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RICHARD WHATCOAT -- AN EXAMPLE OF PERFECT LOVE
Compiled by Duane V. Maxey

A compilation of data about
The Life of Richard Whatcoat
Third Bishop of the M. E. Church

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INTRODUCTION

"Richard Whatcoat was born in Gloucestershire, England, 1736; became an itinerant preacher in 1769; came to the United States in 1784; was ordained by Mr. Wesley previously; assisted in the ordination of Mr. Asbury; was elected bishop in 1800; and died in Dover, Del., July 5, 1806; a holy, faithful man." -- From hdm0563.txt, "Life and Times of William McKendree," by Robert Paine

This file is a compilation of information about the life of Richard Whatcoat gathered from a number of publications in the HDM Digital Library. The "Search & Replace" program was employed to first locate all references to "Whatcoat" found in the HDMASCII directory of one of our CDs. After numerous occurrences were next visited, I selected the ones that appear in this compilation. HDM Users who have our CD could perform like searches for themselves after installing this excellent program onto the hard drive. I recommend that you try it.

As with the Robert Strawbridge compilation, I have grouped all of the excerpts in this compilation by their authors, but I have not attempted to unify the excerpts into one, chronological sketch of Bishop Whatcoat by the authors. In some cases, such as the first group presented below, all, or a good deal of the excerpt material from an author consists of that author's sketch of the subject. But there are many other instances where this is not the case.

Basically, this compilation will be a handy resource for those who may themselves wish to write a life sketch about Bishop Whatcoat, or who may wish to quickly review a large amount of information about him without having first to compile it. For all who browse and study this information, I hope it will be a means of acquainting them with Richard Whatcoat, third bishop of the Methodist Episcopal Church, (following Dr. Coke and Francis Asbury) who was such a choice and consistent example of "love made perfect" through the grace of God.

At the beginning of each group of excerpts, I have shown both the author and the HDM file from which the excerpts were taken. Those wishing to do so can easily locate the contexts from which they which they were taken. Each group of excerpts is divided from that which preceded by 7 stars (asterisks), and excerpts within a group have been divided by 3 stars. This compilation begins with Richard Whatcoat's dedication of his Memoirs followed by his autobiographical Memoirs. -- DVM

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01 -- WHATCOAT EXCERPTS -- BY P. P. SANDFORD

Taken From: "Memoirs of Mr. Wesley's Missionaries to America" -- hdm0520.txt

THE DEDICATION OF BISHOP WHATCOAT'S MEMOIRS

Richard Whatcoat, to the bishops, ministers, preachers, and brethren of the Methodist Episcopal Church, greeting:

Whereas the Lord, in great mercy, has preserved my life these sixty-eight years, and providentially led me through various parts of Europe and America -- for some time past it has been impressed on my mind, to leave a few traces of my experience and travels, as a grateful acknowledgment of the unmerited mercies and favors I have received from my gracious God, and the people among whom I have sojourned. However I may have failed in judgment or practice, this I can say with cheerfulness, I have followed with sincerity the way that appeared to me to be right; and I hope, through the all prevailing merits and mediation of Christ my Saviour, shortly to arrive where all the ship's company meet, and glory crowns what grace begun.

If this short history meets with your approbation, I wish it may be published, and a copy or the manuscript sent to the book steward and committee, at the new chapel, City Road, London, as my last token of respect to my brethren, kinsfolk, and countrymen in Europe.

* * *

THE MEMOIRS OF RICHARD WHATCOAT

Written by Himself

My father and mother, Charles and Mary Whatcoat, were members of the Established Church. The Rev. Samuel Taylor, minister of the parish, was a converted man; and besides preaching regularly twice on the Lord's day, frequently held meetings in his parsonage house, and other places. I believe my mother walked in the form, and enjoyed the power of godliness, more than thirty years, and died in the triumph of faith in the year 1771. My father died when I was young, but not without hope. He left a widow, with two sons and three daughters; the children were all brought under a wonderful work of grace about the same time of life, beginning with the eldest, and so down to the youngest.

I was born the 23d of February, 1736, in the parish of Quinton, Gloucestershire, England. As my father left but a small estate, to support his rising family, my mother judged it best to put the boys to trades; so that when I was thirteen years old I was bound an apprentice to Mr. Joseph Jones, then living in Birmingham, Warwickshire. Soon after, he removed to Darlaston, in Staffordshire, where I served the greatest part of my apprenticeship. At the age of twenty-one, when I had served my time, I removed to Wednesbury, into a family where nothing was wanting but the fear of God. Therefore, I soon moved to another house, where the fear of God rested, and where I found the Christian's God, to the unspeakable comfort of my soul.

From the earliest period I can remember, I had the fear of God, so as to keep me from the gross sins of the age; but in July, 1758, when I was about twenty-one years and five months old, I attended Methodist preaching regularly, and soon found the word was made light and power to my soul; for when the preacher was describing the fall of man, I thought he spoke as if he had known every thing that was in my heart. When he described the nature of faith, I was conscious I had it not; and though I believed all the Scriptures to be of God, yet I had not the marks of a Christian believer: and I was convinced, that if I died in the state wherein I then was, I should be miserable for ever. Yet I could not conceive how I, that had lived so sober a life, could be the chief of sinners. But this was not long; for I no sooner discovered the spirituality of the law, and the enmity that was in my heart against God, than I could heartily agree to it. The thoughts of death and judgment now struck me with terrible fear. I had a keen apprehension of the wrath of God, and of the fiery indignation due to sinners: so that I could have wished myself to be annihilated, or to be the vilest creature, if I could but escape judgment.

In this state I was, when one told me, "I know, God, for Christ's sake, has forgiven all my past sins: and the Spirit itself beareth witness with our spirit, that we are the children of God." This gave me great encouragement. And I determined never to rest until I had a testimony in myself, that my sins also were forgiven. But in the mean time, such was the darkness I was in, such my consciousness of guilt, and the just displeasure of the almighty God, that I could find no rest, day or night, either for body or soul: so that life was a burden; and I became regardless of all things under the sun. And many discouraging thoughts were put into my mind, as, "Many are called; but few chosen." "Hath not the potter power over the clay, to make one vessel to honor, and another to dishonor?" From which it was suggested to me, that I was made to dishonor, and so I must inevitably perish.

On the 3d of September, 1758, being overwhelmed with guilt and fear, as I was reading, it was, as if one whispered to me, "Thou hadst better read no more; for the more thou readest, the more thou wilt know. And he that knoweth his Lord's will and doeth it not, shall be beaten with many stripes." I paused a little, and then resolved, Let the consequences be what they may, I will proceed. When I came to those words, "The Spirit itself beareth witness with our spirit, that we are the children of God," as I fixed my eyes upon them, in a moment my darkness was removed, and the Spirit did bear witness with my spirit, that I was a child of God. In the same instant I was filled with unspeakable peace and joy in believing: all fear of death, judgment, and hell, suddenly vanished. Before this, I was kept awake by anguish and fear; so that I could not get an hour's sound sleep in a night. Now I wanted no sleep, being abundantly refreshed by contemplating the rich display of God's mercy, in adopting so unworthy a creature as me, to be an heir of the kingdom of heaven!

This peace and joy continued about three weeks: after which it was suggested to me, "Hast thou not deceived thyself? Is it not presumption, to think thou art a child of God? But if thou art, thou wilt soon fall away: thou wilt not endure to the end." This threw me into great heaviness: but it did not continue long. For as I gave myself unto prayer, and to reading, and hearing the word of God at all opportunities, my evidence became clearer and clearer; my faith and love stronger and stronger, and I found the accomplishment of that promise, "They that wait upon the Lord shall renew their strength."

Yet I soon found, that though I was justified freely, yet I was not wholly sanctified. This brought me into a deep concern, and confirmed my resolution, to admit of no peace nor truce with the evils which I still found in my heart. I was sensible both that they hindered me at present in my holy exercises, and that I could not enter into the joy of my Lord, unless they were all rooted out. These considerations led me to consider more attentively the exceeding great and precious promises, whereby we may escape the corruption that is in the world, and be made partakers of the divine nature. I was much confirmed in my hope of their accomplishment, by frequently hearing Mr. Mather speak freely upon the subject. I saw it was the mere gift of God; and, consequently, to be received by faith. And after many sharp and painful conflicts, and many gracious visitations also, on the 28th of March, 1761, my soul was drawn out and engaged in a manner it never was before. Suddenly I was stripped of all but love. Now all was love, and prayer, and praise. And in this happy state, "rejoicing evermore, and in every thing giving thanks," I continued for some years, with little intermission or abatement; wanting nothing for soul or body, more than I received from day to day. For about eight or nine years I exercised as a band-leader, class-leader, and steward of the society in Wednesbury, Staffordshire. In the fall of the year 1766 I took a journey to the city of London, hoping to make some improvement: I did so, and was soon seized with a violent intermittent fever, which brought me very low, and pressed very hard upon me for about six months, until I returned into the country again.

About the latter end of 1767 I began to hold religious meetings in the country places adjacent, and exhort and preach to the people: and I found such encouragement therein, that I resolved to give myself wholly to the work of the ministry. Therefore, about July, 1769, I informed Mr. John Pawson, the assistant preacher, of my intention to join the traveling connection, if he and the conference thought proper. From Leeds he wrote, to let me know, that he had proposed me at the conference, and that I was accepted as a probationer, and stationed on Oxford circuit. Having settled my temporal affairs, with all the expedition I could, I went into the circuit, where I traveled until about Christmas, and then removed to Bedford circuit.

In August, 1770, I attended the conference held at London, and was appointed to Bedford circuit again; where I labored in peace and harmony.

At the conference held in Bristol, 1771, I was appointed for Inniskillen circuit, in the north of Ireland. Now my trials came on, for I had great aversion to sea voyages. But what troubled me most, was, when I called to see my dear old mother, to find that she was very far advanced in a dropsy. I stayed with her for a fortnight, and then took my final farewell of her, until we should meet where congregations never break up, and parting is no more: she knew and loved the work I

was engaged in; and therefore gave me up willingly. She lived a few weeks after, and then died in the triumph of faith.

This circuit took us eight weeks to go through it; we commonly preached two or three times a day, besides meeting the societies and visiting the sick. By this year's labors and sufferings my strength was exhausted; but what sweetened labor, and made affliction tolerable, was a blessed revival for we had nearly three hundred souls turned to the Lord this year, most of whom found "redemption in the blood of Christ, the forgiveness of sins."

When I was appointed for Armagh circuit, in the year 1772, before I could reach that appointment, I was taken with an entire loss of appetite, a violent bleeding at the nose, and profuse night sweats, so that my flesh was consumed from my bones, and my eyes sunk in my head; my sight also failed me, so that I could not distinguish my most intimate acquaintance at the breadth of a room. I was confined by this affliction twelve weeks, with that dear family of Armstrong's, at Sydare -- after which I removed into Armagh circuit. But going out before I had sufficiently recovered my strength, the cold seized upon me, and caused such a humor to settle in my legs, that for some time I could not set my feet to the ground. But my mind being set upon my work, I little regarded the pain of my body, so long as I was able to sit on my horse, or stand and speak to the people. Therefore, in a fortnight I went on my circuit again: but in two weeks the humor returned so violently, that I was stopped from traveling eight weeks more. But these afflictions were all sweetened by the peace of God which I enjoyed, and the exceeding kindness of my friends, who nursed and comforted me in all my afflictions. May the gracious and merciful Giver of every good and perfect gift remember them and theirs for good!

Although for some time my life was despaired of yet, by the kind providence and blessing of Almighty God, I was restored to a better state of health than I had enjoyed for some years past: the secondary means of my restoration was a course of diet, (for I lived on fresh diet only,) riding, change of air, and a respite from preaching, with the use of the cold bath.

I attended a conference Mr. Wesley held in Dublin, and after that, one held in London, after which I rode to Pembroke, in Wales, where I was appointed to labor for the year 1773: this was an easy, agreeable, and profitable station to me, and I trust to the people also; for Mr. Charles Boon and I spent this year very agreeably among a few loving people.

At the conference held in Bristol, August, 1774, I was appointed to Brecknock circuit, in Wales. Here I labored two years with Stephen Proctor and John Broadbent. Some fruit appeared, but nothing great.

August, 1776, I attended the conference held in London, and was appointed to Launceston circuit, in Cornwall. Here our congregations and societies were large and lively.

At the conference which was held at Bristol, August, 1777, I was appointed to St. Austle circuit, in Cornwall: here my faith and patience were strongly exercised; for I felt so sensibly for some disorderly members at Plymouth Dock, that my poor heart was almost broke; but I called upon the Lord, and he proportioned strength according to my day.

I attended the conference held at Leeds, August, 1778, and was appointed to Salisbury circuit, in Wiltshire. Here I felt agreeably united with the people. We had some old, faithful members, who were ornaments to their Christian profession; here I labored two years.

I attended the conference held in Bristol, August, 1780, and was appointed to Northampton circuit. After ten years' absence, I had the pleasure of visiting some of my old friends, with whom I had taken sweet counsel how to gain the haven of eternal rest. I was pleased to find the work had spread considerably during any absence.

I attended the conference held in Leeds, August, 1781, and was appointed to Canterbury circuit. An awful circumstance happened at Fetherstone: the magazine of gunpowder, of about seventy barrels, was blown up, and three men blown to atoms, and the town greatly shaken.

I attended the conference in London, August, 1782, and was appointed to Lynn circuit, in Norfolk county: here I sold my horse, and walked the circuit. We had great harmony, and some increase.

