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JUDGE AND MRS. THOMAS WHITE -- SANCTIFIED PROTECTORS OF ASBURY
Compiled and Edited By Duane V. Maxey

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SEE HDM0615.JPG -- A SKETCH "WHITE'S MEETINGHOUSE"

A sketch of the "White's Meeting House," A. D. 1779, is included with this publication. To view it, open the hdm0615.jpg, using any program capable of displaying JPEG graphics, and having the the "Files of Type" selection set properly to view Tiff graphics.

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Part 1

INTRODUCTION

Thomas White and his wife Mary were Early Methodist friends and protectors of Bishop Asbury, and both were said to have obtained the experience of "Perfect Love."

Henry C. Conrad wrote: "Thomas White, was known as Judge White, having from 1777 until 1792 served as one of the Justices of the Court of Common Pleas and Orphans' Court of Kent County [Delaware]; during the last two years of that time as Chief Justice. Judge White, at the time of his death, was Register of Wills for Kent County. He was one of the large land owners in Kent County and an influential citizen.

"In 1777 when Francis Asbury made his advent into Delaware as the pioneer preacher of Methodism, Judge White and his brother Dr. Edward White became much interested in him and in the cause which he represented, and in time, both became converts, and afterwards warm adherents of his faith. Asbury spent much time at the home of the two White brothers, but he became particularly attached to Thomas White, and in his journal speaks of him as his "dearest friend in America," and says that Judge White's home was the only home that he ever had. Asbury never married, and being in the Methodist itinerancy from his early days, had no permanent place of abode.

"Most of the Methodist preachers were English-born, and one of their tenets was a refusal to bear arms. Denounced by other sects as "noisy, pestilential fellows" and suspected by the authorities of enmity to the patriotic cause, the Methodists fell into great disfavor during the Revolution. Judge White, because of his adherence to the Methodist cause and his close friendship for Asbury, was suspected, of being at least lukewarm towards the independence of the colonies and so strong did the sentiment become against him that in the autumn of 1777 he was arrested and imprisoned as a Tory. After being separated from his family some weeks, which was a source of great concern and distress to them, he was exonerated and discharged."

Thomas White "was a pious man and his wife one of the holiest of women; they were great friends to the cause of religion and to preachers generally." To learn more about both Thomas and Mary White, read through this compilation about them, which I hope will prove to be both informative and inspiring to all who peruse its contents.

Because I did not write most of this compilation, I do not claim to be the author. I am simply its compiler and editor. It consists of portions of text taken from our HDM Library authored by John Lednum, Abel Stevens, Matthew Simpson, and Ezra Squire Tipple, which I have combined freely with some of my own wording. The material taken from Ezra Squier Tipple's work, "The Heart of Asbury's Journal," consists of excerpts related to the Whites. I have placed these at the very end of the document.

I have also used for this compilation part of a booklet about the Judge White and his son Samuel by Henry C. Conrad, entitled: "Samuel White and his Father Judge Thomas White." HDM

has just purchased this booklet, which is a non-copyrighted work in the public domain. I have shown the publication information for the booklet in the place where is the portion of its text used in this publication. -- DVM

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Part 2

THE BIRTH OF THOMAS WHITE -- 1730

The following portion of Matthew Simpson's sketch of Thomas White taken from his Cyclopedia of Methodism, mentions the supposed year of Judge White's birth and also speaks of Asbury's close friendship with him:

"WHITE, Thomas -- Formerly judge of the Court in Kent Co., Del., was born in 1730. He was an intimate friend and defender of Bishop Asbury, especially during the Revolutionary War ... It was also at his house that the bishop met the preachers in consultation, and that on one occasion, when the distress of the country was great, these men of God read the Bible on their knees and offered up fervent prayers for the triumph of the gospel."

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Part 3

THE WHITES BEFORE MEETING THE METHODISTS

Mr. Thomas White, who was afterwards known as Judge White, was born about 1730. Dr. Coke tells us he was Chief Judge of the Common Pleas. He married Miss Mary Nutter, daughter of David Nutter, of Northwest Fork, Sussex county, Delaware. The early settlers of this region were most likely the outward circle of the Jamestown Colony that spread first into Northampton and Accomac counties, afterwards into Worcester and Somerset counties, Maryland; and then into Sussex county, Delaware.

The White's had been raised in what was then called the Church of England, and attended a chapel at Chapel Branch, between where they lived and the present town of Denton. Judge White and his wife were innocent, pious people, according to the light they had, before they united with the Methodists. Mrs. White was in the habit of imparting religious instruction to her family, not neglecting the servants.

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Part 4

HOW THEY JOINED THE METHODISTS -- 1777

It was in the year 1777, that Dr. Edward White, [Judge Thomas White's brother] who lived in Kent county, Del., near Whiteleysburg, began to follow the Methodists, and invited the preachers to his house to preach. After this, Judge Thomas White's wife, Mary expressed a wish to hear the Methodists also. The Judge objected to her going, and taking the children with her, and

especially to their night meetings, and intimated that he did not wish to furnish the means of conveyance; to which she replied, she could walk to the place. However, the next Sabbath he furnished her with a horse to go, and he went to his church.

This being the first time she had heard them, she was convinced, notwithstanding all that had been said against them, that they were God's people; and felt a desire to be in union with them. Both having returned home, while dining they inquired of each other what text had been expounded, and found that both ministers had used the same text, whatever difference there might have been in the discourses.

Soon Judge White became a hearer also; and the preachers, who had now begun to visit Dr. White, his near neighbor, were invited to his house, which became a place of comfortable sojourn for them. There was preaching, and other religious meetings, held at both Dr. White's and Judge White's, until they erected their chapel. Martin Rodda was the first preacher that came to Mr. White's.

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Part 5 FERVENT DEVOTIONS AT THE WHITE HOMES

The following statements will further illustrate the spirit of the Methodists of that time. As there were but few families that had consecrated themselves to the service of the Lord, the few that had were in close communion. The two families of Judge White and Dr. White frequently united in family prayer, one family walking over to the other the distance of a mile; and this, not only of an evening, but sometimes in the morning before day, male and female would quit their beds, and in inclement weather thus unite in family devotion. These family meetings were often attended with great power; and when the sacrificing itinerant was present, who had to take an early breakfast, often before day, to meet his distant appointment, they were meetings of great interest and profit to the newly made Methodists, warm in their first love, and glowing with their pristine zeal. Where there was such diligence in serving the Lord, the Methodists must needs grow in grace, and many of them continued thus faithful unto death.

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Part 6 THE WHITES BECAME WITNESSES OF PERFECT LOVE

After stating that Thomas White was "one of the judges of the court in Kent County," one writer went on to say: "He was a pious man, and his wife one of the holiest of women. They were great friends to the cause of religion, and to the preachers generally.

As to moral worth, Judge White had no superior in his day -- his house and hands were always open to relieve the needy -- he was the friend of the poor and oppressed; and left no one in bondage whom he could make free. For many years he lived in the enjoyment of perfect love.

