# LIFE OF

# REV. DANIEL WHITE

## With Incidents in

## Scotland and America

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By Duncan McNeill

1879

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## PREFACE

Some of the chapters of the life of the Rev. Daniel White were published in the Biblical Recorder and proved so popular that the author and publisher have put this material, with additions, into book form. Heroes of the faith should be held up as examples to future generations primarily rather than heroes in the military and literary realms.

## CHAPTER I. SCOTCH CHARACTER.

Scotsmen through the ages have maintained a character of courage, grandeur and rugged isolation, in keeping with the awe-inspiring scenery of Scotland itself, with its picturesque mountains, lakes and rushing streams. Scotsmen have never been permanently subjected by superior force.

Scotland's military heroes include Wallace and Bruce; her literary stars, Walter Scott and Robert Burns; her inventors, Stephenson and Watt; her religious heroes, McArthur, White and Knox. Travelers say that Edinburgh, the capitol of this land, observes Sunday strictly, with general worship and a minimum of secular work on this holy day. Scotsmen are willing to fight for the right and would rather die than endure wrong. In peace they are like a placid lake; in war, like a rushing avalanche.

## CHAPTER II. HIS BOYHOOD.

Daniel White was born during troublous times, in about 1784, in Cowell, Scotland, a small place on an arm of the sea. His parents were poor but respectable, and made their living as shepherds. There were four children: two sons, of whom Daniel was the younger; and two daughters. The elder brother had just learned the shoe-making trade when the father died. The family then took up fishing, which proved profitable, because there were plenty of fish and a ready sale to the many travelers between the Highlands and the Lowlands of Scotland. Through this means the family was supported and a fair education provided for Daniel and his two sisters.

One time when the brothers were fishing in their boat with their net, or

seine, they saw a whale a short distance away who chased them back to shore.

The Whites became acquainted with travelers in Scotland, many of whom later emigrated to America and continued to be good friends to Daniel, who easily made friends through his frank manner and pleasing personality.

An aid in breaking down ancient barriers between Scots of different clans and ranks was the preaching of McArthur. As an example, young Daniel White--a convert of McArthur's and later a fellow-minister--won the love of and married a member of the land-owning aristocracy, Miss Catherone Campbell of the Campbell Clan. The great religious revival in Scotland helped draw together Scotsmen in Scotland and in America as well.

## CHAPTER III. "THE DESPISED SECT."

A great evil in England and Scotland during those times was the established clergy, appointed by the State and supported through forced taxation by the people. These so-called clergymen were usually said to be more interested in horse-racing, gambling, drinking and other immoral practices than they were in spiritual ministries. Yet these hirelings would get State police to hunt out and punish any who sought true worship outside of the State religion. Mrs. White personally told Author McNeill about such cases.

The writer told of the following well-authenticated instance of worship under difficulties. A group of Scottish Christians used to worship in a little glen in the mountains, through which flowed a stream. Sometimes avalanches of snow and dirt would dam up the stream so that a tremendous amount of water would be backed up. When this would break loose, it would fill this little glen or basin because the outlet through the rocks was small and the waters would take some time to flow through. The worshipers not only used this little valley but also had a cave high above where they could escape the sudden floods or their enemies, the soldiers. One Sunday they were conducting worship in the glen when the lookout warned that soldiers were coming. Leaving behind a Bible in the rush, minister and congregation hurried up the rocky path to the cave above. The troops found the Bible and started cursing and blaspheming. Just then a sound like thunder was heard as the dammed-up waters broke loose; the white-headed minister at the mouth of the cave above exclaimed: "The Lord God omnipotent reigneth;" and the troopers were drowned in the water which suddenly flooded the glen; though the worshipers above escaped.

## CHAPTER IV. HIS CONVERSION AND BAPTISM.

Daniel White was converted in a revival conducted in Scotland about the year 1800 by the Rev. Daniel McArthur, who chose to obey the great King of all creation rather than King George III of England, head of the Church of England. The rite of baptism was performed in a lake (or loch) ringed with hills, and this rocky amphitheatre was surrounded by people on this day, despite the secrecy attendant upon the danger of conducting this ordinance. Others baptized this day included Alexander McNeill, J. McKellar, Duncan Campbell and Catherine Campbell. The first two named, along with White, became Baptist ministers; the last two were brother and sister, the sister afterward becoming Mrs. White. The Rev. John Monroe, pastor for 65 years of Spring Hill Baptist Church in Wagram, N. C., said that he knew and attested the true Christianity of many who were converted in that revival in Scotland and later came to the United States.