At the conference held in Bristol, August, 1783, I was appointed to the city and circuit of Norwich, with Adam Clarke and William Adamson, -- two young men of promising abilities; we passed the time in peace. This year closes my race of fifteen years' traveling in the itinerant line in Europe, and the forty-seventh of my life.

July 28th, 1784. "Lord, what is man, that thou art mindful of him?" My God, thou hast been very gracious to me, thy servant, through every period of my life. I bless thee, for that salvation thou hast made known to me, and for the dispensation of the gospel thou hast committed to me, and for that success given to my small endeavors; for that perfect resignation thou hast given me to every dispensation of thy providence.

Dr. Coke and some others offered themselves as missionaries for North America. Although brother Shadford expressed his desire that I might go, at first it appeared to me as though I was not concerned in the matter; but soon my mind was drawn to meditate on the subject: the power of God came upon me, and my heart was remarkably melted with love to God and man.

A prospect of some travels I was like to go through, if I engaged in that part of the Lord's work, appeared to me, -- upon which I set apart a day for fasting and prayer, after which, seeing nothing in my way but the cross, and my own inability for so great a work, I offered myself, if my dear aged father, John Wesley, and my brethren thought proper.

As we passed through our societies from Leeds to London and Bristol, our friends showed us many kindnesses; so that nothing was wanting to make our voyage as comfortable as the nature of things would admit.

September 1st, 1784, Rev. John Wesley, Thomas Coke, and James Creighton, presbyters of the Church of England, formed a presbytery, and ordained Richard Whatcoat and Thomas Vasey, deacons. And on September 2d, by the same hands, &c., Richard Whatcoat and Thomas Vasey

were ordained elders, and Thomas Coke, LL. D., was ordained superintendent, for the church of God, under our care in North America.

September 28th, at ten o'clock, we embarked from King's Road, Bristol, for New York, in a ship called the "Four Friends," John Parrot, captain, Mr. Phips, mate. For four days we were very sick; after which we were preserved in great temperance of body and peace of mind. Bless the Lord, O my soul!"

The captain and sailors behaved with great civility. We had prayers morning and evening, and preaching twice on the sabbath day. The evenings we spent chiefly in reading over the preachers' lives, The Saints' Rest, and other books of divinity.

We saw a whale about fifteen yards long; it played about the ship some time; we caught a dolphin, about six pounds' weight, which tasted very well. We saw a great number of porpoises. "Great are thy works, thou Parent of good!" .

Two nights we had great thunder and lightning. We were out six weeks, and had no sight of land, the wind being much against us; so that, according to the sailor's measure, we sailed over four thousand miles of water.

We arrived at New York, on Wednesday, the 3d of November, at 11 o'clock, 1784. We were kindly received by our Christian friends, Messrs. Sands and others. On Friday we set out for Philadelphia, in the stage wagon, and arrived on Saturday evening at seven o'clock.. It is one of the best-constructed cities I ever saw. Our friends received us kindly. On the 11th we borrowed two horses, and rode to Wilmington, from thence to the Cross Roads, where Mr. John Coles received us. From thence to Dover, where Mr. Basset gave us a hearty welcome. We rode to Munderkill, in Kent county. Dr. Coke preached, and we gave the sacrament to some hundreds. We held a love-feast, and a more comfortable time I have not enjoyed in some years. Monday Dr. Coke baptized sixteen people, and I returned with Mr. Asbury to Dover. Tuesday we went to Mr. Thomas's; Wednesday, to Deer Creek; Thursday we began a quarterly meeting, which was not so large and lively as that on Sunday and Monday last; but here are some happy and loving people.

Saturday, the 20th, Mr. R. Dullam lent me a horse, and we rode to Abingdon; where I related a little of the Lord's dealings to a few and attentive people Sunday morning I expounded on the 5th of St Matthew in the evening I told them plainly that "the wages of sin is death." 24th preached at the Point; but my spirit was not so free as I could wish it to be. Rode to Mr. Gough's: it rained nearly all the way, and I was detained by the heavy rain. I set forward to revisit Abingdon, where I met brother Black from Nova Scotia, who informed me of the work of the Lord in those parts; that three hundred are in the society, but for want of proper watchmen many go astray. Lord of the harvest, send faithful laborers into that part of thy vineyard! 30th, we rode to Walter Waters', and met a few kind people; Dr. Coke rode to Richard Waters' and preached with freedom. Brother Black preached at six o'clock in the evening, and I hope not in vain. Rode to Mr. Dullam's, and preached, and brother Black met the class. I rode to Deer Creek, spoke on perfect love, read the account of the death of William Adams, (a young preacher raised in America,) a blessed witness of perfect love, who was soon ripe and gathered into the heavenly garner. First Sunday, in December, I rode to Mr. Jonas Grover's, and preached at noon and at night: here I met with

Michael Ellis, to whom I gave an account of our mission: he was greatly pleased: he is a member of conference: we were greatly comforted together: we preached at several places, and met class; their feelings appeared better than mine. I rode to Thomas Cromwell's my spirit somewhat depressed, I believe for want of stirring up the gift in me. December 19th, I preached in Hunt's chapel, and rode to Mr. Henry Gough's; spent the evening with Dr. Coke, Mr. Asbury, and brother Vasey, in great peace. Twentieth, my rheumatism returned; we began to prepare for our conference, and to consider some of our rules and minutes, as necessary to the helping forward the Lord's work in our connection, with great deliberation and impartiality, in the fear of God, may we hope to the end -- 21st, we went through some more of our minutes -- 22d and 23d, we continued in the same exercise -- 24th, we rode to Baltimore; it was a severe frost; at ten o'clock, we began our conference, in which we agreed to form a Methodist Episcopal Church, in which the Liturgy (as presented by the Rev. John Wesley) should be read, sacraments to be administered by a superintendent, elders, and deacons, who shall be ordained by a presbytery, using the episcopal form, (as prescribed in the Rev. Mr. Wesley's prayer book.)

Persons to be ordained are to be nominated by the superintendent, and elected by conference; and ordained by imposition of the hands of the superintendent and elders; the superintendent has a negative voice.

Twenty-fifth, Francis Asbury was ordained deacon; 26th, he was ordained elder, and on the 27th, superintendent; 28th, we deliberately considered some rules of discipline, and elected several to holy orders; 31st, fourteen deacons were ordained.

January 1st, we considered and proceeded on some resolutions to build a college at Abingdon. January 2d, twelve elders and one deacon were ordained, and we ended our conference, in great peace and unanimity, on the 2d day of January, in the year of our Lord 1785. May the good Lord follow our endeavors with a never ceasing shower of heart-reviving love!

I traveled nearly five months in Queen Ann's, Talbot, and Dorchester circuits: here the people seemed ripe for the gospel. Preaching almost every day, and sometimes twice a day, with the administering of the ordinances of baptism and the Lord's supper, kept me in full employ. The 22d of May, 1785, I preached at Worton, in Kent county, in the morning, and baptized thirty-six children, and in the afternoon I preached at John Anger's, and baptized fifty more. At the conference held at Baltimore, the 1st of June, I was appointed as elder to Baltimore and Frederick circuits: here we had a few honest, faithful souls.

At a conference held at Abingdon, in May, 1786, I was appointed elder for Kent, Talbot, and Dover circuits, where I labored for about three months. In Talbot and Dorchester the work revived; we had a precious time at a quarterly meeting held on Kent Island, August 5th and 6th, especially at the sacrament. Several professed justification, and some sanctification. In September I was removed to Philadelphia circuit: here I labored about seven or eight months.

In May, June, and July, 1787, I traveled in Baltimore circuit, and then removed to Allegheny, Bath, and Berkley circuits: here I labored nearly fourteen months; went regularly through the circuits, and administered the ordinances in every place where it was convenient.

At a conference held at Baltimore, in September, 1788, I was appointed to Cecil, Kent, Talbot, Dorchester, Annessex, Somerset, Northampton, Caroline, and Dover circuits, as presiding elder; here I labored in the Lord's vineyard between six and seven months.

The 26th of April, 1789, at a quarterly meeting, held at the old meeting-house, near Cambridge, Dorchester county, the Lord came in power at our sacrament; the cries of the mourners, and the ecstasies of believers were such, that the preacher's voice could scarcely be heard, for the space of three hours: many were added to the number of true believers. At our quarterly meeting, held at St. Michael's, for Talbot circuit, the power of the Lord was present, to wound and to heal. Sabbath following, our quarterly meeting, held at Johnstown, for Carolina circuit, was yet more glorious; the power of the Lord came down at our love-feast. The house was filled with the members of our societies, and great numbers of people were on the outside; the doors and windows were thrown open, and some thronged in at the latter. Such times my eyes never beheld before

May 5th and 6th, we held quarterly meetings for Dover circuit, at Duck Creek Cross Roads; the 7th and 8th, at Dudley church, for Queen Ann's circuit; and on the 10th and 11th, at Georgetown, for Kent circuit. The power of the Lord spread from circuit to circuit. O, how delightful it is to preach glad tidings, when we see souls "coming home to God, as doves to their windows!"

In the latter part of May, and in June, July, and August, I traveled with Bishop Asbury to Philadelphia, New York, the Nine Partners, and through New Jersey to Philadelphia, and from thence to Fort Pitt, and attended conference at Uniontown, and returned to Baltimore the 15th of September. On the 28th I attended a watch-night at Captain Ridgley's, which was highly blessed. After that, I took a tour through the Peninsula, and returned to Baltimore on the 9th of December; the 14th, Bishop Asbury preached at Annapolis, and we pursued our course to the south, through Virginia and North Carolina, to Charleston in South Carolina, where we arrived on the 11th of February, 1790.

After spending a few days in the city, we held a conference, February 15th, and the Lord was present in power; the saints were glad, and the wicked were offended. We passed on to the west, and held conference in Georgia the 3d of March. We had blessed times; some souls were powerfully converted.

After preaching at several places in Georgia and North Carolina, we passed on for Kentucky. As we journeyed toward Holston, night overtook us, and we were shut in between two mountains. We gave our horses a little provender out of our sacks, and let them loose, and struck up a fire; but the thunder-gust nearly put it out. The next day we pursued our journey toward General Russel's, and there we were kindly entertained. After a few days' rest, we traveled on to the last station, in the Grassy Valley, expecting to meet a company to conduct us through the wilderness, according to appointment; but no company was heard of, and next morning our horses were gone. That day, diligent search was made, but no horses were found; so the next day we packed up our saddles and baggage, on brother T. Henderson's horse, and returned ten miles back into the settlement. After we had been there a little while, two boys followed us with our three horses. We traveled about the settlement, and held meetings for about a fortnight.

One morning Bishop Asbury told me that he dreamed that he saw two men well mounted, who told him they were come to conduct him to Kentucky, and had left their company in the Grassy Valley: so it was; after preaching, they made their appearance; we then got our horses shod, mustered up a little provision, joined our company, and passed through the wilderness, about one hundred and fifty miles. The first day we came to the new station: here we lay under cover; but some of the company had to watch all night. The next two nights we watched by turns; some watching while others lay down. As there was not a good understanding between the savages and the white people, we traveled in jeopardy; but I think I never traveled with more solemn awe and serenity of mind. As we fed our horses three times a day, so we had prayer three times. Bishop Asbury preached at Henry Reynolds', on the 12th of May, and the 13th at Lexington, and on the 14th our conference began at Richard Mastterso's, near Lexington. We stayed about two weeks, and traveled about one hundred miles through the settlement, preached thirteen sermons, and then returned through the wilderness. Suspecting danger from the savages, we traveled one night and two days without lying down to rest. We called at General Russel's, who informed us that he and his lady had found peace with God. We came to George McKnight's, on the Yadkin, the 3d of June: here the preachers were waiting for the bishop to hold conference with them. After the conference closed, we passed on, and came to Petersburg the 13th of June, and held conference there, after which we passed by Liberty Court-house.

The 10th of July 1790, Bishop Asbury preached John Tunil's funeral sermon, from Philippians i, 21, at Potter's Creek. We passed on by the Sweet Springs, Greenbriar Court-house, Tygart's Valley, and Morgantown, to Uniontown. Here we held a little conference, and had refreshing times from the presence of the Lord. Most days we have had a congregation to preach to. In the last fifteen months I think we have traveled six thousand miles.

August 2d, I returned by the Warm Springs, Shepherdstown, and Baltimore, to Philadelphia, August 22d -- about three hundred miles from Uniontown; and preached fifteen or sixteen sermons as I passed from place to place. Here I stopped about a month, and wanted my horse, to ride with Bishop Asbury to New York: but Mr. Proctor's men had drowned him in the Delaware River. After a short visit to New York, I returned and labored agreeably with this people nine months.

May 26th, 1791, I attended conference at New York, and was stationed here for the ensuing season. I continued until September, 1792; we had great peace among ourselves, and refreshing times among the people.

At the annual conference held at New York, on the 19th of July, I was appointed for Baltimore; I was sick at Philadelphia, and stopped there about three weeks, then went on, and attended the General Conference, held at Baltimore, the 1st of November; after which I took my station in town, and visited from house to house, and labored steadily until the next conference in 1793. We had many refreshing times, and were much united .

At the conference held in Baltimore, October 20th, 1794, I was appointed to preside over Dover, Milford, Somerset, Northampton, Annessex, Dorchester, Talbot, Caroline, Queen Anne, Kent, and Cecil circuits. On this Peninsula I labored until October, 1796. We had large

congregations, and many blessed revivals in different parts of the district. Our quarterly meetings were generally comfortable, lively, and profitable. Some things appeared of an extraordinary nature: while many were suddenly struck with convictions, and fell to the ground, roaring out in the disquietude of their spirits; or lay in a state of apparent insensibility, after a while starting up and praising God, as though heaven had come into their souls; others were as much concerned for a clean heart, and as fully delivered. I had to attend forty-eight quarterly meetings, in the space of twelve months, while on this district.