Mrs. Mary White, the wife of Judge Thomas White, was also one of the excellent of the earth. She, like her husband, professed and exemplified perfect love.

During the Revolutionary War, on one sorrowful occasion, when a drafted company of American soldiers came by her house, and halted, while the men were weeping, on account of leaving their parents, wives, and sisters; and while wives and sisters were clinging to their husbands and brothers, telling by their gushing tears how deeply they felt as they were parting with them, fearing they should see them no more; Mrs. White kneeled down on the ground before them, and offered up fervent prayers, mingling her tears with theirs, for their temporal and eternal salvation.

When the Methodists were met for worship, if there were none present more suitable, she took up the cross, led the religious exercises, and met the class -- and she would have gone further and preached, if Mr. Asbury had encouraged her.

Once when Benjamin Abbott was about to start for quarterly meeting, after Mary White had exhorted him for some time, he said: "Sister White came to me as I sat on my horse ... I felt very happy under her wholesome admonitions." Thomas Ware said: "She was a mother in Israel in very deed."

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Part 7

RODDA STIRRED UP PERSECUTION AGAINST METHODISTS

Much opposition against Methodists was stirred up in America during the Revolutionary War period. A part of the opposition also arose from the fact that Mr. Wesley had issued his "Calm Address to the American Colonies," which he had abridged from the tract of Dr. Johnson, and which had been seized, and its circulation prevented in America.

Another factor that added fuel to the fire of anti-Methodist sentiment in America involved English Methodist missionary Richard Rodda. In 1777, Mr. Rodda was appointed to Kent Circuit, Eastern Shore of Maryland. Here he very imprudently circulated King George's proclamation, which so exasperated the friends of American liberty against him, that he was obliged to leave his circuit, and, with the aid of some slaves, was carried to the British fleet, then in the Chesapeake Bay, and was, by the English, sent to Philadelphia, from thence to England, where he continued to labor, in connection with Mr. Wesley.

Mr. Rodda's conduct was highly imprudent, and caused trouble and suffering to his brethren, both preachers and people, that stayed in this country. But, aside from this rash act of Mr. Rodda, we have never heard anything alleged against him while he labored in America.

On the last evening of this year, some of the officers of Howe's army acted a play in New York, called "The Devil to Pay in the West Indies." After this was performed they made themselves drunk, and went reeling and yelling through the street. Passing by Wesley Chapel, where the Methodists were holding watch meeting, they went in. The officer that personated the

devil, had a cow's hide fastened to his shoulders, the horns painted red, while the tail dragged on the floor; he went up and stood alongside of the preacher (this was about the time when Messrs. Rankin, Rodda, and other European preachers were in New York, on their way to England) on the pulpit steps. The preacher stopped preaching, and the women screamed. In the midst of this uproar two stouthearted champions of Methodism laid hold of the devil -- walked him out of the house; and if they did not bind him for a thousand years -- they put him under arrest. General Howe found it necessary to conciliate the Methodists by setting a guard to protect them, and to keep his men in their proper sphere of conduct.

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Part 8

GOVERNOR BASSETT SAVED THROUGH WHITES' INFLUENCE

Mr. Richard Bassett, of Dover, Delaware, had his first interview with Mr. Asbury, it appears, in 1778, at Mr. Thomas White's. He was going to Maryland on professional business, and called to pass a night with Judge White. As the family was passing through the house, and opening and shutting the doors, he observed one or more persons who seemed to be occupying a private room. Inquiring of Mrs. White who they were, dressed in sable garments, keeping themselves so retiredly, she replied: "O, they are some of the best men in the world -- they are Methodist preachers." Having heard of them before, he seemed to be alarmed at his close proximity to them, and observed "Then I cannot stay here tonight." Mrs. White replied: "O, yes; you must stay -- they will not hurt you." Supper being ready, they all sat down at the table. Mr. Asbury had considerable conversation with Mr. Bassett, by which he was convinced that Methodist preachers were not so ignorant, or unsociable, as to make them outcasts from civil society. On taking leave, he invited Mr. Asbury, more from custom than desire, to call on him in case he visited Dover. When Mr. Bassett returned home, and informed his wife that he had been in company with Methodist preachers, and had invited one of them to his house, she was greatly troubled; but was quieted when he told her: "It is not likely that he will come." Sometime in 1779, Mr. Bassett looked out of his window, and saw Mr. Asbury making for his door. Wishing to have company to help on the conversation, Mr. Bassett stepped out and invited Doctor McGaw, Governor Rodney, and some others to tea. They sat down to the table, and became so deeply interested in conversation, that they continued it until a late hour. This was the beginning of a friendship which lasted thirty-six years.

Describing the events surrounding Governor Bassett's conversion, Henry C. Conrad wrote: "Richard Bassett, like Judge White was a communicant in the Church of England. The story is told that Bassett had been engaged in the trial of a case at Denton, Maryland, and was driving from Denton to his home in Dover, and stopped at Judge White's for supper, Mrs. White was entertaining Asbury and some of his companions, and sought to keep them out of sight of the distinguished lawyer. Forced to introduce them, Asbury made such an impression upon Bassett that it led to the conversion of the latter, who became an enthusiastic Methodist, and so continued during his life."

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Part 9

GOVERNOR BASSETT DEFENDS JUDGE WHITE

Soon after Mr. Thomas White united with the Methodists he had occasion to go to Dover on business, and stayed all night with Mr. Bassett. Mr. White, like most others who countenanced the Methodists at that day, was marked as a Tory. Some of the rabble went in search of him, declaring their intention to inflict summary punishment upon him in case they found him. They came to Mr. Bassett's door, who was at that time captain of a militia company. Mr. Bassett took his stand in his entry, with his sword and pistols; and when the mob inquired if Thomas White was there, and asked that he might be given to them to be punished as an enemy of his country, Mr. Bassett told them that Mr. White was in his house -- that he was no more of a Tory than any one of them; and if they got him into their hands, they would have to walk over his dead body. Well knowing the standing and influence of Mr. Bassett with the community, the raging rabble retired without their victim; and Judge White was saved through the chivalry of his friend.

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Part 10

THE WHITE PROVIDE A REFUGE FOR BISHOP ASBURY -- 1777-78

Matthew Simpson wrote: "Mr. Asbury was a firm friend of American independence, but deemed it imprudent to make any public declarations. In June, 1776, Mr. Asbury was arrested, not having taken a required oath, and fined 5 pounds for preaching. Nevertheless, he continued traveling and filling appointments day by day, until, in the spring of 1778, he was compelled to retire. He found a hospitable shelter in the house of Thomas White, of Delaware, a distinguished citizen and a judge of one of its courts. There he remained in seclusion for about two years, though, with the exception of about ten months, he occasionally preached to small congregations."

On the 13th of February, 1778, Bishop Asbury first visited Thomas White, who became one of his most valuable friends. Mr. Asbury continued to travel and preach until the 10th of March, 1778, when, on conscientious principles, which would not allow him to take the oath required by the state of Maryland, he withdrew to the state of Delaware, where the clergy were not required to take an oath to the state. After seeking Divine direction by prayer and fasting, he felt his call was to remain in America, having the promise of all the protection that Judge White's influence could afford him.