Troops who went, along with aristocrats of the established church, to arrest Minister McArthur were so moved by his sermon that they returned without making the arrest. Another body of troops came a few Sundays later and took the Baptist minister away. Duncan Campbell and Daniel White immediately continued the service.

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[illegible]

A great [illegible] in England and Scotland [illegible] the State and equally [illegible] so-called [illegible]

[illegible] the Bible [illegible] the lookout [illegible] soldiers [illegible]

[illegible]

[illegible]

After the service ended, the Baptists immediately drew up a petition to the King asking clemency for McArthur. This was taken speedily to London by Duncan Campbell. Meanwhile McArthur was tried, condemned, and put on a ship headed for Botany Bay, a place of exile. Campbell's petition won royal approval, due perhaps to one or more of the following three factors: the importance of the Campbell clan, the waning spirit of religious persecution, or the King's own concern over his personal spiritual welfare. It turned out that the ship on which McArthur was being taken away had met with a storm and returned to England. Therefore the unjustly condemned minister and his rescuer were able to return together quickly to Scotland.

White, McNeill and McKellar all were ordained as ministers and all felt a call to preach to their countrymen in America. Mrs. White strongly opposed her husband's will. As Daniel White preached in his native Scotland, he and his wife often would pass a beautiful body of water en route to one of his churches. One night Mrs. White heard her husband praying and preaching in his sleep as if to an American audience. She tried in vain to awaken him. Then she feared that her opposing him in following God's call to America had affected his mind, and she told God in prayer that if God would forgive her and "restore her husband to his right mind," she would never again object to his crossing the ocean as a missionary to preach the gospel. White awoke and told of his dream, describing an American church and congregation to whom he imagined himself preaching. Later, in America, he preached to a congregation whom he recognized as being the same he had imagined in his dream in Scotland.

Elder White and his wife, accompanied by two other ministers, McNeill and Keller, left Scotland for the United States on August 28, 1807. McArthur remained at home to continue his ministry in Scotland.

## CHAPTER V. HIS VOYAGE TO AMERICA.

In the Scotland of that day, Baptists were oppressed on the one hand by the Church of England and on the other by Roman Catholicism.

The ship bearing the four Baptists named at the end of the preceding chapter set sail for Charleston, South Carolina. It escaped pursuit by a British naval vessel which would have "impressed" able-bodied men aboard into the British military forces. The other note-worthy incident during the voyage was their passing in mid-ocean a wrecked ship with no signs of life aboard. The vessel carrying the Whites and others reached Charleston, October 7, 1807. The Baptists of the city welcomed the newcomers. McNeill and McKellar received a thorough theological education. McNeill, a young man of much promise, died soon after preparing himself for work; McKellar went to preach in Georgia and Alabama.

Elder White and his wife sailed from Charleston to Wilmington, to seek out and preach to the Scottish people in North Carolina. They went to Lumber Bridge, Robeson county, where he found a Scotch settlement and preached his first Sunday sermon in America the first Sunday in November. White stayed here for a time and did a great work, preaching both in English and Gaelic so old and young could understand. Here his first child, Mary, was born.

From Lumber Bridge he went to Richmond County (of the part now Scotland County) and there, after a faithful ministry, established Spring Hill church. This was in 1813. This, too, was a Scottish settlement; here, too, White's ministry was blessed. Two influential family heads--Malcolm McMillan and Archibald Graham--were converted, baptized in Jordan's creek, and added to the church. Soon after there was a great revival in the church, with many converted and baptized. Among them was John Monroe, who was baptized by Elder White at a beautiful bluff on the Lumber River called Fairley's Ford (now owned by Jasper L. Memory, Jr.). This is the same John Monroe who pastored Spring Hill so long. The rest of the converts

in that great spiritual ingathering were baptized in Shoe Heel Creek, near the church.

In this vicinity the other children of the Rev. Mr. and Mrs. White were born: Anna, afterwards married to Duncan McGougan; Euphemia, afterwards the wife of John Johnson; Rebecca, afterwards the wife of the Rev. P. C. Connelly; and John, who died early. Mary, his eldest daughter, married Charles Livingston. "Every daughter had large and interesting families,...and every member of their families have followed Christ in baptism."