I attended General Conference held at Baltimore, the 20th of October, 1796, and rode with Bishop Asbury and Bishop Coke to Virginia, and attended the conference held at Mabry's Chapel, the 15th of November, 1796. I then traveled the south district of Virginia, namely, Cumberland, Greenville, Brunswick, Amelia, Sussex, Bertie, Portsmouth, and Camden circuits, with the towns of Norfolk and Portsmouth. On this district we passed through and touched on thirty counties, in Virginia and North Carolina: it took me about six, or between that and seven hundred miles, to go through my district once in three months. We had a great revival in several parts of this district; but the slave trade seems to hinder the progress of Christianity in these regions.

In August and September, 1798, I visited Caswell, Tar River, Goshen, Newbern, Contentney, Pamlico, and Roanoke circuits, on James Rogers's district, in North Carolina, and found a few precious souls even here also. The 13th of October, 1800, I returned to my district in Virginia, and continued on it until April. I filled up my time with a good degree of peace and consolation. I rode with brothers Jesse Lee and William McKendree to Maryland, and attended the conference held at Robert Carnan's the 1st of May: five were ordained to the elder's and one to the deacon's office: we rode to Baltimore on the 5th.

At our General Conference, held at Baltimore, in Maryland, May the 6th, 1800, I was elected and ordained to the episcopal office. We had a most blessed time and much preaching, fervent prayers, and strong exhortations through the city, while the high praises of a gracious God reverberated from street to street, and from house to house, which greatly alarmed the citizens. It was thought that not less than two hundred were converted during the sitting of our conference.

On the 1st of June we held a conference at Duck Creek Cross Roads, in the state of Delaware. This was a glorious time; such a spirit of faith, prayer, and zeal, rested on the preachers and people, that I think it exceeded any thing of the kind I ever saw before. O, the strong cries, groans, and agonies of the mourners! enough to pierce the hardest heart; but when the Deliverer set their souls at liberty, their ecstasies of joy were inexpressibly great, so that the high praises of the Redeemer's name sounded through the town, until solemnity appeared on every countenance: the effect of which was, that on the Thursday following, one hundred and fifteen persons joined the society in that town, while the divine flame spread greatly through the adjacent societies. We visited our societies, and passed on through Philadelphia.

Our conference began at New York the 19th of June, 1800, and closed the 23d; a few souls were converted. We pursued our course to the east, through New London, Rhode Island, and Boston, to Lynn, in the state of Massachusetts; about five hundred and ninety miles, in the way we traveled. Here conference began the 18th of July, and closed the 20th. There is a promising appearance of a good work in these eastern states. From hence we passed through Connecticut,

New York, New Jersey, Pennsylvania, Maryland, Virginia, and Tennessee, to Bethel, in Kentucky, partly a south and south-west course of one thousand three hundred and twenty miles. Here we held a little conference on the 6th and 7th of October, 1800; the weather was unfavorable, and our stay very short; so that we had but little opportunity of seeing the country or people. As we journeyed on toward Nashville, in the state of Tennessee, partly a south course of about two hundred and twenty miles, we heard a strange report about religion. We were told that the Presbyterians work by new rules; that they make the people cry and fall down, and profess to be converted. The 19th of October, William McKendree, Bishop Asbury, and myself preached at Nashville, (the capital of Cumberland settlement, finely situated on the banks of the river,) to a large assembly: the word seemed to be with power; the 20th we attended the Presbyterian sacramental meeting, held at Montgomery meeting-house, on Drake Creek, which continued four days and nights. After a short intercourse with the ministers, they desired us to take the stand, and speak to the people; accordingly brother McKendree, Bishop Asbury, and myself, spoke freely; the power of the Lord was present to wound and to heal; several found peace that evening. It was truly pleasing to see so many gathered together, under the stately beech trees, to worship and adore the great Creator and Redeemer of mankind. We preached at several places, and passed on to Knoxville, where Bishop Asbury and I preached in the state-house, to a large assembly, on the 2d of November; brother McKendree closed the service with prayer. Bishop Asbury ordained John Winton to the deacon's office, and baptized four children. The way we traveled from Nashville to Knoxville, Tennessee, was about two hundred and twenty-three miles, partly a south-east course; but it was trying to our delicate constitutions to ride through the rain a great part of the day, until late in the night, and then encamp on the wet ground, the wind and rain beating hard upon us.

From Knoxville to Augusta, in Georgia, we took near a south course, of about three hundred and thirty-five miles. We preached at several places by the way; but O, what mountains and rocks we had to pass over! When we came within a few miles of the Hot Springs, Bishop Asbury got a friend to lead his horse; but the road being rough and narrow, the horse stumbled or started, and turned the sulky bottom upward, between the Paint Rock, French Broad River; but the horse lay quietly on his back until we released the harness; the carriage rested against a large sapling, which supported it from going down into the river. November 30th, I preached in a dwelling-house in the morning, and Bishop Asbury preached in the church in the afternoon, to a thin congregation: it looked like the "day of small things" August 14th, we rode through several counties in Georgia and Carolina, visited several societies, preached to the people, and were comforted in seeing and hearing of the prosperity of Zion.

After traveling about two hundred and ninety miles from Augusta, we came to Camden, in South Carolina, the 31st of December: here we opened our conference, in Isaac Smith's house, the 1st of January, 1801, preaching every day: very few of the citizens attended, the weather being severe. We had great peace among our selves, and were kindly entertained by two families. Seven preachers were received on trial, six located, five ordained to the deacon's and three to the elder's office; Tuesday the 6th we closed our conference in brotherly love. We passed on nearly in an east course; and stopped at Richard Green's, Kingston, near Little River, the 6th of February. I read a part of Prince's Christian History, containing accounts of the revivals and propagation of religion in Great Britain and America, for the year 1743. Its features, tendencies, and effects were similar to what has appeared in our day. J. A. Robe, minister of the gospel at Kilsyth, observes, that this caused the Rev. Mr. Edwards, minister of the gospel at Northampton, in New-England, to preach

and publish a sermon on the distinguishing marks of the work of the Spirit of God; he also observes, there is much reason to conclude that the work of God in converting many in several parishes in the shire of Ayre, and other places, from 1625 to 1630, was attended with much the same appearance.

We continued our travels through a level country, thinly settled, sandy roads, thick set with lofty pines; preached at several places. On the 25th of February, 1801, we dined at General Smith's, and rode to Jesse Fenorett's, Wilmington; 26th, Bishop Asbury preached in the morning in the Methodist Episcopal church, and in the afternoon in the Protestant Episcopal church; 27th, we traveled on, and came to Newbern the 6th of March; the way we traveled from Camden to Newbern was about five hundred miles. We continued our course through a level, rich, but sickly country, preaching most days, and came to Portsmouth the 28th of March -- from Newbern two hundred and twenty miles. After the exercises of the sabbath, we took a west course of about one hundred and thirty miles, to Edward Droomgoole's.

April 9th our conference began: we had peace and good order; three preachers were ordained to the elder's, and seven to the deacon's office. After visiting several societies, we came to Petersburg on the 19th, -- from Norfolk, the way we came, about two hundred and sixteen miles. We passed through Richmond, Fredericksburg, Alexandria, and Montgomery, to Pipe Creek. On the 1st of May our conference began at Henry Willis's, and closed the 5th, in great peace; six preachers were ordained to the elder's, and one to the deacon's office. After preaching at Reisterstown, and the stone chapel, we came to Baltimore the 8th of May; -- the way we came from Petersburg to Baltimore is about two hundred and sixty-six miles.

Our circuit through the continent since we left Baltimore, 21st of May, 1801, is about four thousand one hundred and eighty-four miles. We had the pleasure of seeing and hearing that pure and undefiled religion is spreading in a general way; in some places it is extraordinary. Baltimore, May 10th, I preached in Old Town in the morning, at the Point in the afternoon, and at Light-street at night. May the 11th we set out for the east, but we took a circuit on the Eastern Shore, through Cecil, Kent, Queen Anne, Talbot, Dorchester, Somerset, Annessex, and Accomack circuits, and so returned through Delaware state to Pennsylvania. There has been a most glorious revival of religion in this Peninsula: on two circuits, not less than a thousand on each circuit joined the society in the course of one year, and most of them found peace with God.

Conference began at Philadelphia on the 1st of June, 1802, and closed the 6th. We ordained six to the elder's, and seven to the deacon's office. Saturday, the 13th, I left Bishop Asbury under Doctor Physic's care; spent the sabbath at Trenton, and on the 15th rode toward New York. Our conference began Tuesday, the 16th, and closed the 22d, in great peace and harmony; I ordained eight to the elder's, and four traveling, and two local preachers, to the deacon's office; the 23d, started for the east, and passed over a hilly and stony country, thickly settled and much improved, through Reading, East Mountain, Hartford, and Boston, to Lynn, in the state of Massachusetts, preaching at several places by the way.

We began our conference at Lynn, July 17th, and closed the 19th. I ordained two to the deacon's, and two to the elder's office; we had great peace and harmony, preaching morning and evening, and four times on the sabbath; the way we traveled from Baltimore to Lynn is about five

hundred and thirty-three miles. From Lynn we took nearly a north-west course of two hundred and twenty miles, to Ashgrove or Cambridge, in the state of New York, over a mountainous but fruitful country. Brother Hutchinson and I traveled on through Milton, Tioga Point, the English Station, Northumberland, Carlisle, Shippensburg, Chambersburg, Green Castle, and Hagerstown, to Frederick, in Maryland, about five hundred and fifty miles from Ashgrove, through a country of wilderness, uneven and mountainous, and partly thick settled, and fruitful: we found a people to preach to in most places, more or less, by day or night. Bishop Asbury preached in Fredericktown the 28th of August; the 29th he took his tour for Tennessee; and brother Hutchinson and I for Georgia, through the midlands of Maryland, Virginia, and North Carolina; the 30th of October we met Bishop Asbury, and were together a few days.

November 1st, Nicholas Snethen preached morning and afternoon at Augusta, and I preached at night in our new church: the people were greatly attracted by brother Snethen's preaching. The way we traveled from Frederick to Augusta is about seven hundred and sixty-three miles.

Brother Hutchinson and I took a south or south-west course, of about three hundred and thirty-seven miles, from Augusta to St. Tiller's, through a sandy, pine part of Georgia, very thinly settled. We preached at one place where we were informed they had not had a sermon preached in their neighborhood for the space of twelve months. The 29th of November I preached in the meeting-house near John Crawford's, to about fifty or sixty people, from i John iii, 8. From this place to Colerain is ten miles, and to Newtown, on the mouth of St. Mary's, twenty-five ; but the fever was there, and about thirty had died, we were told. From St. Tiller's to Savannah, we took near a south-east course, of about one hundred and sixty-six miles, preaching at eight places, and calling to see the ruins of the Orphan House. O, the waste of fifty years! What are men pursuing? How soon will worlds be thrown into ruins! I was kindly entertained at Mr. John Millin's, Savannah; the Rev. Mr. Holcomb, and the Rev. Mr. Smith, kindly offered me their pulpits for the sabbath. I preached in the Baptist church in the morning, and in the Presbyterian church in the afternoon; the congregations were large and respectable.

December the 15th we passed on through a low, flat country, for fifty or one hundred miles from the sea coast, being much of it covered with water, and thinly inhabited, except by the negroes who work the rice fields. We came to Charleston, in South Carolina, the 18th of December, -- about one hundred and thirty miles from Savannah. After spending ten days with the citizens, we rode to Camden, one hundred and thirty miles from Charleston.

Here our conference began the 1st of January, 1802, and closed the 5th, in great peace: We ordained six to the deacon's, and six to the elder's office. On the 7th, brother Hutchinson and I continued our course up the country, until we came to William White's, on John's Run, a branch of the Catawba; then brother Hutchinson took his course for Kentucky, and I continued my course through the hill country, until I came to Samuel Holmes's, Mecklenburg, in Virginia. I preached nearly every day, and ordained eleven local preachers to the deacon's office.

Our conference began at Salem, March 1st, and closed the 4th. I ordained seven traveling, and five local preachers to the deacon's office. It was thought that ten or twelve were converted during the sitting of our conference. On the 7th I preached at Petersburg, and ordained one local

preacher to the deacon's office; from Camden to Petersburg, the way I traveled, is about five hundred and eighty-five miles. I visited several societies, preached to the people, and came to Baltimore, in Maryland, the 27th of March, three hundred and twenty-two miles from Petersburg, the way I came: in my course through the continent, since I left Baltimore the 11th of last April, it is about three thousand seven hundred and seven miles, in the sixty-sixth year of my age.