He found an asylum in the house of his fast and firm friend, Thomas White. From this place of retreat he could correspond with his suffering brethren who were scattered abroad. He could also occasionally travel about, visiting the Societies, and sometimes preach to the people. He was accessible to all the preachers and his friends who came to see him; so that by means of correspondence and visits they could communicate with one another for mutual counsel, comfort, and encouragement. In some of their movements they had to be very cautious; for they were watched as the partridge is watched by the hawk on the mountain.

However, his manner of life was such as to procure him many friends, among whom were some of the most respectable characters in the state, and eventually he gained the good-will and confidence of the public generally, and of the principal officers of the state.

The family of Judge White, which thus gave refuge to Asbury, and to not a few of his brethren, during these stormy times, was one of the most notable in the early days of Methodism. Like that of Gough, at Perry Hall; of Bassett, at Bohemia Manor; and of Barratt, at "Barratt's Chapel," Kent, its name continually recurs in the journals of Asbury, Coke, Garrettson, Abbott, and in other early Methodist publications. These memorable historical families, though associated with the highest social circles of their times, counted not their wealth nor their lives dear unto them, choosing rather to suffer persecution with the people of God.

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Part 11

SHADFORD'S LAST VISIT WITH ASBURY -- MARCH 9-10, 1778

March 9th. Samuel Spragg came to see Bishop Asbury at Judge White's. Mr. George Shadford was, also present. A part of the time that Shadford and Asbury conferred they spent in an out building, separated by a skirt of woods from Judge White's domicile. When Mr. White would take their meals to them, in a stealthy manner, the servants, who were not ignorant of the arrangement, would sometimes say: "Massa goes through the woods to feed his swamp-robins." Dr. Edward White, in like manner, sometimes carried their meals to them.

They kept a fast day, to know the will of the Lord concerning them; and while Mr. Asbury believed it to be his duty to remain, Mr. Shadford felt that he must return. On the 10th of March, 1778, he left Judge White's, and moved towards Philadelphia, on his way to England, having procured a pass from a colonel to travel to General Smallwood's camp. When he arrived, he was brought to his apartments, and told him that he was a Methodist preacher, and considered himself a subject of King George; and asked for a pass to go to Philadelphia, on his way home. The general roughly replied, "Now, you have done us all the hurt you could, you want to go home." Mr. Shadford replied, "That he left home, and came here to do good." He, however, gave him a pass, after he made him swear that he would go directly to Philadelphia, and thence to England. Mr. Shadford lived just thirty-eight years and one day, after he left Mr. Asbury at Judge White's; and died, victorious in the faith on March 11th, 1816. Mr. Asbury followed him, on the 21st of the same month and year.

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Part 12

JUDGE WHITE ARRESTED -- APRIL 2, 1778

On April 2, 1778, the lighthouse patrol came to Judge White's in the night, and seized him to carry him away under arrest. When they did so, Mary White held on to her husband. While they brandished their swords about her head, she told them she was not afraid of them, until he was forced away from her, leaving her and her children in great distress. The following day Mr. Asbury, Mrs. White, and others, kept as a day of fasting and prayer for Mr. White, and his deliverance from his enemies.

Judge White was carried away to Dover or Wilmington, Delaware, where he was examined as an enemy of his country, because he had become a Methodist, and harbored Methodist preachers. He was detained some five weeks, when he returned to his family, but went back to have his case determined, and was finally discharged.

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Part 13

ASBURY TEMPORARILY LEFT THE WHITE PLACE -- APRIL 6, 1778

After Thomas White was arrested, on April 6th of the following week, fearing that he too might be taken into custody, Bishop Asbury left Mr. Whites' and went to another place some twenty miles off, where late at night he found shelter at a friends house, where he intended to remain. However, soon a report was spread, at night, which made him leave the next day. After lying in a swamp, to conceal himself until night, he was kindly taken in by a friend: this, as we suppose, was near the appointment at John Fogwell's, subsequently Holden's Chapel; and now Stulltown. While here, he heard that Joseph Hartley was arrested on Sunday, 5th of April, in Queen Anne's county: thus Messrs. White, Wooster, and Hartley, were arrested about the same time, and Mr. Asbury was driven to conceal himself in another neighborhood.

As he was not engaged in preaching, he spent his time in reading the Greek and Latin Testament, and in prayer: ten minutes, or one sixth of every hour, when awake, was spent in prayer. In the midst of these troubles, he formed that habit of prayer for which he was ever afterwards so remarkable; he excelled almost every minister in prayer.

APRIL 29, 1778, Asbury returned to Mr. White's. Soon after Mr. White came home as in answer to prayer. On Sunday, May 17, Asbury ventured to preach again after spending five or six dumb Sabbaths. May 19, Philip Cox began a quarterly meeting at White's, at which Mr. Asbury preached. Soon after Judge White's case was decided, and he was permitted to return to his family -- the worst of the storm was now over, as it related to Messrs. Asbury and White; as to the former, he was not without his misgivings, that he had erred "in retiring from the work," through fear of his foes.

JUNE 1778 -- In the last of June, Mr. Asbury received a visit from Mr. Freeborn Garrettson, at his home, as he called Judge White's. Soon after this Mr. Garrettson, in July of this year, was well nigh beaten to death, near Brown's Branch, in Queen Anne's county, by John Brown.

AUGUST, 1778, he went into the Fork, and, for the first time preached at Mr. Ross', and at Robert Layton's, on the head waters of the Nanticoke River, near the present town of Bridgeville. Two weeks after he preached at White Brown's, the nephew of Judge White's; also at John Flowers'. About this time his friends William Moore, and William Lynch, came all the way from Baltimore to see him at Judge White's.

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Part 14

WHY AMERICANS CEASED TO SUSPECT ASBURY -- 1779

In about 1779 a letter fell into the hands of American Officers which had been written to Thomas Rankin in 1777. In this letter Bishop Asbury had given it as his opinion that the Americans would become a free and independent nation, that he was too much knit in affection to many of them to leave them, and that Methodist preachers had a great work to do under God, in this country. When this knowledge came to the American Officers, it produced a great change in their opinions, feelings, and deportment toward him.

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Part 15

THE FIRST METHODIST CONFERENCE

(Before the M. E. Church Was Organized)

On April 28, 1779, The Conference for the Northern Stations was held at Judge White's, Mr. Asbury presiding; there was much prayer, love, and harmony, and all the preachers present agreed to walk by the same rule. We may gather from the Minutes that the following preachers attended this Conference:-- Francis Asbury, William Watters, Daniel Ruff, John Cooper, Freeborn Garrettson, Joseph Hartley, Thomas McClure, Caleb B. Pedicord, William Gill, Thomas S. Chew, Joseph Cromwell, Philip Cox, Joshua Dudley, Lewis Alfree, Richard Garrettson, and Micajiah Debruler.