"Soon after Elder White settled in Spring Hill neighborhood, he had a call to the Welch Neck church in South Carolina, where, upon his arrival, he and his wife saw, to their amazement, the very church and congregation to which, in his dream in Scotland, he had preached, and which he so vividly described that they knew him at once. ...this church, where his ministry was greatly blessed, became his sure stay and support, helped to educate and supply his family with all necessities, and thus enabled him to carry out, in a measure, what had always been his wish, -- giving his whole time to the ministry."

Daniel White went out into church-less areas as well as to the churches and congregations he had planted: out through upper Richmond, in the Dockery neighborhood, or Cartlege's Creek; by Fayetteville; through Duplin, New Hanover, and adjacent regions.

After maintaining headquarters for some years at the Welch Neck church in South Carolina, White moved to Spring Hill, N. C., which had rapidly become stronger, and near here located his family permanently. Here he and his wife worked hard but had hardships to encounter in the early years, because they were poorly paid and lived under difficulties. Once while Elder White was on a preaching tour away from home (then just a small, rented log cabin), his wife was frightened by a bear when she went to a spring some distance away for water. At the house she found several men with guns--among them Archibald Monroe, brother of John Monroe--who had been hunting the bear and who continued the chase after hearing her account.

When the older children got large enough to look after the younger, Mrs. White would sometimes accompany her husband on his missionary tours. Once a great tornado arose at night, and when the Whites returned home they found their children safely barricaded in the older part of the house while a newly added kitchen, along with a porch and trees around the house, had been blown down.

## CHAPTER VI. SCOTCH BAPTISTS.

One of Elder White's converts from South Carolina used to visit him at Spring Hill each year during his lifetime and bring a barrel of flour and other presents to his "father in Christ."

He did not necessarily choose Spring Hill because it was the best place for him and his family to live but because here he could do the most good. White met opposition here for baptizing by immersion; he was poorly paid for his services; and the people were wandering in a maze of superstition, believing in witchcraft and ghosts. Returning one night from a strong sermon against superstition, Elder White saw a ghostly figure in the pale moonlight ahead, only to find, on walking forward, that it was just a bunch of tall dog-fennel, white in the moonlight and frost: "From this time superstition, with its concomitant horseshoes before doors and salt around dwellings, disappeared from all the regions around Spring Hill."

Preaching in the Gaelic language of old Scotland continued for years in Sun-Day evening services at Spring Hill, where English was used at morning services. The Gaelic hymns "we always heard them sing to one tune. . ." To hear the old Highlanders sing in Gaelic would often move the hearer to tears.

"The Rev. Daniel White was of a pleasing and commanding appearance and address;

well-built and broad-shouldered; of a thoughtful and gentle caste of countenance, black hair and eyes, and fair complexion. He greatly loved children, and always won their love. He was of of an active, penetrating mind, and never at rest when not actively engaged in his Master's service . . .He was patient under hardships, and very little concerned about wordly gains or losses." When told that two of his three horses were killed by lightning, White took the news with composure. "With him earthly things, in comparison with heavenly things, were accounted as nothing; with him the salvation of souls was the one thing needful."

He was often "sent to distant fields, to labor as missionary in Associational bounds." On one occasion, working in the Raleigh Association, his ministry was greatly blessed in a brush arbor revival at Louisburg in Franklin County, when the Holy Spirit came with convicting and converting power.

About 1820 a genuine revival came to Spring Hill. One Sunday night there was preaching all night at the minister's house. Two other ministers happened to be there that night on their way from Fayetteville, N. C. to Cheraw, S. C. --Rev. William Dossey, author of a hymn book, and Rev. R. T. Daniel, missionary of the North Carolina Baptist Benevolent Society. Many were converted that night, among them John Monroe. A few days after this meeting, Elder White was plowing in his field when a pious farmer from nearby called on him to drop his plow and go tell sinners of the Saviour.

Monroe tells how White traveled widely as an evangelist. One of his converts in the area of Duplin and New Hanover counties was George Fennell, who became one of the most popular and useful ministers in the Eastern Association. Fennell, just prior to his conversion, was getting ready to go to the State Legislature, to which he had been elected, and had not planned to go to church. His pious father persuaded him to go. Young Fennell heard White preach, was converted, and later became a minister.