Our conference began at Baltimore, the 1st of April, and closed the 5th: four traveling, and five local preachers were ordained to the deacon's office, and one to the elder's office; the 6th of April we set out on our course through the Eastern Shore of Maryland, Virginia, and Delaware, and came to Philadelphia the 30th; the way we traveled from Baltimore is about five hundred and sixty-two miles to Philadelphia. Here our conference began on the 1st of May, and closed the 6th; seven preachers were ordained to the deacon's, and three to the elder's office. We visited the societies in N. Jersey, and came to New York the 25th, 1802; about two hundred and four miles the way we took. Our conference began at New York the 1st of June, and closed the 5th: eleven traveling and three local preachers were ordained to the deacon's, and seven to the elder's office; the 7th, we pursued our course through the state of New York, Connecticut, Massachusetts, and New Hampshire, to Monmouth, in the county of Kennebec, in the district of Maine; here our conference began the 1st of July, and closed the 3d: we ordained four preachers to the deacon's, and four to the elder's office; the way we traveled from New York to Boston was about three hundred and three miles, and from Boston to Monmouth, one hundred and seventy-three miles. We had a large gathering of people for this newly settled country, and a good prospect of the spread of religion. Here Bishop Asbury and I parted for a few months; he passed through the country to hold conference in Cumberland, in the state of Tennessee, the 1st of October, and I took a north-west course, through the notch of the mountain, by Dartmouth College, Missisque Bay, Lake Champlain, Balistown Springs, Cayuga Lake, Genesee, Buffalo, Cattaraugus, Chateaugay, and so up the east side of Lake Erie, about one hundred miles; a rich soil, thinly settled, partly by the white people and partly by Indians. I crossed the Ohio near Charlestown, and so passed on, partly an east and south-east course, through Redstone, Pennsylvania, Maryland, and Virginia, to Georgetown: from Monmouth to Georgetown, the way I traveled, it is about one thousand seven hundred and sixteen miles. I attended several quarterly meetings, and ordained twelve local preachers to the deacon's office; our congregations were large and solemn. At Winchester and Fairfax the Lord was powerfully present to wound and to heal: I believe not less than twenty were converted at these two meetings.

On the 21st of December, 1803, I took a circuit through Frederick, Reisterstown, Baltimore, Annapolis, Federal City, [City of Washington] Alexandria, Fredericksburg, Richmond, and Petersburg, so on to Edward Droomgoole's. Here our conference began the 1st of March, and closed the 5th, in great peace. I ordained five traveling, and four local preachers to the deacon's, and three to the elder's office. Sabbath day was a great day: after the love-feast the public service continued from eleven o'clock until nine at night, in the woods: it was thought twenty, if not thirty, were converted. From Georgetown to Droomgoole's, the course I have taken, it is about four hundred and sixty-six miles. The 7th of March I returned, and came to Baltimore the 27th, two hundred and eighty-three miles from Droomgoole's. Our conference began at Baltimore the 1st of April, and closed the 6th. I ordained four preachers to the deacon's, and six to the elder's office; in the city and at the Point about seventy sermons were preached, in the space of six days; strong exhortations followed, and many were converted. In the last twelve months I have traveled about

three thousand seven hundred and seven miles, and in the sixty-seventh year of my age, though I have had considerable afflictions, which have greatly shaken this house of clay.

The 11th of April, Bishop Asbury and I set out for the east: we took a little circuit through Harford, Cecil, Kent, Queen Anne, Talbot, and Dorchester circuits, and returned to Duck Creek Cross Roads, in the state of Delaware. Here our conference began May 2d, 1803, and closed the 5th. I ordained twelve traveling and five local preachers to the deacon's, and twelve to the elder's office; we had a very large gathering of preachers and people, and we were indulged with the privilege of holding our conference in the Friend's meeting-house; the 7th we rode to Wilmington, and the 10th to Philadelphia; the way we traveled from Baltimore is about three hundred and fifty-two miles. We left the city the 16th, and preached at Bristol and Burlington; and came to New York the 19th, and after settling some affairs, and the exercises of the sabbath, (though we had little rest that night, the alarm of fire continuing a great part of the night, a bread factory being in flames,) on the 23d we continued our course through White Plains, Bedford, Reading, Stratford, New Haven, Middletown, Hebron, Windham, so on to Boston; the distance from Philadelphia to Boston is about three hundred and seventy-four miles.

Here our conference began on the 9th of June, and closed the 11th; one preacher was ordained to the deacon's, and two to the elder's office; the 12th of June we turned our course to the west, through Waltham, Haverhill, New Marlborough, Portland, Chesterfield, Brattleborough, Bennington, to Ashgrove or Cambridge, in the state of New York, over a hilly, rocky, mountainous country, about one hundred and eighty miles from Boston. Our conference began at John Baker's, the 1st of June, 1803, and closed the 5th: fifteen traveling and two local preachers were ordained to the deacon's, and five to the elder's office. We had a large assembly on the sabbath day. The 6th of July we took a south course by the Half Moon Point, Albany, Coeyman's Patent, Newburgh, Hacketstown, Asburytown, and Trenton, and came to Philadelphia the 19th of July, 1803 -- from Ashgrove, about three hundred miles. The 23d we stopped at Jacob Souder's. Bishop Asbury advised me to travel and labor but little, until the General Conference, (as I have had a considerable discharge of blood with my urine, being brought on through bodily weakness and fatigue,) so that we parted, Bishop Asbury passing on to the western conference, and I tarried a few weeks at Soudersburg, Columbia, and Little York, and rode by slow degrees to Baltimore, where I arrived the 22d of August, and continued until the 17th of July, 1804: I preached once on the sabbath most of the time I stayed in the city.

The 7th of May our General Conference began. I sat with them ten days; but the inflammation in my eyes was so violent, that I was obliged to withdraw; but my kind Doctor Wilkins gave me a poultice which checked the violence of the tumor. On the 23d our conference closed in great peace and much love. The 17th of July I set out for the west, and rode by slow degrees to Harry Stevens's, Green county, Pennsylvania, being about three hundred miles, the way I traveled, from Baltimore; Here I found Bishop Asbury laid up with a bilious fever; I stayed with him about thirty-two days; then we rode about ninety miles together; but fearing he had not strength to pass through the wilderness, he returned; and I traveled on by Wheeling, Newel's Town, Muskingum, Hocking, and Chillicothe, staying two nights at Governor Tiffin's, and preaching in town; then rode on for Kentucky, crossing the Ohio at the mouth of Cabin Creek. I stopped a night at Richard Tilton's, also at Martin Hitt's, and preached at Jesse Griffith's the 4th of November. I stopped a night at Lexington; also, at Shevaril Garner's, preaching two sermons at William Jeffers'.

We rode to Job Johnson's, Jessamine county, the 12th. Jesse Griffith and I took the wilderness; on the 16th we got safe to Martin Stubblefield's, Grainger county, Tennessee; the 17th, brother Griffith returned, and I continued my course by the Warm Springs, Buncombe, and the head branches of Saluda, to Columbia in South Carolina. Mr. Reed, a Presbyterian minister, preached in the state-house at twelve o'clock, Dr. Mackey, president of Columbia College, at half-past three o'clock, and I at night; 16th of December, I continued my course to Charleston.

The 1st of January, 1805, our conference began: one was ordained to the deacon's, and four to the elder's office; the 5th we closed our conference: we had good order, and great peace. The way I traveled from Baltimore to Charleston was about twelve hundred and ten miles. January 8th, Bishop Asbury and I set out for the east, by the way of Lumberton, Fayetteville, Wilmington, Newborn, and Washington; but in crossing Tar River the boat filled with water, yet, thank God, we got safe to land: after delivering three discourses, Bishop Asbury preached at Williamstown: we rode through Murfreesboro, and Suffolk, to Portsmouth: after a short visit at Norfolk, we passed on to Petersburg, and so on to Edmund Taylor's, Granville county, North Carolina, where our conference began on the 1st of March: we ordained four to the deacon's, and five to the elder's office; the 8th our conference closed in great peace. On the 9th we traveled on for New London, Lynchburg, Woodville, Wilmington, Front Royal, and Newtown, to Winchester in Virginia, where our conference began the 1st of April, and closed the 5th. We ordained three to the deacon's, and two to the elder's office. It was thought that six souls were converted in one evening. On the 6th we rode to Charlestown, by Harper's Ferry and Frederick, to Baltimore. The way we traveled from Charlestown to Baltimore is twelve hundred and eighteen miles. We generally had great liberty in preaching; and were highly gratified in seeing and hearing of Zion's prosperity. Thanks to the adorable Trinity for such days of grace and gospel liberty! On the 17th we journeyed for the Eastern Shore, and visited several places in the states of Delaware and Maryland; and began our conference at Chestertown, Kent county, Maryland. May 1st we ordained three to the deacon's, and two to the elder's office. We had great searching of hearts, strict discipline, good order, much preaching to large congregations, and very comfortable times. On the 8th our conference closed. Bishop Asbury and I took a north-east course, through Pennsylvania, the Jerseys, and the state of New York. On Friday, the 7th of June, our camp meeting began at a place called Stillwater: about twenty tents were erected, and about five hundred people attended. In the night rain descended, but our meeting continued about thirty hours, notwithstanding the rain. Many continued in singing, prayer, and exhortation, with little intermission. On Saturday there were about forty tents. On the sabbath, it was thought that five or six thousand people attended, and about sixty preachers. Monday, about five o'clock in the evening, we closed our meeting. A considerable number were brought under the powerful operations of grace. Our conference began on the 12th of June, at Ashgrove, Cambridge, Washington county, in the state of New York. We ordained seven to the deacon's, and nine to the elder's office; on the 18th our conference closed in great peace. The way we traveled from Baltimore to Ashgrove is six hundred and seven miles. There Bishop Asbury and I parted: he went to the New-England conference, and I returned to the west. I stopped a few days at brother Freeborn Garrettson's. Having sent my horse to New York, I went down the river in a sloop with brother Garrettson. On the 16th of July I arrived at Little York, three hundred and eighty-two miles from Ashgrove.

Notwithstanding my infirm state of body, through the blessing of God, I have been able to travel three thousand four hundred and sixteen miles the last twelve months, stopping one-fourth of the time at different places by the way.

July 22d, I continued my course through Carlisle, Shippensburg, Bedford, Berlin, Connellstown, Uniontown, Washington, West Liberty, and crossed the Ohio near Wheeling; and have great reason to bless God, who has preserved me these many years as an itinerant preacher, during which time he hath delivered me from many afflictions of body and mind.

[Here ends Bishop Whatcoat's Memoirs. -- DVM]

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The following obituary was published in the Minutes of Conferences for the year 1807:

Richard Whatcoat, -- late superintendent or bishop in the Methodist Episcopal Church in America: a native of England, born in Gloucestershire, but early removed to the town of Darlaston, in Staffordshire, one mile from Wednesbury, where he became a member of the Methodist society; a society as ancient, well tried, greatly persecuted, and as respectable, according to the number of members, as any in the United Kingdoms. He was a member of that society about eight or nine years. His gravity, sincerity, and simplicity, (virtues in which he greatly excelled,) recommended him very early to the offices of leader, steward, and local preacher. In the year 1769 he gave himself to God, and the oversight of the British Conference, as a traveling preacher. He moved extensively through England, Ireland, and the principality of Wales. In 1784 he came to the United States of America, and served the Methodist connection in various important stations, in cities, towns, circuits, and districts, with the pious fidelity of an apostolic man of God. Upward of six years in the latter part of his life he served in the superintendency of the church, till passed the seventieth year of his age. We will not use many words to describe this almost inimitable man: So deeply serious! Who ever saw him trifling or light? who ever heard him speak evil of any person? nay, who ever heard him speak an idle word? Dead to envy, pride, and praise. Sober without sadness, cheerful without levity, careful without covetousness, and decent without pride. He died not possessed of property sufficient to have paid the expenses of his sickness and funeral, if a charge had been made; so dead was he to the world! Although he was not a man of deep erudition, yet probably he had as much learning as some of the apostles and primitive bishops, and doubtless sufficient for the work of the ministry. He was deeply read in the word of God. His knowledge in the Scripture was so great that one of his friends used to call him his concordance. He gave himself greatly to reading. Notwithstanding he was called to the office of an overseer at an advanced period of life, he magnified his office by traveling annually three or four thousand miles, through all the United States. A complication of painful and irresistible diseases, produced and aggravated by excessive traveling, closed the scene. He was a prodigy of pain and patience for thirteen weeks. He departed this life in the full assurance of faith, July 5, 1806, at the house of Richard Bassett, Esq., in Dover, state of Delaware. He hath proved himself worthy the affection and confidence of the Methodist connection in Europe and America. But we cannot in a few lines speak his Christian and ministerial excellences. Indeed, they cannot be fully enumerated; for the man of deep piety frequently will not let his left hand know what his right hand doeth. He professed the justifying and sanctifying grace of God, and all that knew

him well might say, If a man on earth possessed these blessings, surely it was Richard Whatcoat.

March 30, 1807, at the place of his tomb, Wesley Chapel, in Dover, Bishop Asbury made some funeral observations on the death of Richard Whatcoat, his faithful colleague, from 2 Timothy iii, 10: But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience --." That he had known Richard Whatcoat from his own age of fourteen to sixty-two years, most intimately, and had tried him most accurately, in the soundness of his faith in the doctrine of universal depravity, and the complete and general atonement. The insufficiency of either moral or ceremonial righteousness for justification, in opposition to faith alone in the merit and righteousness of Christ; the doctrine of regeneration and sanctification; his holy manner of life -- in duty, at all times, in all places, and before all people, as a Christian, and as a minister; his long suffering, a man of great affliction of body and mind, having been exercised with severe diseases and great labors: but this did not abate his charity, his love of God and man, in all its effects, tempers, words, and actions; bearing, with resignation and patience, great temptations, bodily labors, and inexpressible pain. In life and death, placid and calm; as he lived, so he died. Richard Whatcoat was born 1736, in Quinton, Gloucestershire, Old England, and became a hearer of the Methodists at twenty-one years of age.

Converted, September 3, 1758.