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Part 16

THE NEWLY-BUILT WHITE'S CHAPEL OPENED

White's Chapel was opened for worship in 1782. It was about 30 by 40 feet, with a vestry room attached to it; and by Mr. Asbury pronounced the neatest country chapel owned by the Methodists then. Later, it was moved from the site on which it was built, and called Lee's Chapel. One historian wrote: "Its old name should be restored to it. Much of the original material is still in it."

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Part 17

JUDGE WHITE'S DEATH -- 1795

Just before he died, Judge White showed his son Samuel his books, and gave him directions concerning the brick house that he was building as an addition to his old house. Then coming to his wife he said, "I feel as I never felt before;" and gave directions concerning his burial. He died in the spring of 1795, in his sixty-fifth year. When Mr. Asbury heard of his death, he says: "The news was an awful shock to me; I have met with nothing like it in the death of any

friend on the continent. I have lived days, weeks, and months in his house. He was among my very best friends."

When her husband informed her that his end was nigh, Mary White spent the last night in supplication for him, and with him exulted in victory, as he entered into the joy of his Lord. She, like her husband, professed and exemplified perfect love. They were lovely in life, and by death they were not long divided: she soon followed him to the "better country."

Lednum wrote: Near-by the old homestead, the bricks that arched their graves, now sunk into the earth, mark the spot where their heaven-watched dust reposes, till at the behest of Omnipotence they shall again appear in the bloom and beauty of immortality.

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Part 18

THE CHILDREN OF THOMAS AND MARY WHITE

The children of Judge White, four in number, one son, and three daughters, generally embraced Methodism, following the example of their pious parents. One of them married Daniel Polk, of North West Fork. Another of Mr. White's daughters married Dr. Cook, and lived a little below Smyrna. The youngest daughter, Anna White, never married; she ended her days in Smyrna about 1830. The son, Samuel White, studied law, and settled in Wilmington, Del., where he died in 1809. His tombstone is to be seen at the end of the Swede's Church, in Wilmington. [The booklet, "Samuel White and His Father Judge Thomas White," will give much more about Samuel White. See text from it below. -- DVM]

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Part 19

LEDNUM'S VISIT TO THE WHITE HOMESTEAD IN 1848

In 1848, after considerable inquiry, and traveling a comparatively private road, much overhung with limbs of trees for about two miles, we came to Judge White's old homestead. We found a Methodist family living on the farm, who assured us that was "the very place where Judge White had lived," and made us welcome. The good woman proposed to send for Leanna, a colored woman who lived near by who had been a servant of Judge White, who was then in her eighty-eighth year. Soon the little African woman, led by a girl -- for she was almost blind -- came.

The afternoon was spent in catechizing: we asking questions at the top of our voice, for she was much deaf as well as blind, while she answered them. We were well satisfied that her memory was good, especially as to the remarkable events that had transpired seventy years before, when she was about eighteen years old. She could point to the spot where the house stood where the preachers were secreted, though the house, as well as the wood that stood between it and the dwelling house, has long since disappeared.

She distinctly remembered all the old preachers that visited her old master, and could describe them, beginning with Mr. Rodda, whom she represented as a red man, or man of florid complexion; to Mr. Jessup, with the wart or wen on his nose. Many of the particulars inserted in this article we obtained from her. She lived in a little home given to her by one of Judge White's daughters, and was much respected by the white people, who were ever ready to assist her. She has since died, at the age of ninety or ninety-one years.

The old hip-roofed two-story house in which Judge White lived is still standing [in 1848], and has much of the original material in it after the lapse of a hundred years. The floors on which the beds were spread to accommodate the Methodists when attending quarterly meetings, and the preachers when assembled for Conference -- on which they read their Bibles on their knees, and offered up their fervent and faithful prayers, are still there.

While sitting in this house which sheltered the first race of Methodist preachers, we felt as if it was relatively holy, having been sanctified by the presence and prayers of Asbury, Shadford, Watters, Ruff, Cooper, Hartley, Garrettson, Pedicord, Gill, Tunnell, Major, Ivy, Willis, Cox, Alfree, Dudley, Hagerty, Reed, Foster, Mair, Boyer, Abbott, Everett, Thomas, Hickson, Haskins, Ellis, Curtis, Spry, Phoebus, Green, Lee, Ware, Coke, and Whatcoat; to which many other names might be added.

When I lay down on the bed to pass the night away, I was less inclined to sleep than to call up the scenes that had transpired seventy years before. "My soul was full of other times."

Did I hear the hoofs of war horses, or did I see the cavaliers forcibly arrest the good man of the house despite the tears and entreaties of his wife? Was that the gentle rap of Asbury just come from his house of concealment, under the pall of night, to assemble the family for prayer and religious instruction?

Are those the mobs of the forlorn females parting with husbands and brothers going to fight the battles of their country? Is that the melting prayer offered up by the good woman of the house? Are those groans from the servants of God, wrestling on their knees for the fullness of the Spirit?

I almost fancied that I saw their shades moving about the room, and was ready to inquire, Will some happy spirit that has gone to "Fly with his father's on clouds," speak to me in a dream tonight?

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Part 20

PAPERS OF THE HISTORICAL SOCIETY OF DELAWARE XL.

SAMUEL WHITE AND HIS FATHER JUDGE THOMAS WHITE
An Almost Forgotten Senator; and His Father Who was a Follower of
Asbury in the Early Days of Methodism.

By

Henry C. Conrad,
Librarian of the Society

Read before the Historical Society of Delaware, Sept. 21, 1903.

The Historical Society of Delaware,
Wilmington,

1903.

The John M. Rogers Press, Wilmington, Del.

* * *

While the greater part of the booklet text really contributes to this compilation, I have omitted some of the last part that contained some rather detailed White lineage that was of little value and importance. -- DVM]

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SAMUEL WHITE

The wheels of time move swiftly and surely. Men come and go and are forgotten. But few of the many make such an impression as to leave behind them a record that is remembered.

Just one hundred and two years ago [dating back from 1903 to 1801], Samuel White was appointed United States Senator by Governor Richard Bassett, to succeed Dr. Henry Latimer, who had resigned the office; and after the lapse of a century it is with difficulty that enough information can be gotten together to make a respectable biography of this man who held the exalted position of United States Senator from Delaware.

Investigation establishes the fact that Samuel White was a son of Thomas White, and that he was born in 1770, on the farm of his father in Mispillion Hundred, Kent County, Delaware, a few miles from the village of Whiteleysburg. The father, Thomas White, was known as Judge White, having from 1777 until 1792 served as one of the Justices of the Court of Common Pleas and Orphans' Court of Kent County; during the last two years of that time as Chief Justice. This Court existed under the first constitution of the State, adopted in 1776, but was abolished by the constitution of 1792. Judge White, at the time of his death, was Register of Wills for Kent County. He was one of the large land owners in Kent County and an influential citizen.

