterian Church. His father, a farmer with a small income, did not feel able to send his son to college; but his mother, a woman of rare energy, consecration, and foresight, assumed the responsibility for her boy's education, and by great sacrifice provided for his first year's expenses out of her own savings. He entered Washington and Lee University in the fall of 1881, and proved to be one of the most brilliant and able students who have attended that institution. After the first year he made his own way by the winning of scholarships and fellowships, in addition to many other academic honors and numerous medals received in forensic and literary contests. In 1885 he graduated with the degree of M. A., and two years later received the Ph. D. magna cum laude. His theological training was received first at Union Seminary then located at Hampden-Sidney in

Prince Edward County, Va., and subsequently at Princeton, where he graduated in 1889. He was licensed by Lexington Presbytery in May and in August ordained as evangelist. On July 18 he was married to Miss Fanny Beverley Wellford, daughter of Judge Beverley Randolph Wellford, of Richmond, Va. Richly endowed with all the social graces and accomplishments that have distinguished her family for generations, Mrs. White ably assisted her gifted husband in making their several homes in Lexington, Columbia, and Richmond radiant centers of intellectual culture, brilliant conversation, and social intercourse, the beautiful memories of which still abide in the hearts of hundreds of students and other friends who were privileged to enjoy their hospitality.

Following his graduation at Princeton Dr. White returned to his Alma Mater, Washington and Lee, on the faculty of which he served as Professor of History from 1899 to 1902. During these laborious and fruitful years he served as stated supply neighboring churches at Colliertown, Timber Ridge, Buena Vista, and Oxford, preaching regularly on Sundays in addition to his heavy professorial duties. In 1902 he was called to the important chair of New Testament Literature and Exegesis in the Columbia Theological Seminary, which position he filled ably until the time of his death. Dr. White 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, which had caused him to move from his smaller class room into the Chapel.

Dr. White was a man of exceptionally pleasing personality, one that stood the test of year-in and year-out acquaintanceship. A former president of the Seminary, Dr. J. M. Wells, who was intimately associated with him as a colleague, pays him this fitting tribute:

"Dr. White was a finished scholar of extensive reading and accurate scholarship. He was a brilliant historian, knowing the history of our country and especially of the South, as few knew it. He was an accomplished linguist, himself seeing so clearly and knowing so thoroughly the language he taught, that he

perhaps took too much for granted of the men he taught. He was a polished speaker, clear, incisive, strong. He was, for so learned and profound a man, surprisingly sweet, tender and simple in his preaching of the gospel. He was a courteous gentleman, true to the finest traditions of the old South, and the very soul of honor. He was withal a true friend that a man could trust completely and implicitly and know that he would never betray that trust."

Uniformly genial, and popular as a man among men, as a member of several clubs, Dr. White was also the ripe scholar, narrow neither in the range of his intellectual tastes nor in his living. His knowledge and study were not confined exclusively to his seminary subjects, though he made a valuable contribution to biblical controversy in his "The Pentateuch in the Light of the Ancient Monuments," to the history of his church in his "Southern Presbyterian Leaders", and to his special field in an excellent "Harmony of the Gospels", and "The Gospel of Comfort", as well as in his Princeton Lectures on the Stone Foundation. Dr. Wells has pronounced his "Southern Presbyterian Leaders" "a great book, worthy of the author". While occupying his chair of History in Lexington, he fittingly wrote for *The Heroes of the Nations Series* a popular life of the great Southern leader entitled "Robert E. Lee and the Southern Confederacy", and a volume on "The Scotch-Irish in America". In 1907 he published also a "Life of Stonewall Jackson", in *The American Crises Series* his best biography, in which he has given a remarkable interpretation of that great soldier. Dr. Stanhope Sams, an editor of *The State*, speaks of it as "perhaps the most symmetrical and penetrating study of its difficult subject".

Ardently patriotic, while living in Columbia he found time also to prepare a series of excellent school histories inspired with the 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 life of John C. Calhoun in "Southern Literature", and articles in "The South in the Building of the

Nation". His books are admirable examples of literary biography and historical narrative, being at once scholarly and entertaining. His pen-portraits of famous men are vitalized by a warm human touch, and his picturesque stories of heroic deeds are brightened by imagination and grace of style. He wrote as he thought, with vigor, logical clearness, and scholarly accuracy.

As the years passed, Dr. White received both national and international recognition of his ability. He was an honorary member of the Virginia Alpha Chapter of Phi Beta Kappa at Williamsburg; he was the first president of the Kosmos Club of Columbia, S. C.; he was a member of the Executive Committee of the Scotch-Irish Society of America; a member of the American Historical Association, and of the Victoria Institute of London. He received the degree of Doctor of Divinity from Central University 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 October, 1920, he delivered the Stone Foundation Lectures at Princeton Theological Seminary.

In an editorial, in *The Columbia State*, he is thus beautifully characterized by one who knew him intimately:

"Doctor White in external aspect—a man of no light personal beauty, immaculate, erect, dignified without ostentation, gravely but withal sweetly courteous, and of countenance keen but benign—reflected the qualities of his mind and spirit. Extensively read, his scholarship was also accurate; his diction was precise, balanced; all his speech lucid, ordered, like his thought. He had a simplicity almost like the old Greeks, but without austerity. Little was in him of the Puritan, for he was broadly catholic and liberal, had a cultivated appreciation for all beauty and grace and savored with decorum but with restrained gusto 'the whole sweet round of littles that large life compound'. None knew him but recognized in him that blending of gentleman, scholar, priest which has in many another exemplar glorified the traditions of his church.

There is an epitaph that Doctor White remarked years ago,

in the old Waxhaws burial ground, which may not inappropriately be cited here. Inscribed on the tombstone of the indomitable William Richardson, whose pastorate at the Waxhaws began in 1759, is this tribute:

‘He lived to purpose;
He preached with fidelity;
He prayed for his people;
And being dead he speaks.’”

THE ORIGIN OF THE NEW TESTAMENT.

BY REV. HENRY C. VEDDER, D. D.,

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(By “the origin of the New Testament” is here meant not how the separate books in our New Testament came into existence, but rather the process by which they were collected into one volume known as the “New Testament”, arranged in their present order, and received as authoritative and inspired “Scripture”. The technical name for this process is the “Canon of the New Testament”. Adolf von Harnack, of the University of Berlin, and Henry C. Vedder are recognized as leading authorities on the New Testament Canon. One of the best popular books on the Canon is by Dr. Vedder, entitled “Our New Testament—Where Did We Get It?” The Review is pleased to offer to its readers the following able criticism by Dr. Vedder of some of Harnack’s views concerning the New Testament Canon.)

As the title indicates, Harnack’s latest book* consists of two parts: the first 114 pages are given to the formation of the Canon; the remainder to the historical effects of the Canon. The second half of the treatise may be disposed of first, and

*The Origin of the New Testament and the most important Consequences of the New Creation. By Adolf von Harnack, Translated by the Rev. J. R. Wilkinson, M. A., New York. The Macmillan Co. Pp. XVI. 229.