Sanctified, March 28, 1761.

Began to travel in 1769.

Came to America, 1784.

Elected superintendent in May, 1800.

Died at Dover, in Delaware, July 5, 1806."

The connection paid particular respect to Bishop Whatcoat. The annual conferences requested the surviving superintendent to preach his funeral sermon; and also at the request of some other of his intimate friends, it was preached in different places to a number of congregations, from various texts, but all leading to show the excellence of the man, the Christian and minister. On the above occasions there was apparently as much solemnity and sorrow, as though he had then been personally interred among them.

The following are two of Bishop Whatcoat's letters, which appear to have been written in answer to those of two of his correspondents, who were dissatisfied with some things which then existed in the Methodist Episcopal Church.

Dear Sir, -- I have looked over thine which I received last sabbath. No answer was asked but I nevertheless will show thee a more excellent way When men revile you and persecute you and say all manner of evil of you falsely, for Christ's sake 'rejoice, and be exceeding glad for great is your reward in heaven' 'Christ also suffered for us leaving us an example that we should follow

his steps, who when he was reviled, reviled not again; when he suffered threatened not but committed himself to Him that judgeth righteously.'

"Blessed is the man that endureth temptation for when he is tried, he shall receive the crown of life which the Lord, the righteous Judge, hath promised to them that love him.' Thy soul is more to thee than all churches in the world, and the government of thy spirit, than all the disputes in church and state

"Need I ask thee, whether thy soul is as happy as it was before the separating spirit was raised? As to myself, I thank God that I am what I am. May heavenly wisdom guide us through this world to the blissful regions of bright eternity.

"Shall I say thine, the least of all the saints,
"R. Whatcoat."

"Dear Brother, -- The 9th of this month I received yours of the 4th of January; I thank you for the freedom you take in expressing your mind to me, and admire the confidence you place in me, as appears from the proposals you make. I hope I shall always give you some cause to look upon me as your friend and brother in the good cause of religion; I should be sorry to wound or grieve you in any measure; but why such haste, my brother? Did you come to this part of the world, purely to recover your health? or did you come to reform our church? If the former, hath not Providence blessed the means? If the latter, why did you not expostulate with our conference on the subject? It appears to me that we have more need to unite all our forces, and use all our ability to unite, build up, and strengthen those who do stand, also to purge the floor, than to make rents in the body; it is easier to make a breach than to mend one; it is easier to separate than to unite.

As to our seceding from Methodism, or Wesleyanism, I bless God that we have not seceded further than we have; -- as to Methodism, I trust we retain the essential part.

"I thank you for your apology respecting my sitting by, tamely consenting to iniquitous acts; but why should I throw myself into the sea to calm the wind?

"It is one thing to feel the wind pierce you; and another, cordially to consent to it. As to the cruelties (if they may be called so) that I have met with, they are not worthy to be named, when compared to the blessings I have received.

"I bless God, I have not had an hour's uneasiness since I left Europe, about coming to this part of the world; I bless God, I am perfectly willing to spend the few days I have to labor in the connection I am joined with.

My dear brother, while we see diabolical spirits in others, and hear invectives thrown out, let us take heed that they do not enter into us. May the good Lord bless you with the mind that was in Christ.

"So prays your sincere brother,
"Richard Whatcoat."

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The following is a copy of Mr. Whatcoat's certificate of ordination:-- "To all to whom these presents shall come, John Wesley, late fellow of Lincoln College in Oxford, presbyter of the Church of England, sendeth greeting:

"Whereas many of the people in the southern provinces of North America, who desire to continue under my care, and still adhere to the doctrines and discipline of the Church of England, are greatly distressed for want of ministers, to administer the sacraments of baptism and the Lord's supper, according to the usage of the said Church: and whereas there does not appear to be any other way of supplying them with ministers.

"Know all men, that I, John Wesley, think myself to be providentially called, at this time, to set apart some persons for the work of the ministry in America. And therefore, under the protection of Almighty God, and with a single eye to his glory, I have this day set apart for the said work, as an elder, by the imposition of my hands and prayer, (being assisted by two other ordained ministers,) Richard Whatcoat, a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to feed the flock of Christ, and to administer baptism and the Lord's supper, according to the usage of the Church of England. In testimony whereof, I have hereunto set my hand and seal, this second day of September, in the year of our Lord one thousand seven hundred and eighty four.

John Wesley"

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02 -- WHATCOAT EXCERPTS -- BY ADAM CLARKE

Taken From: The Autobiography of Adam Clarke -- hdm0074.txt

[Please be aware that Adam Clarke wrote his autobiography in the 3rd person -- as if he was someone else writing about Adam Clarke. -- DVM]

THE NORWICH CIRCUIT, 1783

On Saturday, Aug. 16, 1783, Mr. Clarke arrived in the city of Norwich, the head place of the circuit, and found one of the late preachers ill of a fever: and although he was obliged to sleep in the same room, the smell of which was pestiferous, yet through God's mercy he did not catch the disorder. The circuit extended into different parts of Norfolk and Suffolk, and included the following places; Norwich, Yarmouth, Lowestoffe, Loddon, Heckingham, North Cove, Teasborough, Stratton, Hardwick, Thurlton, Haddiscoe, Beccles, Wheatacre, Lopham, Diss, Wharham, Dickleborough, Winfarthing, Barford, Hempnel, Besthorp, and Thurne. In all, twenty-two places. Each preacher continued one week in the city, and then spent three weeks in the country; and to go round the places in the month was a journey of above 260 miles. The preachers who labored with him were, Richard Whatcoat, John Ingham, and William Adamson. The former

[Richard Whatcoat] was a very holy man of God, a good and sound preacher, but not of splendid abilities. He was diligent and orderly in his work; and a fine example of practical piety in all his conduct. The year after, at the earnest request of Dr. Coke, he went over to America, and there became one of the bishops of the Methodist-episcopal church; -- pursued among the transatlantic brethren, the same noiseless tenor of his way, seeking only the establishment of the kingdom of God both in himself and others: and died in the faith, universally esteemed.

* * *

In this Circuit, he appears to have had very many conflicts and spiritual exercises. His labors were severe:-- he had much riding; and, in most places, as we have already seen, uncomfortable lodging and fare. Besides, he frequently preached four times on the Sabbath, and in the morning at five o'clock, winter and summer, whenever he could get a congregation of sixteen or twenty persons to hear. He read a little Hebrew, and improved himself a little in French; but Greek and Latin, as a study, we have already seen, were proscribed. He had every where the affections of the people; and, although his labor was severe, this served to hold up his hands: and his gift of preaching increased. Good was done; but there was no remarkable revival. He lived in harmony with his brethren, and especially with Mr. Whatcoat, who ever acted as a father to him.

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03 -- A WHATCOAT EXCERPT -- BY JOHN WESLEY ETHERIDGE

Taken From: "The Life of Adam Clarke" -- hdm0085.txt

Mr. Clarke was now appointed to labor in a large tract of country in the counties of Norfolk and Suffolk, having the city of Norwich as the head of the Circuit and for this new sphere of Gospel enterprise he lost no time in setting out, traveling the whole way in the saddle. The Methodist preachers in those days were all horsemen. The country people, all over England, used to speak of them as "the riding preachers." The new evangelists were decidedly an equestrian order, who prolonged the days of chivalry. And among these soldiers of the cross, who went abroad through all the land to comfort the afflicted, rescue the oppressed, and save the perishing, Adam Clarke had now been finally enrolled. He wore now the armour that St. Paul describes in the Epistle to the Ephesians, -- the helmet and breastplate, sword and shield; and never more laid them aside, till the day of his death. In thinking of him now, as he pursues his way with much solemn musing and frequent prayer, one is reminded of old Spenser's emblematic picture-words in the "Faerie Queen," where he describes "a gentle knight" who "was moving o'er the plain, clad in mighty arms and silver shield:--

"And on his breast a bloody cross he bore,
The dear remembrance of his dying Lord,
For whose sweet sake that glorious badge he wore,
And dead, as living, ever Him adored.
Upon his shield the like was also scored,
For sovereign hope which in its help he had.
Fight faithful true was he in deed and word,

And ever, as he rode, his heart did yearn
To prove his puissance in battle brave
Upon his foe, a dragon horrible and stern."

The service to which Mr. Clarke was called, in his new Circuit, was one which required him to "endure hardness as a good soldier of Jesus Christ." The people among whom he labored were ignorant and depraved, and his efforts to bring them to truth and righteousness were prosecuted in circumstances most depressing to body and mind. On arriving in the city of Norwich, he found one of the late preachers lying ill of a fever, and, unable to vacate the room which had been assigned as his own sleeping-place. In this sorrowful domicile, which he describes as "pestiferous," he got such rest as could be obtained; and then he went out into the Circuit. It comprehended two-and-twenty towns and villages, and was traveled every month by a journey of not less than two hundred and sixty miles. Of his colleagues, the superintendent was Mr. Richard Whatcoat, who was afterwards sent to America, and there became one of the bishops of the Methodist Episcopal Church. Mr. Clarke describes him as "a very holy man, a good and sound preacher, diligent and orderly in his work, and a fine example of practical piety in all his conduct." He pursued among his transatlantic brethren the same quiet and good career, seeking only the establishment of the kingdom of God, both in himself and others; and died at length in the faith, universally esteemed.

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04 -- WHATCOAT EXCERPTS -- BY P. DOUGLASS GORRIE

Taken From: "The Lives of Eminent Methodist Ministers" -- hdm0093.txt

REV. BISHOP WHATCOAT

Comparatively little is known of this holy man, as no extended account of his life and labors has ever been written; a circumstance that is deeply to be regretted, the more especially as the subject of this chapter was so intimately connected with the organization of the Methodist Episcopal Church in the United States. It is, however, less surprising that the life of Bishop Whatcoat has not been given to the Methodist public, when we consider that the same is true of his venerable colleague, Bishop Asbury, who, were it not for the public documents of an ecclesiastical nature, in relation to which he bore so conspicuous a position, and which have been happily preserved from oblivion and destruction; and more especially for his journal, which has been providentially preserved, but little would have been known of that great man. The fault, however -- if fault there is -- if not having a written history of these early fathers of Methodism, does not rest on the shoulders of their sons in the gospel, some of whom have done what they could to rescue their names and memory from oblivion. To no person more than to Dr. Nathan Bangs, is the Church indebted for an attempt of this character, and it is justly due to this voluminous writer and ecclesiastical historian to say, that had it not been for his unwearied efforts to bring to light facts which otherwise would have been entirely forgotten among the transactions of the past, the little that we now know in reference to some of the burning and shining lights of Methodism, would be entirely unknown to the present or succeeding generation. In the preparation of this short

chapter, therefore, we are obliged to acknowledge our indebtedness to the "History of the Methodist Episcopal Church," for the principal facts found therein.

Richard Whatcoat was born in England, in the year 1736, and being brought up in the "nurture and admonition of the Lord," was saved from those habits of vice and sin, into which many of the youth plunge thoughtlessly and heedlessly. At the age of twenty-two years, he was converted to God, and received the witness of his adoption into the family of God and as the result of such conversion, he began immediately to bring forth the "fruits of the Spirit," and to live, not only "a sober and righteous," but a "godly life." He appears to have connected himself with the Methodists soon after his conversion, and labored for some time as one of Mr. Wesley's local preachers. In 1769, he joined the traveling connection in England, and labored for a period of fifteen years, as a faithful minister of the Lord Jesus Christ, under the direction of Mr. Wesley. During this period, he made full proof of his ministry, and by his zeal and fidelity rendered himself useful and acceptable as a preacher, wherever he was known.

In the year 1784, the Macedonian cry was heard from the western shore of the Atlantic, saying, "Come over and help us." This cry was made by the thousands of Methodists in America, who were like sheep without a shepherd, having, indeed, to some extent, the preaching of the Gospel among them, but from various causes alluded to in a preceding chapter, were deprived of the ordinances of baptism, and the Lord's Supper. The request was made to Mr. Wesley, that he would adopt some measures for the relief of his American children. After proper consultation, Mr. Wesley resolved on sending a partial supply of ministers, and Mr. Whatcoat, who, although he was past the meridian of life, had all the zeal and missionary fire of youth, at once volunteered his services for that distant field of labor; and dear to him as was his own native land, and thrice dear as were the thousands of friends he must leave behind him, he nobly resolved to forsake all for the sake of preaching the gospel to the poor.