In 1777 when Francis Asbury made his advent into Delaware as the pioneer preacher of Methodism, Judge White and his brother Dr. Edward White became much interested in him and in the cause which he represented, and in time, both became converts, and afterwards warm adherents of his faith. Asbury spent much time at the home of the two White brothers, but he became particularly attached to Thomas White, and in his journal speaks of him as his "dearest friend in America," and says that Judge White's home was the only home that he ever had. Asbury

never married, and being in the Methodist itinerancy from his early days, had no permanent place of abode. Most of the Methodist preachers were English-born, and one of their tenets was a refusal to bear arms. Denounced by other sects as "noisy, pestilential fellows" and suspected by the authorities of enmity to the patriotic cause, the Methodists fell into great disfavor during the Revolution. Judge White, because of his adherence to the Methodist cause and his close friendship for Asbury, was suspected, of being at least lukewarm towards the independence of the colonies and so strong did the sentiment become against him that in the autumn of 1777 he was arrested and imprisoned as a Tory. After being separated from his family some weeks, which was a source of great concern and distress to them, he was exonerated and discharged. This was while Asbury was sheltered and cared for on the White plantation.

On the death of Asbury in 1816, Rev. Ezekiel Cooper, one of the earliest Methodist preachers from the peninsula, preached a funeral discourse on Asbury in St. George's Church in Philadelphia in the course of which, referring to this period, he said, "Asbury found an asylum, as his castle of safety in the house and with the hospitable family of his fast and firm friend, Thomas White, Esq., one of the Judges of the Court in Kent County, Delaware. He was a pious man and his wife one of the holiest of women; they were great friends to the cause of religion and to preachers generally. From this place of retreat and protection, as in a castle of repose and safety, he could correspond with his suffering brethren, who were scattered abroad in different parts. He could also, occasionally travel about, visiting the societies and sometimes preaching to the people. In some of their movements they had to be very cautious and circumspect, for they were watched as the hawk watches the partridge on the mountain, and as the wolves watch the sheep of the pasture and the lambs of the flock."

The fact that subsequently Judge White was honored with important public station would indicate that he continued in favor with the populace as well as with those in authority. One of the earliest Methodist Churches on the peninsula was "White's Chapel," named for the Judge, and situated near Judge White's residence. A church bearing the same name still stands a few miles from the old site. The original White's Chapel falling in disuse, went to decay, but years afterwards, the framework that remained, was removed a mile or more westward, across the State line into Maryland, and there it was used as part of the super-structure of what was called Lee's Chapel, and for many years was regularly used for Methodist services. In course of time it was supplanted by Shepherd's Chapel and the building, still [in about 1903] in a good state of preservation, is used as a barn or storehouse on the Carter farm, adjoining the old location of Lee's Chapel.

It was at Judge White's house that the first conference of the Methodist preachers was held on April 28th, 1779, and it was here that the important and significant step was taken of appointing Francis Asbury, the general assistant or superintendent in America, with the right of determining questions in conference after due consideration. From this time Asbury became the recognized center of Methodism in America, and in Judge White's house was born the idea of Episcopal Supervision.

Judge White died at his plantation in 1795, in the sixty-fifth year of his age. Asbury in speaking of the death of Judge White, makes this entry in his Journal: "This news was attended with an awful shock to me. I have met With nothing like it in the death of any friend on the

continent. I have lived days, weeks, and months in his house. He was a friend to the poor and oppressed; he had been a professed churchman, and united to the Methodist connection about seventeen or eighteen years. His house and heart were always open; and he was a faithful friend to liberty in spirit and practice; he was a wise, indulgent husband, a tender father, and an affectionate friend."

Judge White devised [willed] his home place, called "Belisle" to his son Samuel White. This son seems to have had the advantage of a good education. He studied law presumably with Richard Bassett, and was admitted to the bar at Dover in March 1793. Soon after his admission he seems to have deserted his native county, and as far as is known never occupied the farm which his father devised to him. The farm he sold in 1806 to John Orrell, and with this his connection with Kent County ceased. He took up his residence in Wilmington, where he resided during all the time he was in public life. He was a Federalist in politics, but held no office until appointed United States Senator on February 28th, 1801, by Governor Bassett.

Richard Bassett, like Judge White was a communicant in the Church of England. The story is told that Bassett had been engaged in the trial of a case at Denton, Maryland, and was driving from Denton to his home in Dover, and stopped at Judge White's for supper, Mrs. White was entertaining Asbury and some of his companions, and sought to keep them out of sight of the distinguished lawyer. Forced to introduce them, Asbury made such an impression upon Bassett that it led to the conversion of the latter, who became an enthusiastic Methodist, and so continued during his life. At Bassett's death in 1815, at his home on Bohemia Manor, a funeral discourse commemorative of him and of his distinguished father-in-law James A. Bayard, the elder, was preached by Rev. Ezekiel Cooper, who at that time ranked as the most eloquent and forcible preacher of his day. Twenty years and more after Richard Bassett had broken bread under Thomas White's roof and been introduced to Francis Asbury, he remembered his good friend of early days and appointed his son Samuel White to the vacancy in the United States Senate.

On January 11th, 1803, at the regular session of the General Assembly, Samuel White was elected for the full term of Senator beginning March 4th, 1803. He was placed in nomination by Outerbridge Horsey, a representative from Sussex County, and was elected over George Read Junior, (a son of the signer of the Declaration) by a vote of 20 to 9. He served the full term, and on January 11th, 1809, was reelected for a second term. At this election he was placed in nomination by Henry M. Ridgely, a representative from Kent County, and received 17 votes to 10 votes cast for Andrew Gray, the grandfather of our present Judge George Gray, who was a manufacturer in Mill Creek Hundred.

At the time of his election he [Samuel White] had barely reached the constitutional age of a senator, and was one of the youngest members ever elected to that body. It is a remarkable fact that both of the men who placed Samuel White in nomination for Senator afterwards became members of that body. Outerbridge Horsey was elected as the successor of Senator White on the latter's death in 1809, and Henry M. Ridgely was elected United States Senator in 1827.

Samuel White had as his colleague in the Senate, for one year, William Hill Wells, of Sussex County, and afterwards James A. Bayard, the elder. The proceedings of the Senate show that Samuel White was not a silent member. Soon after his admission he made a vigorous speech in

opposition to the Louisiana Purchase, and placed himself decidedly against the doctrine of expansion. Nothing in the way of records remain to indicate how active or prominent he became as a lawyer. The first reported cases of Delaware decisions begin twenty years and more after his death.

While still a member of the United States Senate he died on the fourth day of November, 1809, at Wilmington. His remains were interred at the Old Swedes' graveyard, this city, where a plain slab covering his grave contains the following inscription:

BENEATH THIS STONE
ARE DEPOSITED THE REMAINS OF
SAMUEL WHITE, ESQ.,
A NATIVE OF THE STATE OF DELAWARE
WHO DIED NOVEMBER 4th, 1809.
AGE 39 YEARS.