## CHAPTER VII. A CHAPTER OF INCIDENTS.

After the death of Daniel White there were many incidents to show the deep and beneficent effects of his memory.

An old lady told John Monroe Johnson how blessed was the ministry of his grand father, Daniel White.

Rev. E. I. Davis of Anson, in a speech on missions before the Baptist State Convention in 1878, told how he recently had baptized an old man who said that his conviction and subsequent conversion dated back fifty years to a sermon he had heard Daniel White preach in his boyhood.

In the Ashpole section of Robeson county, where there was no Baptist church at that time, the people asked Daniel White to preach and requested from another denomination the use of their church building. All were willing but one elder. In deference to him, Daniel White preached in an open grove, God's natural meeting place. Near this spot Mount Moria Baptist Church was organized.

Elder White was naturally easy-going in his disposition, but about his Master' business he was courageous and unswerving. He easily coped with the opposition to his ministry occasionally found in America, which was relatively mild compared with threats of arrest and banishment which he had braved in Scotland.

Once when about to start on a missionary tour, Elder White found that his family were out of corn and went to buy some from a miserly neighbor. This man took advantage of the preacher and charged him $2.00 a bushel, about twice the rate then prevailing. Elder White bought it and told his family not to complain about this high-handed deal. This same wealthy neighbor later found his wealth swept away, and when he came to Elder White's for corn he was able to buy some at a low rate. The man later sank even lower in the financial scale, and the Whites took care of his needs without repayment.

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[illegible]

[illegible] plants [illegible] drop [illegible] of the Saviour.

He tells how white [illegible] the area of Lupkin and New Hanover [illegible] was George Leonard, [illegible] of the most popular and useful ministers in the Baptist denomination [illegible] prior to his [illegible] was quitting [illegible] which he had [illegible] and had [illegible]. His [illegible] was only [illegible] later became [illegible].

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After the death of [illegible] the early [illegible]

An old lady told [illegible]

Mr. R. T. Davis of [illegible] in 1872, told how [illegible] an old man [illegible]

[illegible]

The following incident shows the prejudice of some people against baptism by immersion. Archibald Graham, a Baptist, was engaged to be married; the date was set; the people ready. But his bride-to-be had learned that he was a Baptist, and she could not be induced to come forward and follow through with the service. One of the brides-maids, a beautiful cousin of the groom-to-be, pitied his plight, stepped forward and offered to be his bride. "This offer he gladly accepted, and they were then and there made one. They were a happy couple, and he was a useful Deacon and exhorted in the Spring Hill church, over which Elder White was pastor."

Elder White was happy at the organization of Spring Hill church, composed of his fellow-countrymen. A nephew of his, John White, recalled seeing a letter Daniel White was writing to friends in Scotland, in which the following passage appeared: "I have organized a church at Spring Hill, North Carolina, consisting of seven members, all of whom, except my wife, are my children in Christ."

## CHAPTER VIII. HIS WORK FOR MISSIONS.

The biographies of the first foreign missionaries to go out from the United States, Adoniram Judson and Luther Rice, are well known. They went out representing the Congregationalists but became Baptists by conviction during the ocean voyage as they studied their Greek New Testaments. Therefore, cut off from the denomination which sent them out, they sought support from the Baptists for their foreign mission work. Luther Rice returned to the United States to rally this support, and he also helped found Columbian College. "The Rev. Luther Rice often made the home of Elder Daniel White his abiding place in his missionary tours throug the country, and in him and his family he found congenial spirits in his noble efforts for the spread of the gospel in heathen lands. Elder White's labors in this direction were indeed herculean; and so great was the impetus by which his eloquence and example imbued the Baptists throughout the whole broad belt in which he preached, that they have abated but little till this day, and such a name as 'Hardshell' we do not think exists in it. Nor was his wife any less zealous in her humbler sphere. She inaugurated a Woman's Missionary Society, all being required to make systematic contributions for Foreign Missions. They secured funds mostly by the sale of chickens, eggs, butter and such like articles as they could sell at McLeod's Hotel, on the stage road between Fayetteville, N. C., and Cheraw, S. C. They even believed that these things increased on their hands in the ratio of their sales, and that they still had as many chickens, etc. after all their sales and contributions to missions as did those who did not sell or contribute anything. ...Mrs. White also enlisted the young people--boys and girls of the neighborhood--to do what they could for the poor heathen. The children in the Children's Missionary Society were to contribute ten cents quarterly for this object. Both of these societies, under the guidance of Mrs. White, were successfully conducted, and contributed much to the aid of Foreign Missions." One of the boys of the neighborhood, Hugh Watson, learned under her while he was young to be a cheerful contributor to the Lord's work, and grew up to be a pillar in his church near Selma, Alabama.