As before stated, Mr. Whatcoat, previous to his embarkation for America, was solemnly set apart by presbyterial ordination, performed by Messrs. Wesley, Coke, and Creighton, presbyters of the Church of England, to the office of an elder in the Church of God, and in the month of September, 1784, left the shores of England, and landed in the City of New York, in company with Dr. Coke, on the 3d of November, in the same year. After landing in New York, Mr. Whatcoat, accompanied by the doctor, proceeded to Philadelphia, and from thence to the State of Delaware, and on the 15th of the same month, they met Mr. Asbury, at Barratt's Chapel, in that State, where Dr. Coke apprised the latter of the provision made by Mr. Wesley, for the organization of an independent Methodist Episcopal Church. In reference to this meeting, Mr. Asbury says, in his Journal, "Sunday, 15. I came to Barratt's Chapel. Here, to my great joy, I met those dear men of God, Dr. Coke and Richard Whatcoat. We were greatly comforted together. The doctor preached on Christ our wisdom, righteousness, sanctification, and redemption. Having had no opportunity of conversing with them before public worship, I was greatly surprised to see Brother Whatcoat assist, by taking the cup, in the administration of the Sacrament. I was shocked when first informed of the intention of these, any brethren, in coming to this country; it may be of God. My answer then was, "If the preachers unanimously choose me, I shall not act in the capacity I have hitherto done, by Mr. Wesley's appointment. The design of organizing the Methodists into an independent Episcopal Church, was opened to the preachers present, and it was agreed to call a General Conference, to meet at Baltimore the ensuing Christmas; as also that Brother Garrettson go

off to Virginia to give notice thereof to the brethren in the South." The surprise manifested by Mr. Asbury, at seeing Mr. Whatcoat assist in administering the Lord's Supper, by "taking the cup" and passing it, arose from the fact that he (Mr. Asbury) had not as yet been informed, that Mr. Wesley had ordained any of his preachers, and knowing that Mr. Whatcoat had always been considered simply as a preacher, without ordination, he wondered greatly why he should assist in a work which belonged to ordained ministers alone; but when informed of what Mr. Wesley had done, and of what he intended to be done for his Societies in America, Mr. Asbury's "surprise" no doubt quickly fled, and he heartily acquiesced in what appeared to be the indications of divine providence in relation to his church in America. The extraordinary Conference, called as above, met in Baltimore, at the time appointed. There were at this period, eighty-three preachers in the traveling connection in America, and out of this number sixty were present, which, considering the brief notice given of the calling of the same, shows the unanimity with which Mr. Wesley's proposition was received, and the relief sent accepted.

At this Conference, Mr. Whatcoat was present, and although we know but little of his acts during the session of the same, he no doubt cheerfully acquiesced in the proceedings of his American brethren, with the utmost cordiality and pleasure, and after the session had closed, he went to the field of labor assigned him by his superiors in office, and continued to labor for many years, as a faithful servant of the Church, and as a devoted minister of Christ. During the most of the time intervening between the organization of the church and that of his being elected bishop, Mr. Whatcoat labored as a presiding elder, or assistant to the bishops of the church; and as in these days, the field of a presiding elder's labors was very extensive, embracing entire States, we may well imagine that Mr. Whatcoat's office was no sinecure, whatever the honor might be, and that the salary, sixty-four dollars per annum, was not sufficiently great to be tempting. To those who live at the present day, it may be a matter of wonder how such men as Asbury, Whatcoat, and McKendree could be satisfied with the paltry sum of sixty-four dollars, as an annual salary; and the only reason we can assign for the fact is, that the Societies being weak, and the members few, and poor, it was thought by the preachers themselves, to be as much as could be raised for their support; another reason might be found in the fact that expenses were not as great in these days as at the present. Then preachers and people were contented to be clothed in the coarsest garb; while at the present day, the people not only array themselves in clothing of better materials, but expect the preachers to do so likewise. In fact, were a minister of the present day to clothe himself as our forefathers did, he would be considered quite eccentric, and his usefulness would no doubt be greatly impaired.

Besides, the necessary expenses and outlays in the early days of Methodism, were not equal by one half what they now are, for example: in the article of books alone; then, if a Methodist preacher had a Bible, hymn book, and discipline, with a copy of Wesley's sermons, and a few other books, he was fully equipped for the moral warfare; but at the present, a minister of the Methodist Church who would confine himself to these, would be considered as a perfect ignoramus. It is expected and required of him, that he keep pace with the improvements of the age in which he lives, and not only must he avail himself of the knowledge afforded by reading and studying the Word of God, and the discipline of the Church, but he must as a matter of necessity, keep pace with his hearers in regard to literature and science of every description. But to do so, he must have books and periodicals, and these cannot be obtained without money.* Another

consideration is, that the most of the early preachers, including the bishops, were unmarried. Such was the demand for their continual services at different points of the work, that they were constantly on the move, and as in the case of Bishop Asbury, they did not think it morally right to win the affections of any lady, knowing that they could enjoy her society but a few weeks in the course of the year. Besides, they felt that they could more exclusively devote themselves to the work of the ministry, if they remained free from the burdens and cares of a family: hence, their expenses were comparatively small, and as they had no board bill to pay, they could as well afford to live on sixty-four dollars a year, as their successors can on five times that amount. Still it is evident, that no men possessed of as much enterprise and knowledge as they, would have for the sake of the paltry sum alluded to, forsaken home and kindred, and consented to become strangers and pilgrims in the most emphatic sense. Neither could they have been desirous of securing the applause of men; for a very short experience must have taught the most of them that worldly honor and esteem was not to be found by serving in the ranks of the Methodist itinerancy of those days. Still they were actuated by motives, and these motives were begotten in the heart by the spirit of grace; they were impelled to act, and this impulsion was the effect of God's love shed abroad in their hearts; they had an ambition, but it was the ambition of doing good -- a desire to save men from the wrath to come; and to secure the salvation of their fellowmen, they "could not their lives dear, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God." But let us return to the subject of the chapter.

At the General Conference of 1800, it became necessary to release Dr. Coke partially from his engagements to the American Church, at the urgent solicitation of the British Conference, who earnestly desired his services as the superintendent of various missions, and as the President of the Irish Conference. In consenting to the partial release of the Doctor, it became necessary in view of Bishop Asbury's infirm health, to elect an additional bishop. Much discussion was had previous to the election, in relation to the powers of the new bishop, some contending that he should be considered only as the assistant of Bishop Asbury. It was, however, resolved by the majority, that the bishop to be elected and consecrated, should be equal in power and authority with the senior bishop already in office.

After the above point was settled to the satisfaction of all parties, the next important question to be settled was in relation to the person who should be selected for the office. There were two candidates in the field -- Mr. Whatcoat and Rev. Jesse Lee, each of whom had his friends, and both of whom had peculiar qualifications for the office of a bishop in the Church of God. Mr. Whatcoat was an Englishman, an old and valued minister; one too, who had been designated three years previously, by Mr. Wesley himself, as a proper person to be selected as a bishop of the Methodist Episcopal Church, and who had even requested his election to that office. On the other hand, Mr. Lee was an American by birth, and a favorite among the preachers; his talents also were of a more popular character, and commanded for him the respect and esteem of all who were acquainted with him.

On balloting for a bishop, it was found on the first count, that there was a tie between them, each having received an equal number of votes. On the second ballot being counted there were found fifty-nine votes for Mr. Whatcoat, and fifty-five for Mr. Lee, whereupon the former was declared to be duly elected. On the 18th of May, he was publicly consecrated to the episcopal

office by the imposition of the hands of Bishops Coke and Asbury, assisted by some of the elders present.

After the adjournment of the General Conference of 1800, Bishop Whatcoat labored efficiently and successfully as a bishop of the Church, and made full proof of his ministry in this new and important relation. He greatly assisted the senior bishop in the discharge of his onerous and responsible duties, and as long as his health would allow him to do so, he traveled extensively over the continent. At the General Conference of 1804, he was present, and assisted Bishops Coke and Asbury in presiding over the deliberations of the body, but his health was greatly impaired, and in 1806, it was thought necessary by Bishop Asbury to recommend the calling of a special General Conference in May, 1807, for the purpose of strengthening the episcopacy, as Bishop Whatcoat was supposed to be near his end. Each of the Annual Conferences promptly recommended the same, except the Virginia Conference, of which Rev. Jesse Lee was an influential member, which refused to concur in the recommendation; and in consequence of this refusal, the special session could not be called, as the plan proposed required the concurrence of all the Annual Conferences, in order to call a special session.

While the proposal to call a special General Conference, was being presented to each of the annual Conferences, Bishop Whatcoat departed this life at the residence of ex-governor Bassett, in the State of Delaware, on the 5th day of July, 1836, after an illness of thirteen weeks, during which time his bodily sufferings were of the most excruciating character. But in the midst of them all, he possessed his soul in perfect patience, and expressed from time to time his firm trust and confidence in Jesus Christ his Saviour, and even amidst the agonies of dissolving human nature, became a "conqueror; yea, more than conqueror, through Him that loved him." Thus died the venerable Bishop Whatcoat in the seventy-first year of his age, and in the thirty-seventh year of his ministry, and sixth of his episcopate.

Shortly after his death, Bishop Asbury visited the place of his sepulcher, at the Wesleyan Chapel, in Dover, Del., and preached his funeral sermon from the words: "But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience." 2 Tim. iii. 10. In the course of this sermon, Bishop Asbury remarked as follows: "I have known Richard Whatcoat, from the time I was fourteen years of age to sixty-two years most intimately, and have tried him most accurately in respect to the soundness of his faith. On the doctrines of human depravity, the complete and general atonement of Jesus Christ, the insufficiency of either moral or ceremonial righteousness for justification in opposition to faith alone in the merit and righteousness of Christ, and the doctrine of regeneration and sanctification. I have also known his manner of life at all times and places, before the people as a Christian, and a minister; his long-suffering, for he was a man of great affliction, both of body and mind, having been exercised with severe diseases, and great labors." Bishop Asbury declared that such was his unabated charity, his ardent love to God and man, his patience and resignation amid the unavoidable ills of life, that he always exemplified the tempers and conduct of a most devoted servant of God, and of an exemplary Christian minister.

The following remarks are from Dr. Bangs: "As he lived for God alone, and had assiduously consecrated all his time and powers to the service of his Church, so he had neither time nor inclination to 'lay up treasures upon earth,' -- hence it is stated that he died with less

property than was sufficient to defray the expenses of his funeral. He could therefore say, wore in truth than most, of the pretended successors of St. Peter, who is claimed by some as the first link in the episcopal succession, 'Silver and gold have I none, but such as I have' - my soul and body's powers,' I cheerfully consecrate to the service of God and man. These remarks of themselves sufficiently indicate the character of the deceased, without saying anything more; yet it may be proper to add, that though we do not claim for him deep erudition, nor extensive science, he was profoundly learned in the sacred Scriptures, thoroughly acquainted with Wesleyan theology, and well versed in all the varying systems of divinity with which the Christian world has been loaded, and could therefore 'rightly divide the word of truth, giving to every one his portion of meat in due season.' For gravity of deportment, meekness of spirit, deadness to the world, and deep devotion to God, perhaps he was not excelled, if indeed equaled by any of his contemporaries or successors. 'Sober without sadness, and cheerful without levity,' says the record of his death, he was equally removed from the severe austerity of the gloomy monk, and the lightness of the facetious and empty-brained witling. His words were weighed in the balance of the sanctuary, and when uttered either in the way of rebuke, admonition, or instruction, they were calculated to 'minister grace to the hearer.' It is said, that on a particular occasion, when in company with Bishop Asbury, the latter was complaining loudly of the perpetual annoyance of so much useless company, -- Bishop Whatcoat with great modesty and meekness, mildly remarked, 'O bishop, how much worse should we feel, were we entirely neglected.' The former bowed an acquiescence to the remark, and acknowledged his obligations to his amiable colleague, for the seasonableness of the reproof, but much more for the manner in which it was administered, an occurrence alike creditable to them both.

"His preaching is said to have been generally attended with a remarkable unction from the Holy One. Hence those who sat under his word, if they were believers in Christ, felt it good to be there, for his doctrine distilled as the dew upon the tender herb, and as the rain upon the mown grass. One who had heard him, remarked, that though he could not follow him in all his researches -- intimating that he went beyond his depth in some of his thoughts -- yet he felt that he was listening to a messenger of God, not only from the solemnity of his manner, but also from the 'refreshing, from the presence of the Lord,' which so manifestly accompanied his word. The softness of his persuasions, won upon the 'affections of the heart, while the rich flow of gospel truth which dropped from his lips enlightened the understanding.

"Such was Bishop Whatcoat. And while we justly attribute to him those qualities which constitute an 'able minister of the New Testament,' we present as the distinguishing trait of his character, a meekness and modesty of spirit which, united with a simplicity of intention, and gravity of deportment, commended him to all as a pattern worthy of their imitation. So dear is he in the recollection of those who from personal intercourse, best know and appreciate his worth, that I have heard many say, that they would give much, could they possess themselves of a correct resemblance of him upon canvass. But as he has left no such likeness of himself behind,' we must be content with offering this feeble tribute of respect to his memory, and then strive to imitate his virtues, that we may at last see him as he is, and unite with him in ascribing 'honor and dominion to him that sitteth upon the throne, and to the Lamb forever.'"

It is probably owing to Bishop Whatcoat's extreme meekness and modesty, that so little is now known of the peculiar and interesting incidents of his life. Had he kept a journal, as did his

friend and colleague, Bishop Asbury, many interesting items might have been preserved for the benefit of future generations. Still sufficient is known of him to immortalize his memory, and to impress the mind of every Methodist at least, who reads this feeble sketch, with a sense of the true greatness of the man.

"The righteous shall be held in everlasting remembrance."