The following obituary appeared in the "American Daily Advertiser" of November 8th, 1809, published by Zachariah Poulson in Philadelphia:

"With painful regret we announce the death of Samuel White, Esq., he died at his lodgings in Wilmington, on Saturday morning last (November 4th, 1809). Mr. White has for several years past represented the State of Delaware in the Senate of the United States where his talents were known to be respectable, and his integrity unblemished. In the circle of his acquaintances, which were very extensive, his loss will be severely felt, and deeply regretted, and his virtues in private life will be long cherished in grateful remembrance. His probity of conduct, urbanity of manner and manly deportment justly entitled him to the rank of a worthy citizen and an accomplished gentleman."

At the opening of the General Assembly in January 1810, in the message of Governor George Truitt the following reference was made to the death of Senator White:

"In the death of Mr. White, late a Senator from this State in Congress, we have to deplore the loss of a very amiable man, a good citizen and a faithful representative; and although the vacancy occasioned by his death occurred in the recess of the legislature, yet wishing to leave you a free and unbiased choice, not fettered with an incumbent, whom it might be unpleasant to overlook in the selection, I have not taken upon myself the exercise of the discretionary power vested in me by the constitution of the United States, of appointing a person to succeed him. This subject will claim your early attention."

Samuel White never married. His father Judge White, at the time of his death left to survive him a widow named Mary, who was the daughter of David Nutter, of North West Fork Hundred, Sussex County, the one son Samuel, and three daughters, named respectively: Margaret Nutter Polk, Sarah Cook and Anna White. As far as ascertained the latter never married; Margaret Nutter, the oldest daughter, married Daniel Polk, of Sussex County ...

... The only descendants of Judge Thomas White came through his daughter Margaret Nutter, who married Daniel Polk as traced above.

Judge White's daughter Sarah, married Doctor Robert Cook the only son of John Cook, Governor of Delaware in 1783. Doctor Cook during his married life with Sarah White lived in or near Smyrna, and practiced his profession there. No children were born of the marriage, and Sarah Cook died early, and afterwards Doctor Cook married Nancy Rogers, the widow of Governor Daniel Rogers of Milford, and after his marriage to her he lived in the large mansion house in South Milford now owned and occupied by Joseph E. Holland.

Samuel White served as guardian for nearly all of the orphaned children of his sister Margaret Nutter Polk . They inherited some means from their mother and this was invested and looked after by their uncle who also interested himself in their education and establishment in life.

The portrait of Samuel White [omitted from this digital publication], which appears in this publication is a copy from a portrait drawn by St. Memim and presumably was made about the year 1808. In it he appears in uniform. On September 21st, 1807, he was appointed Adjutant General of the Militia of the State by Governor Nathaniel Mitchell. In 1803 he was commissioned by the Governor, under an Act of the General Assembly, to obtain copies from Pennsylvania of the early land grants made by the proprietaries, of real estate located in Delaware, but which had been improperly recorded elsewhere. He served for several years as one of the State directors of the Farmers Bank, and was a Presidential Elector in 1800.

Judge White by his will which was probated at Dover, March 7th, 1795, provided for the liberation of all his slaves using the following language therein: "I think it wrong and oppressive and not doing as I would be willing to be done by, to keep Negroes in bondage or perpetual slavery. I therefore, hereby manumit and set free those that are or have been in bondage to me." He then mentions the names of twenty-one slaves. Samuel White, the son, seemed imbued with the same idea, as the records at Dover disclose four separate deeds of manumission from Samuel White to slaves owned by him, between 1799 and 1804.

These fragments of history that remain after the lapse of a century, justify the conclusion that both father and son were true sons of Delaware; and that in their day and generation they merited the recognition and honors that fell to them.

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Part 21

PORTIONS OF ASBURY'S JOURNAL ABOUT THE WHITES

[The following entries from Asbury's Journal were taken from "The Heart of Asbury's Journal" by Ezra Squier Tipple. The bracketed remarks between the portions of Asbury's Journal are by Tipple. A reading of these excerpts will show how much and how closely the Thomas Whites were involved with Bishop Asbury and his ministry in America.]

MARCH 25, 1778 -- Blessed be God! His providence hath cast my lot in a quiet, agreeable family, where I can make the best improvement of my time in study and devotion.

APRIL 2, 1778 -- This night we had a scene of trouble in the family. My friend Mr. Thomas White was taken away, and his wife and family left in great distress of mind. The next day I sought the interposition of God by fasting and prayer.

MAY 23, 1778 -- I set this day apart for fasting and prayer, especially in behalf of Brother Thomas White.

MAY 25, 1778 -- Thomas White went back to have his case determined. He left his family in much distress of mind. I endeavored to minister some comfort to them, but in respect to myself everything appeared to be under a cloud; so that I knew not, as yet, what the Lord would be pleased to do with me.

JULY 29, 1778 -- We had a lecture in the evening at Thomas White's, and the hearts of some were moved and melted by the power of God. I begin to think it is my duty to abide for a season in this state, and have great hopes that the Lord will pour out his Spirit and favor us with a revival of pure and vital piety.

NOVEMBER 1, 1778 -- After I had preached a funeral sermon, at which the hearts of many were powerfully wrought upon, I returned to Thomas White's, making twenty miles in the whole, and lectured in the evening; and then lay me down and slept in peace.

NOVEMBER 9, 1778 -- I rode to Thomas White's, and cannot help esteeming his house as my temporary home, though I meet with more spiritual trials than in constant traveling.

APRIL 28, 1779 -- Our Conference for the northern stations began at Thomas White's. All our preachers on these stations were present, and united. We had much prayer, love, and harmony, and we all agreed to walk by the same rule, and to mind the same thing. As we had great reason to fear that our brethren to the southward were in danger of separating from us, we wrote them a soft, healing epistle. On these northern stations we have now about seventeen traveling preachers. We appointed our next Conference to be held in Baltimore town the last Tuesday in April next.

Two Conferences were held this year, this one at Judge White's, and another at Fluvanna some days later. Asbury's fear that there might be a separation was realized, the Conference determining, notwithstanding the influence of Watters, who had been president of the Conference the preceding year, and who was commissioned to carry the "healing epistle," to administer the sacraments henceforth. Had Asbury not exercised great tact this first schism might have proved disastrous.

AUGUST 4, 1779 -- We held our love feast. Many spectators, and a melting time; some power and life appeared to be among the people. Upon the whole we had a blessed time. About twelve o'clock I preached on Col. 1:27, 28, with some freedom, and hope the people were profited. Brother Garrettson exhorted long. His speaking is mostly proposing cases of conscience, and answering them, and speaking about Christ, heaven, and hell; yet this carries all before it. It is

incredible the good he has been instrumental in doing; the people are generally moved under his preaching. It is, however, thought expedient to send him to the North. I go to Choptank. We have had much of God in this meeting. Though I have had but little sleep, and unwholesome weather, yet I feel no injury; thank the Lord! We rode to Thomas White's after four o'clock.