Mrs. White also organized a Wednesday night prayer meeting, held in rotation at the houses of the members of the church, which were continued through a period of about forty years.

Elder White, before starting on his last missionary tour, was in good health but nevertheless had premonitions that his work on earth was about done and showed added interest in arranging for the future needs of his family. He told his wife of these feelings and urged her to go with him. She declined, saying she was busy getting ready to go with him on a later trip to an Association at Welch Neck, South Carolina, which he was to attend immediately upon his return from Duplin and New Hanover counties. After telling his family good-bye and going to the gate, where his horse was waiting, White went back once more to the house to ask his wife to go

along. She said again that she would like to but felt she should not. "He then bade all an affecting, and what proved to be a last farewell upon earth.

"Elder White went out through Fayetteville and down the Cape Fear to his field of labor in the Cape Fear Association. He engaged in earnest preaching, and in the midst of one of his sermons he was stricken down by sickness. He was removed by gentle and loving hands to the house of Mr. Henry, where, after two days of fever, which they did not consider dangerous, he suddenly grew worse and died, in the full assurance of a blissful immortality.

"Here ended the earthly life of this great and good man of God, in the year 1824."

In the meantime his family, knowing nothing of his illness and death, had finished preparations for the Associational trip and were eagerly awaiting his return. A neighbor . received a letter for Mrs. White with the black seal, indicative of death. When Mrs. White read the sad news, she fell helpless into the arms of this good woman, her friend and neighbor. "Another shock to the bereaved family was the return of the horse and empty saddle. Now they felt all the bitterness and pain of their mighty loss, but consolation came in the knowledge that he had battled bravely and fallen gloriously in the service of the Great King, to whom he had committed them and with whom he was now gone to live forever and ever."

Some years afterwards, Mrs. White and her son-in-law, Charles Livingston, placed a tomb-stone over the dust of this noble man of God.

"Elder White was about 40 years old at his death, and his bereaved widow survived him 42 years, devoting that time to the furtherance of her Redeemer's kingdom; and at her death, which occurred on January 29, 1867, it was found that she had (out of the wreck left her by Sherman's army) bequeathed $50 to Foreign Missions, $50 to Wake Forest College, and $100 to her beloved pastor, Elder Monroe."

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## MRS. CATHERINE WHITE

In Scotland about 1800 reports were heard of a mighty preacher, McArthur by name, who was variously reported to be mad and to be exceedingly good, but about whom it was agreed that his messages were so powerful that hearers who went in frivolous mo d usually came away under deep conviction of sin after hearing him. Among his converts were Duncan and Effie Campbell, brother and sister of Catherine Campbell, all of Rosneth, Scotland. These new converts no longer delighted in balls and dancing parties, though Catherine continued to go. Catherine and her companions tried to force Effie to go to a party at a neighbor's house, on the other side of of a pool of water, but while the party-goers sto ped to skate on the ice Effie slipped away and they went on to the ball without her. Duncan invited McArthur to preach and Rosneth, and Catherine was persuaded, against her inclination, to stay and hear him. A formerly wild and boisterous man was there that night and was saved, and the change in his life was so remarkable that it impressed Catherine. Another time she heard McArthur preach at an old ruined building nearby, with crumbling walls.

In this great revival Catherine, too, was converted. She influenced her associates in Scotland who saw her change from a fun-loving, frivolous girl, to a young woman of genuine and winning religious faith. In America as well she aided greatly in her husband's Christian work during his lifetime and continued it after his death. She kept up meetings, missionary societies, and family prayer meetings; she rode long distances to witness in homes; she endeared herself to old and young alike. When death came, she was ready, and "now in Heaven--the beautiful Zion of her love--she is forever at Home."