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05 -- WHATCOAT EXCERPTS -- BY MATTHEW SIMPSON

Taken From: Methodist Character Sketches -- hdm0382.txt

WHATCOAT, Richard -- One of the bishops of the Methodist Episcopal Church, was born in the parish of Quinton, England, Feb. 23, 1736. In 1758 he became a regular attendant on the preaching of the English Methodists, and in March, 1761, he realized a personal consciousness of divine favor. He was immediately placed in official positions by the society at Wednesbury, where he resided, serving as a class leader, a band-leader, and a steward; and in 1763 was admitted into the Wesleyan ministry. He preached at various appointments in England, Ireland, and Wales, and was selected by Mr. Wesley to aid in the Organization of the Methodist Episcopal Church in America. Having consented to the appointment, he was ordained in September, 1784, by John Wesley, assisted by Dr. Coke and Mr. Creighton, as deacon and elder, and, accompanying Dr. Coke, landed in America the 3rd of November following. In the adjournment of the Conference, Mr. Whatcoat traveled extensively through Delaware and Maryland, administering the ordinances to a people who had been long waiting for an ordained minister. In 1799 he traveled with Bishop Asbury throughout the south, and met the Conference in that part of the Country, and then, crossing the mountains, they passed into Kentucky, returning through Tennessee and North Carolina into Virginia, and back to Baltimore. His labors were accompanied with unusual spiritual influence, and frequently remarkable manifestations of an extraordinary character accompanied his ministry. In 1787, Mr. Wesley desired his ordination as superintendent or bishop, but the Conference, fearful lest in that case Mr. Wesley might recall Bishop Asbury, declined to elect him. At the General Conference of 1800, Bishop Asburys health was so poor that an additional superintendent was needed, and Bishop Whatcoat was elected, the votes being very nearly equally divided between him and Jesse Lee. A very great revival followed this session of the General Conference, and Bishop Whatcoat was one of the leading instruments connected with it. He traveled sometimes in company with Bishop Asbury, and sometimes separate, from New England to Georgia; but, suffering from debility, his labors were for a time confined to the Middle States in 1806 he met the Baltimore Conference in company with Bishop Asbury, and at the adjournment of Conference traveled through the Eastern Shore of Maryland towards Philadelphia. His last sermon was preached in Milford, Del., on the 8th of April. The next day, while traveling, he was taken severely ill, but succeeded in reaching Dover, where he found a home with the Hon. Richard Basset, and received every attention which hospitality and kindness could render. He lingered for thirteen weeks, and died in peace and confidence on July 5, 1806. His remains were deposited under the altar of Wesley chapel in the outskirts of Dover. A marble slab, with an inscription, was placed on the left of the pulpit. As a preacher his discourses were plain, instructive, and highly spiritual. As the presiding officer he combined simplicity and dignity. In his private life he was

remarkable for his entire devotion to the cause of God. Laban Clark said of him, "I think I may safely say if I ever knew one who came up to St. James' description of a perfect man, one who bridled his tongue and kept in subjection his whole body, that man was Bishop Whatcoat."

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Taken From: "A Hundred Years of Methodism" -- hdm0519.txt

DEATH OF BISHOP WHATCOAT

Bishop Whatcoat labored assiduously in the discharge of his duties as bishop from his election in 1800 to the spring of 1806. He was then obliged to desist, and found a home at the house of Governor Bassett, in Delaware. His last affliction was very severe, and, after an illness of thirteen weeks, he died in the triumphs of faith, July 5, 1806. Though not distinguished for great brilliancy in the pulpit, or for great executive ability, he was, nevertheless, an excellent preacher, and was faithful and diligent in all his work. He was remarkable for his meekness and humility, and for the deep spirit of piety which he manifested, both in public and private. In reference to his ordination a distinguished writer has said: "Holy hands were never laid on a holier head."

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06 -- WHATCOAT EXCERPTS -- BY ABEL STEVENS

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Richard Whatcoat was one of the saintliest men in the primitive itinerancy of Methodism. Had he been a Papist, he might have been canonized. One of his American contemporaries says that "his personal appearance" was "genteel and grave, his soul comprehensive, vigorous, noble, great, active;" his "presence and aspect pleasant, yet solemn, often striking with reverence and awe such as looked upon him, especially when he was exercising the offices of his position." The biographer adds that it might be said of him, as of St. Basil, "that so much divine majesty and luster appeared in him, it made the wicked tremble to behold him." "In him were seen majesty and love. His whole deportment was beautiful, and adorned with personal graces. His amiable, heavenly, and courteous carriage was such as to make him the delight of his acquaintances. He was a man of fortitude; he appeared to fear no danger when duty was plain, (as his labors and troubles showed,) believing that he who walks uprightly walks safely, though he pass 'through the valley and shadow of death.' " "He feared not the face of man, but where there was just occasion he would boldly admonish and faithfully reprove, yet with so much prudence, and with such expressions of tenderness, as made way to the heart, and rendered his work successful in winning souls to his heavenly Master." "His spirit was serious, his gesture reverent, his words well suited, well weighed, pithy, solid, and expressive. His deportment was such, as if at every moment he saw Christ, and had God's law, his own conscience, and covenant with the Holy Spirit, and the day of judgment before his eyes." "When he awoke in the night he was in meditation or prayer, exulting and praising God, like Paul and Silas, speaking to himself in spiritual songs, making melody in his heart with grace. This holy man was sent to the Church as if an example, to show to what a life of peace and holiness Christians may attain on earth."

He was born on the 23d of February, 1736, in the parish of Quinton, Gloucestershire, England. His remarkably devout character is doubtless attributable, in some measure, to his pious parentage and strict early education. "I believe," He says, "that my mother walked in the form and enjoyed the power of godliness more than thirty years, and died in the triumph of faith." "From the earliest period I can remember," he adds, "I had the fear of God, so as to keep me from the gross sins of the age; but in July, 1758, when I was about twenty-one years and five months old, I attended Methodist preaching regularly, and soon found the word was made light and power to my soul; for when the preacher was describing the fall of man, I thought he spoke as if he had known everything that was in my heart. When he described the nature of faith, I was conscious I had it not; and though I believed all the Scriptures to be of God, yet I had not the marks of a Christian believer; and I was convinced that if I died in the state wherein I then was, I should be miserable forever. Yet I could not conceive how I, that had lived so sober a life, could be the chief of sinners. But this was not long; for I no sooner discovered the spirituality of the law, and the enmity that was in my heart against God, than I could heartily agree to it. The thoughts of death and judgment now struck me with terrible fear. In this state I was when one told me, 'I know God, for Christ's sake, has forgiven all my past sins, that the Spirit itself beareth witness with our spirits that we are the children of God.' This gave me great encouragement, and I determined never to rest until I had a testimony in myself that my sins also were forgiven. But in the mean time such was the darkness I was in, such my consciousness of guilt, and the just displeasure of the almighty God, that I could find no rest, day or night, either for body or soul, so that life was a burden, and I became regardless of all things under the sun. On the 3d of September, 1758, being overwhelmed with guilt and fear, as I was reading, it was as if one whispered to me, 'Thou hadst better read no more, for the more thou readest the more thou wilt know; and he that knoweth his Lord's will and doeth it not, shall be beaten with many stripes.' I paused a little, and then resolved, Let the consequences be what they may, I will proceed. When I came to those words, 'The Spirit itself beareth witness with our spirit that we are the children of God,' I fixed my eyes upon them, and in a moment my darkness was removed, and the Spirit bore witness with my spirit that I was a child of God. In the same instant I was filled with unspeakable peace and joy in believing; all fear of death, judgment, and hell suddenly vanished. Before this I was kept awake by anguish and fear, so that I could not get an hour's sound sleep in a night. Now I wanted no sleep, being abundantly refreshed by contemplating the rich display of God's mercy in adopting so unworthy a creature as me to be an heir of the kingdom of heaven." But he could not be content. He aspired to the highest consecration possible to the soul of man. "Yet I soon found," he writes, "that though I was justified freely I was not wholly sanctified. This brought me into a deep concern, and confirmed my resolution, to admit of no peace nor truce with the evils which I still found in my heart. I was sensible both that they hindered me at present in my holy exercises, and that I could not enter into the joy of my Lord unless they were all rooted out. These considerations led me to consider more attentively the exceeding great and precious promises whereby we may escape the corruption that is in the world, and be made partakers of the divine nature. I was much confirmed in my hope of their accomplishment by frequently hearing Mr. Mather speak freely upon the subject. I saw it was the mere gift of God, and, consequently, to be received by faith. And after many sharp and painful conflicts, and many gracious visitations also, on the 28th of March, 1761, my soul was drawn out and engaged in a manner it never was before. Suddenly I was stripped of all but love. Now all was love and prayer and praise. And in this happy state, 'rejoicing evermore, and in everything giving

thanks,' I continued for some years with little intermission or abatement, wanting nothing for soul or body more than I received from day to day."

During eight or nine years he labored humbly but effectively as a Band and Class Leader in Wednesbury, Staffordshire, where, as we have seen, Methodism was "tried as by fire" in terrible persecutions. In 1767 he began to hold public meetings, as an Exhorter, in rural neighborhoods. In 1769 the devoted John Pawson, who knew how to estimate his character, proposed him as a candidate at the memorable Leeds Conference, which sent the first Methodist missionaries, Boardman and Pilmoor, to America. The Conference might well have received their obscure young probationer with peculiar interest, could they have anticipated that he was providentially destined to follow their missionaries, and become one of the early bishops of the wide-spread Church they had thus been humbly founding in the distant West.

After traveling two years in England he was sent to Ireland. Before his departure he went home to take a last leave of his "dear old mother, dying with dropsy." "I stayed with her," he writes, "a fortnight, and then took my final farewell, until we should meet where parting is no more; she knew and loved the work I was engaged in, and therefore gave me up willingly. She lived a few weeks later; and then died in the faith." In Ireland he traveled an eight weeks' circuit, preaching twice or thrice daily, "meeting the Societies," "visiting the sick," and suffering severe hardships in the cabins of the common people. Nearly three hundred souls were gathered into the classes of his circuit the first year. In the second he was prostrated by his excessive labors, and disease. "I was taken," he says, "with an entire loss of appetite, a violent bleeding at the nose, and profuse night-sweats, so that my flesh was consumed from my bones, and my eyes sunk in my head. My sight also failed me, so that I could not distinguish my most intimate acquaintance at the breadth of a room. I was confined by this affliction twelve weeks; for some time I could not set my feet to the ground. But my mind being upon my work, I little regarded the pain of my body so long as I was able to sit on my horse, or stand and speak to the people." His life was despaired of; but he improved, and in 1773 was sent to travel among the mountains of Wales, where he continued two years. The remainder of his services, down to the time of his departure to America, were on various circuits in England. Shadford, who well knew the wants of the American Church, urged him to go with Coke; he hesitated, and observed a day of fasting and prayer for divine guidance. At last "my mind," he says, "was drawn to meditate on the subject; the power of God came upon me, and my heart was remarkably melted with love to God and man." He offered himself to be sacrificed, if need be, for his distant brethren. His name will often recur in our pages, and always to command our reverence.

These were the men whom Wesley selected to share with him the grave responsibility he was now about to assume, of organizing the "Methodist Episcopal Church in the United States of America."

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In the year 1784 the Leeds Conference was again to be rendered memorable by its interest for America. Fletcher was there, and with his counsels the American question was brought to an issue. Wesley had already discussed it with Coke, representing to him the actual circumstances of the transatlantic Societies, their new relation and that of their country to the British Church and

State; and the providential necessity that seemed to devolve upon him, as leader of the Methodistic movement, to venture on the extraordinary measure of ordaining men to supply them with the sacraments. He cited the example of the ancient Alexandrian Church, which through two hundred years provided its bishops through ordination by its presbyters. Coke was already an ordained presbyter of the Church of England; Wesley now proposed to ordain him a bishop under the unpretentious, but synonymous title of "superintendent," and to send him to the relief of the American Methodists. Coke required time to consider a proposal so momentous; after about two months he wrote to Wesley, acceding to it, though still suggesting delay, or, if possible, some modification of the plan. Wesley summoned him, with Rev. James Creighton, a presbyter of the Establishment, to meet him and Whatcoat and Vasey at Bristol, and there, on the first day of September, 1784, assisted (according to the custom of the English Church) by the two presbyters, Creighton and Coke, Wesley ordained Vasey and Whatcoat deacons, and on the next day ordained them elders or presbyters. On the latter day he also ordained Thomas Coke superintendent or bishop of the Methodist Societies in America. By this solemn measure American Methodism was to take precedence of the Colonial Episcopal Church in the dates of their reorganization after the Revolution. The Methodist bishops were the first Protestant bishops, and Methodism was the first Protestant Episcopal Church of the New World; and as Wesley had given it the Anglican Articles of Religion, (omitting the seventeenth, on pre destination,) and the Liturgy, wisely abridged, it became, both by its precedent organization and its subsequent numerical importance, the real successor to the Anglican Church in America. This great measure was not only dignified by solemn forms and justified by providential necessity, but Wesley had been providentially prepared for it. It has sometimes been attributed, by the opponents of Methodism, to the imbecility of his old age, and the ambitious influence of the men who were immediately concerned in it. No man who has studied the progress of Wesley's opinions, as shown in his minute autobiographical records, can doubt that it was the legitimate result of his matured judgment. He says, expressly, that it was "a step which he had long weighed in his mind." He had begun his public career as a "bigoted high Churchman." His brother Charles still retained his original prelatical prejudices, and therefore was excluded from his consultations in this transaction. But Wesley himself had long since outgrown the Churchly errors of his education. Nearly forty years prior to these ordinations he had read Lord King's "Primitive Church," and renounced the opinion that there was any essential distinction of "order" between bishops and presbyters. Fifteen years later he denied the necessity, though not the expediency, of episcopal ordination. Stillingfleet had proved to him that it is "an entire mistake that none but episcopal ordination is valid." Nearly thirty years before the ordinations at Bristol he renounced all other regard for systems of Church government than that of scriptural expediency. "As for my own judgment," he wrote in 1756, "I still believe 'the episcopal form of Church government to be scriptural and apostolical;' I mean, well agreeing with the practice and writings of the apostles; but that it is prescribed in Scripture, I do not believe. This opinion, which I once zealously espoused, I have been heartily ashamed of ever since I read Bishop Stillingfleet's 'Irenicum.' I think he has unanswerably proved that neither Christ nor his apostles prescribe any particular form of Church government, and that the plea of divine right for diocesan episcopacy was never heard of in the primitive Church.' " Twenty-nine years before the appointment of Coke and his companions Wesley had asserted, in his Notes on the New Testament, the scriptural identity of bishops and presbyters. "I firmly believe," he at last said, "that I am a scriptural episcopos as much as any man in England, for the uninterrupted succession I know to be a fable, which no man ever did or can prove."