SEPTEMBER 4, 1779 -- I changed my purpose, and instead of going to Williams' went to Thomas White's. Preached at night.

FEBRUARY 9, 1780 -- Have peace, but long to be more employed in the public work. I hear the work spreads in Bolingbroke and Talbot. So the Lord leads us on through many hindrances. Perhaps there never was such a work carried on by such simple men, of such small abilities, and no learning. The Lord shows his own power, and makes bare his own right arm! Brother Garrettson set off for Dorset to preach the gospel. We committed the remains of Mrs. Peterkin to the dust at Thomas White's; she died in full triumph of faith. Many people were present, and we gave exhortations suited to the occasion.

MARCH 2, 1780 -- Heard of Mr. Peterkin's death; he died last night. I came to his house, and went to Thomas White's. Find it is a fact that Brother Garrettson was put in jail last Sunday.

APRIL 12, 1780 -- I was employed in writing a short history of the Methodists; also in preparing my papers for Conference. I am going from my home, Thomas White's.

JULY 25, 1780 -- Was engaged in private and family prayer for divine protection; for I dwell as among briars, thorns, and scorpions. The people are poor, and cruel one to another; some families are ready to starve for want of bread, while others have corn and rye distilled into poisonous whiskey; and a Baptist preacher has been guilty of the same; but it is no wonder that those who have no compassion for the non-elect souls of people should have none for their bodies. These people have had some religion; but if any seeth his brother need, and shutteth up his bowels of compassion, so as neither to give nor sell, "how dwelleth the love of God in that man?" These are poor Christians. We left our worthy friend Hinton's, a kind family, who parted with us in tears. We forded Deep River, rode to White's, within ten miles of the camp, into a settlement of people from Pennsylvania; some were Quakers. I preached at White's to about twenty people, then rode sixteen miles to R. Kennon's. It was rainy, and we rode two miles in the dark through the woods, but came safe about ten o'clock, fatigued, and under a temptation to stop; but reading Paul to Timothy, where he says, "I charge thee before God," etc., I resolved to go on; and though but little time and opportunity for retirement, not any for reading or gaining knowledge, yet saving souls is better. But people are so distracted with the times, they are afraid to leave their houses, or ride their horses. I acknowledge the providence and immediate hand of God in my journey; though it be not of general benefit, I shall gain a general knowledge of the preachers and people, and strengthen our union.

AUGUST 9, 1780 -- I rode sixteen miles to White's, came in about three o'clock; no preaching appointed. I had time to write, and plan for another trip through Carolina. I have had little time or place for prayer till I came here. The roads are so bad I have my carriage to refit almost every week.

AUGUST 22, 1780 -- This day there came an account that the Southern army was defeated, and all taken to a man, except General Gates, which cannot be all true. I am kept in resignation and faith, and praying that God may bless my labors, and bring peace and union among the Methodists in Virginia. I received comforting letters from Mr. White and Mr. Gough: all these comfort me in the house of my pilgrimage. Mr. White informs me of Thomas Haskins, a young man that was convinced, who has a good education, has been reading the law three years; now he must read and preach the gospel.

SEPTEMBER 17, 1780 -- I had some close talk with Mr. Jarratt; he seems willing to help what he can, and to come to the Conference. My health is much restored. Rode to White's Chapel, a miserable place it is, unfinished, and one part lying open to the sun. A company of young men diverted themselves under the trees, laughing and mocking while I discoursed with great plainness to about five hundred people on Heb. 4:2, 3. I was determined. if possible, they should hear. Rode on about twelve miles to Lewis Featherstone's, a good man.

APRIL 14, 1781 -- Our quarterly meeting began at the Forest chapel; the congregation was large. I spoke first, and was followed by Brothers Chew, Ruff, Cox, and Lambert; the people were quickened and appeared much alive to God. The next day, being Easter Sunday, our love feast began at nine, and public preaching at eleven o'clock. After meeting we rode about twenty miles to Brother White's, where about twenty preachers met together to hold a Conference. Thence I attended Kent quarterly meeting, on the East Shore of Maryland.

DECEMBER 1, 1781 -- I have attended my appointments on the way, and am now as far as my old friend Mr. Robert Thompson's, in Bohemia Manor. My mind has been kept in peace ever since I left Brother White's. I felt the pain of parting with him at Dover; he has the most real affection for me of any man I ever met with. The Lord show kindness to him and his, for all their kindness.

JULY 27, 1782 -- Being ill, I declined going to Baltimore, and went to Perry Hall, where I found my dear friend Thomas White. On the Sabbath day we read prayers in the family, and I preached in the afternoon on 2 Chron. 32:24, 25

OCTOBER 6, 1782 -- I preached in White's new chapel for the first time: it is one of the neatest country chapels the Methodists have on the whole continent. My subject was Hag. 2: 9: "In this place will I give peace."

OCTOBER 3, 1785 -- We had a gracious season at the sacrament at Purdon's. That evening I rode to Brother White's, and was closely occupied with temporals.

OCTOBER 24, 1785 -- Set off from Brother White's for Dorset Circuit. I preached at Brother Frazier's in the evening. After visiting the societies in this quarter I came on Saturday to Caroline quarterly meeting, at the widow Haskins'; here we had a gracious season. Rode to Dover quarterly meeting. Our brethren preached and exhorted, and I administered the sacrament.

OCTOBER 29, 1786 -- I had many to hear at Dover, and had power and liberty in speaking on Gal. 1:5; we also had a good sacramental time. In the afternoon I spoke on the latter part of my

text-how and what it is to suffer according to the will of God. Thence to Thomas White's, where I was closely employed.

DECEMBER 5, 1786 -- I had a few people at Bolingbroke, and spent the evening with Colonel Burckhead, who wants to know the Lord; he opened his mind to me with great freedom and tenderness. Brother White says that five hundred souls have joined society in this circuit (Talbot) this year; that half that number profess to have found the Lord; and more than one hundred to have obtained sanctification: good news this, if true. At Barratt's Chapel there was some move during the course of the quarterly meeting, especially at the love feast. I rode in the evening to Dover, and preached on, "So is he that layeth up treasure for himself, and is not rich toward God."

OCTOBER 14, 1787 -- I read prayers, and preached on 2 Tim. 3:10, and solemnly set apart Jacob Brush and Ira Ellis for the office of deacon; I trust it was a profitable time. I spent two days at Thomas White's.

OCTOBER 18, 1789 -- Preached on, "The Lord whom ye seek, shall suddenly come to his temple." Ordained William Jessop and John Baldwin, elders. We have had encouraging intelligence of an opening in New England; we shall send Jacob Brush to assist Jesse Lee, who has been some time visiting those parts. Reached Judge White's in the evening, and rested there.

OCTOBER 18, 1790 -- At Thomas White's my soul has been made to feel very solemn: a view of the remarkable work of God; the death of some, and the deep spirituality of others; the sending out young men for the ministry; and the providing for the fatherless and widows. These are all weighty matters, and greatly occupied my mind. In the midst of all my soul panteth after God.

NOVEMBER 15, 1790 -- I see the wonders of grace, and have had severe conflicts. My soul is more and more established in God, but so many persons and things occupy my time that I have not as much leisure and opportunity for prayer and communion with God, and for drinking into the Holy Spirit of life and love, as I could wish. We had a seasonable time at Brother White's. I was very pointed on 2 Pet. 2:9. Perhaps I have spoken my last admonition to some who were present.

OCTOBER 10, 1792 -- I stopped a day at Judge White's, and read in haste the most essential parts of Jefferson's Notes. I have thought it may be I am safer to be occasionally among the people of the world than wholly confined to the indulgent people of God. He who sometimes suffers from a famine will the better know how to relish a feast.

SEPTEMBER 13, 1793 -- (Maryland). Came to the quarterly meeting at the Crossroads, where there were crowds of people: I gave them a sermon on, "Yea, in the way of thy judgments have we waited for thee." I showed: 1. That God sent pestilence, famine, locusts, blasting, mildew, and caterpillars; and that only the church and people of God know, and believe his judgments; 2. That God's people waited for him in the way of his judgments; and, 3. That they improved and profited by them. About one o'clock we set out and rode thirty-two miles to Thomas White's, and spent one day at my former home.

MARCH 17, 1794 -- By the time I reach Justice White's I shall make out to have ridden about one thousand miles in three months, and to have stopped six weeks of the time with great reluctance. I preached today on 2 Tim. 2:12-17. I gave, 1. The marks of a Christian, one of which is that he suffers persecution; 2. The marks of heretics and schismatics; the former oppose the established doctrines of the gospel, the latter will divide Christians; 3. That we must continue in what we have been taught by the Word, the Spirit, and faithful ministers of Christ; 4. That the Holy Scriptures are the standard sufficient for ministers and people, to furnish them to every good work.

MARCH 21, 1794 -- We set forward toward Brother White's, and took our time to ride twelve miles.

MARCH 23, 1794 -- (North Carolina). My subject at Justice White's was Heb. 2:1-3; I had more people than I expected. I have visited this place once a year, but Mr. Kobler and Mr. Lowe have both failed coming at all; I pity them and the people. If I could think myself of any account, I might say, with Mr. Wesley, "If it be so while I am alive, what will it be after my death?" I have written several letters to the westward to supply my lack of service. I am mightily wrought upon for New Hampshire, Province of Maine, Vermont, and Lower Canada.

MAY 21, 1795 -- We set out for Baltimore; the rain came on very heavily; I have not felt nor seen such since the sixth of March, since which time I have ridden about one thousand two hundred miles. This day I heard of the death of one, among my best friends in America, Judge White, of Kent County, in the State of Delaware. This news was attended with an awful shock to me. I have met with nothing like it in the death of any friend on the continent. Lord, help us all to live out our short day to thy glory! I have lived days, weeks, and months in his house. O that his removal may be sanctified to my good and the good of the family! He was about sixty-five years of age. He was a friend to the poor and oppressed; he had been a professed churchman, and was united to the Methodist connection about seventeen or eighteen years. His house and heart were always open, and he was a faithful friend to liberty in spirit and practice; he was a most indulgent husband, a tender father, and an affectionate friend.

JUNE 13, 1795 -- Our friends were loving at the Dorset quarterly meeting, but not very lively; however, there was some stir in the love feast. At eleven o'clock we had nearly a thousand people collected, but they are awfully hardened. We had a heavy time; I felt much like what I suppose Jonah felt. We were furnished richly with the comforts of life. I Came to the dwelling house of my dear friend Judge White (whose death I have already mentioned); it was like his funeral to me. I learned since I came here, and I think it worthy of observation, that just before he died, unknown to his wife, he had showed Samuel his son, his books, and given directions concerning his house, etc. He then came to his wife, and said, "I feel as I never felt before," and gave certain directions concerning his burial.

MARCH 24, 1797 -- I found hard work to ride where Thomas White had driven his wagon, for which he deserves a place in my journal and a premium from the state. When we had ascended the summit of the mountain we found it so rich and miry that it was with great difficulty we could ride along; but I was wrapped up in heavy wet garments, and unable to walk through weakness of body; so we had it, pitch, slide, and drive to the bottom.

OCTOBER 3, 1798 -- This morning the certainty of the death of John Dickins was made known to me. He was in person and affection another Thomas White to me for years past; I feared death would divide us soon. I cannot write his biography here. We came to Germantown; and Thursday, twenty-five miles to Daniel Meredith's, where we tarried for a night. Next day we reached Thomson's Mill, upon Great Elk. Within a mile of this place, while going over a desperate piece of road, my carriage turned bottom upward; I was under, and thrown down a descent of five or six feet. I thought at first I was unhurt, but upon examination I found my ankle was skinned and a rib bone bruised.

MAY 25, 1801 -- Arrived in Dover, we found the people collected at the meetinghouse so numerous that they could not be well accommodated. We therefore adjourned to the statehouse, where I spoke to them from Hag. 2:5-9. Brother Whatcoat preached at the chapel, and I gave an exhortation; and so ended the great meeting in Dover with us. I went to Dr. Cooks to see Thomas White's only surviving daughter, and Sarah Cook. I preached at Duck Creek Crossroads, upon I Thess. 1:7-12. in the afternoon I must needs go to attend an examination of the children of a school partly under the Methodist direction. I could not have thought the scholars would so greatly improve in so short a time. Their improvement reflects honor upon their teacher, a Mr. Hughes, a Methodist from Ireland. The master had provided a medal, but the committee judged it proper to keep it for a future examination. Indeed, the master himself was best entitled to an honorary reward; and this being the general sentiment, a subscription was undertaken for money, to furnish the children each with a small silver piece, and so make them equal, in a free country.

JUNE 26, 1810 -- I have seen Jesse Lee's History for the first time; it is better than I expected. He has not always presented me under the most favorable aspect; we are all liable to mistakes, and I am unmoved by his. I correct him in one fact. My compelled seclusion, in the beginning of the war, in the state of Delaware, was in no wise a season of inactivity; on the contrary, except about two months of retirement, from the direst necessity, it was the most active, the most useful. and most afflictive part of my life. If I spent a few dumb Sabbaths -- if I did not, for a short time, steal after dark, or through the gloom of the woods, as was my wont, from house to house to enforce that truth I (an only child) had left father and mother, and crossed the ocean to proclaim -- I shall not be blamed, I hope, when it is known that my patron, good and respectable Thomas White, who promised me security and secrecy, was himself taken into custody by the light-horse patrol. If such things happened to him, what might I expect, a fugitive, and an Englishman? In these very years we added eighteen hundred members to society, and laid a broad and deep foundation for the wonderful success Methodism has met with in that quarter. The children, and the children's children of those who witnessed my labors and my sufferings in that day of peril and affliction, now rise up by hundreds to bless me. Where are the witnesses themselves? Alas! there remain not five, perhaps, whom I could summon to attest the truth of this statement. They have gone the way of all the earth.

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THE END