In accordance with these opinions, Wesley, at various times, ordained some of his other itinerants, some for Scotland, some for the West Indies, and at last some for England also. At least a score of them were thus, at intervals, solemnly authorized to administer the sacraments.

The little band, charged with their great mission, now prepared to embark. "As we passed through our Societies, from Leeds to London and Bristol," says Whatcoat, "our friends showed us many kindnesses, so that nothing was wanting to make our voyage as comfortable as the nature of things would admit." They set sail at ten o'clock on the morning of the 18th of September. Storms immediately assail them. After about a week they are still struggling with tempests between the coasts of England and France, doubtful whether they shall not be compelled to take refuge in the port of Brest. Better auspices dawn at last, and they hasten on their destined course. Coke finds "one peculiar blessing, a place of retirement, a little secret corner in the ship" which he calls "his study." "It is so small," he adds, "that I have hardly room to roll about; but there is a window in it which opens to the sea, and makes it the most delightful place under deck. Here, God willing, I shall spend the greatest part of my time." He entertains himself there with books and prayer. He reads the life of Xavier, and exclaims, "O for a soul like his! But, glory be to God! there is nothing impossible with him. I want the wings of an eagle, and the voice of a trumpet, that I may proclaim the Gospel through the East and the West, the North and the South." Brainerd's life is his fitting counterpart to Xavier. "O that I may follow him," he writes, "as he followed Christ!" The "Confessional;" Hoadley on "Conformity and Episcopacy;" but, above all, except his Greek Testament, Augustine's "Meditations" are his delight. He fails not also to relieve the monotony of the voyage by indulging his scholarly tastes with the Pastorals of Virgil, which, "notwithstanding their many exceptional passages, by a kind of magic power convey me," he says, "to fields and groves and purling [purl v. intr. (of a brook etc.) flow with a swirling motion and babbling sound. -- Oxford Dict. -- DVM] brooks, and paint before my eyes all the feigned beauties of Arcadia, and would almost persuade me that it is possible to be happy without God. However, they serve now and then to unbend the mind." He usually spends two evening hours a day reading with his colleagues, the captain and his son and mate sometimes listening with interest. He, or one of his colleagues, reads prayers daily, and preaches on Sundays. They observe Fridays with fasting and prayer. On the 22d of October they are visited by a sparrow, which "informs them that they are not a great way from land; it probably came from Newfoundland." Eleven days are yet to elapse, however, before they reach their destined port. At last, on Wednesday, the 3d of November, they land at New York, after a voyage of more than six weeks, in which, says Whatcoat, "according to the sailors' measure, we sailed over four thousand miles."

They were conducted to the house of Stephen Sands, an influential member and trustee of the John Street Church, who entertained them with liberal hospitality. John Dickins, the Methodist preacher of the city, was soon introduced to them, and welcomed them heartily. Coke stated to him the scheme which he brought from Wesley. Dickins, being one of the Fluvanna brethren, emphatically approved it, and requested that it might at once be announced to the public, assured that it would be received with joy. Coke deemed it expedient to disclose it no further till he could consult Asbury. Intimations, however, of his official visit had preceded him, and he writes, that "by some means or other the whole country has been, as it were, expecting, and Mr. Asbury looking out for me for some time."

On the night of his arrival he preached his first sermon in the new world, in John Street Chapel. The next day, and still the next, he proclaimed his message, and on the afternoon of the latter set off with his colleagues for Philadelphia, where they arrived on Saturday evening, and were entertained by Jacob Baker, "merchant in Market Street." The next day Coke preached in the morning for Dr. McGaw, at St. Paul's, and in the evening to the Methodist Society at St. George's. On Monday Drs. McGaw and White (the latter afterward Bishop of Pennsylvania) paid their respects to him, and White invited him to occupy his pulpit on the ensuing Sabbath. He was presented to the governor of the state, an acquaintance of Wesley, and an admirer of the writings of Fletcher of Madeley.

By the latter part of the week they are traveling southward, and on Saturday are received by Bassett, at Dover, where the latter was now erecting a Methodist chapel. Coke meets Garrettson at Bassett's house and admires him as "an excellent young man, all meekness, love, and activity." On Sunday, 14th of November, he arrives with Whatcoat, at Barrett's chapel, "so called from the name of our friend who built it, and who went to heaven a few days ago." "In this chapel," he adds, "in the midst of a forest, I had a noble congregation, to whom I endeavored to set forth the Redeemer as our wisdom, righteousness, sanctification, and redemption. After the sermon, a plain, robust man came up to me in the pulpit and kissed me. I thought it could be no other than Mr. Asbury, and I was not deceived. I administered the sacrament, after preaching, to five or six hundred communicants, and held a love-feast. It was the best season ever knew, except one at Charlemont in Ireland. After dinner Mr. Asbury and I had a private conversation on the future management of our affairs in America. He informed me that he had received some intimations of my arrival on the continent, and had collected a considerable number of the preachers to form a council, and it they were of opinion that it would be expedient immediately to call a Conference, it should be done. They were accordingly sent for, and, after debate, were unanimously of that opinion. We therefore sent off Freeborn Garrettson, like an arrow, from north to south, directing him to send messengers to the right and left, and to gather all the preachers together at Baltimore on Christmas eve. Mr. Asbury has also drawn up for me a route of about a thousand miles in the mean time. He has given me his black, (Harry by name,) and borrowed an excellent horse for me. I exceedingly reverence Mr. Asbury; he has so much wisdom and consideration, so much meekness and love; and under all this, though hardly to be perceived, so much command and authority. He and I have agreed to use our joint endeavors to establish a school or college. I baptized here thirty or forty infants, and seven adults. We had indeed a precious time at the baptisms of the adults."

Asbury knew not that Coke was present till he arrived at the chapel. The occasion was a regular Quarterly Meeting of the circuit, and fifteen of the preachers and a host of the laity were there. A spectator of the scene says: "While Coke was preaching, Asbury came into the congregation. A solemn pause and deep silence took place at the close of the sermon, as an interval for introduction and salutation. Asbury and Coke, with hearts full of brotherly love, approached, embraced, and saluted each other. The other preachers, at the same time, were melted into sympathy and tears. The congregation also caught the glowing emotion, and the whole assembly, as if struck with a shock of heavenly electricity, burst into a flood of tears. Every heart appeared overflowing with love and fellowship, and an ecstasy of joy and gladness ensued. I can never forget the affecting scene. The sacrament of the Lord's supper was administered, by the doctor and Whatcoat, to several hundreds, and it was a blessed season to many souls, while, in the holy ordinance, they discerned, through faith, the Lord's body, and showed forth his death. It is the

more affecting to my memory, as it was the first time I ever partook of the Lord's supper, and the first time that the ordinance was ever administered among the Methodists by their own regularly ordained preachers."

Thus we reach again the memorable interview at Barrett's Chapel; and here, in the forest solitude, the momentous scheme of Coke's mission was fully disclosed, the first General Conference of American Methodism appointed, Garrettson "sent off like an arrow" to summon it together, and the project of Dickins, for a Methodist college, revived. It was with prayerful counsels, sacramental solemnities, liberal devisings, and with singing and shouting, that the young denomination prepared, in this woodland retreat, to enter upon its new and worldwide destinies.

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Meanwhile, Whatcoat and Vasey had accompanied Asbury from Barrett's Chapel over the Western Shore of Maryland. The 26th of November Asbury observed "as a day of fasting and prayer, that I might," he says, "know the will of God in the matter that is shortly to come before our Conference; the preachers and people seem to be much pleased with the projected plan; I myself am led to think it is of the Lord. I am not tickled with the honor to be gained; I see danger in the way. My soul waits upon God. O that he may lead us in the way we should go!" At Abingdon they met Coke, on his way to Perry Hall; the next day the doctor preached a "great sermon" on "he that loveth father or mother more than me is not worthy of me." At Abingdon joined them also William Black, an English preacher, who had been founding Methodism in Nova Scotia, and had wended his way through Boston, New York, and Philadelphia, seeking ministerial reinforcements for that distant province. On the 17th of December all the travelers, except Whatcoat, arrived under the roof of Gough at Perry Hall, "the most elegant house," says Coke, "in this state." "Here," he adds, "I have a noble room to myself, where Mr. Asbury and I may, in the course of a week, mature everything for the Conference." Black alludes to Perry Hall as "the most spacious and elegant building" he had seen in America. "It is," he says, "about fifteen miles from Baltimore; Mr. Gough, its owner, is a Methodist, and supposed to be worth one hundred thousand pounds. He is not ashamed of the Gospel of Christ. He has built a neat stone meeting-house, entertains the Circuit Preachers, and at times preaches himself; and thus he continued to do during the late war, at the risk of his immense estate." Whatcoat, who had delayed, in order to preach on the route, arrived on the 19th. The next day they began the revision of "the Rules and Minutes," and made other provisions for the approaching session. Four days were spent in this task, relieved by frequent religious exercises in Gough's numerous family, and by the social hospitalities of the neighborhood.

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It is now too late to identify all the preachers who constituted this important Conference. We are certain of the presence of Thomas Coke, LL.D., Francis Asbury, Richard Whatcoat, Thomas Vasey, Freeborn Garrettson, William Gill, Reuben Ellis, Le Roy Cole, Richard Ivey, James O'Kelly, John Haggerty, Nelson Reed, James O. Cromwell, Jeremiah Lambert, John Dickins, William Glendenning, Francis Poythress, Joseph Everett, William Black of N. S., William Phoebus, and Thomas Ware. It has been supposed, from their standing, and the proximity of their circuits, that the following also were present: Edward Dromgoole, Caleb B. Pedicord,

Thomas S. Chew, Joseph Cromwell, John Major, Philip Cox, Samuel Rowe, William Partridge, Thomas Foster, George Mair, Samuel Dudley, Adam Cloud, Michael Ellis, James White, Jonathan Forrest, Joseph Wyatt, Philip Bruce, John Magary, William Thomas, John Baldwin, Woolman Hickson, Thomas Haskins, Ira Ellis, John Easter, Peter Moriarty, Enoch Matson, Lemuel Green, Thomas Curtis, William Jessup, Wilson Lee, Thomas Jackson, James Riggan, William Ringold, Isaac Smith, Matthew Greentree, William Lynch, Thomas Bowen, Moses Park, William Cannon, and Richard Swift.

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He reached Uniontown, Pa., where, with Whatcoat and eleven other preachers, he held a Conference on the 22d of July, and consecrated what is supposed to have been the first Methodist ordination beyond the Alleghenies. He devotes but few lines to the occasion. "We felt great peace while together, and our counsels were marked by love and prudence. We had seven members of conference and five probationers. I preached on 1 Peter v, 7; and Brother Whatcoat gave us an excellent discourse on 'O man of God, flee these things!' Friday, 25. We concluded our Conference." Asbury was now making history, and had no time to write it. A pioneer preacher, then a youth, witnessed the session, and thus alludes to it: "Mr. Asbury officiated, not in the costume of the lawn-robed prelate, but as the plain presbyter in gown and band, assisted by Richard Whatcoat, elder, in the same clerical habit. The person ordained was Michael Leard, of whom it was said that he could repeat nearly the whole of the New Testament from memory, and also large portions of the Old. The scenes of that day looked well in the eyes of the Church people, for not only did the preachers appear in sacerdotal robes, but the morning service was read as abridged by Mr. Wesley. The priestly robes and prayer-book were, however, soon laid aside at the same time, for I have never seen the one nor heard the other since."

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1785--1792

Whatcoat has left us but brief notes of his travels and labors in the present period. Immediately after the Christmas Conference he took the field in Maryland and Delaware for about half a year, preaching "almost daily, sometimes twice a day," and administering the sacraments almost as frequently. In Kent County he records more than seventy-five baptisms on a single day -- such had been the long privation of this ordinance among Methodist families! He wrote to Garrettson (now in Nova Scotia) from Elktown, Md.: "I am in a strange land, and I think my natural disposition is to be little and unknown, content to live and die to God alone; and I find a willing mind to go to the ends of the earth if I can help forward the Redeemer's cause thereby. We have had a quickening among the people in these parts; some great quarter-meetings, happy seasons to my own soul and many others. Glory be to God for all his mercies!" In 1786 he spent seven or eight months in Philadelphia and its neighborhood, and the next year penetrated to the west of Pennsylvania -- to Allegheny, Bath, and Berkeley Circuits, where he spent nearly fourteen months supplying the settlements with the sacraments, and proclaiming the word in barns and woods. Again he was sent, in 1788-89, to Maryland and Delaware, the headquarters of his charge, which was a district with no less than sixteen large circuits, extending from Philadelphia to Pittsburgh and Redstone, from the Maryland peninsula to Ohio. His manners were devoutly grave, but

relieved by affectionate cordiality, and he was both revered and loved by the people. His preaching was often attended with overwhelming unction, and in the administration of the sacraments he was peculiarly impressive, rendering those solemnities, frequently, occasions of great effect. "On the 20th of April, 1789," he says, "at a Quarterly Meeting, held at the old meeting-house, near Cambridge, Dorset County, the Lord came in power at our sacrament; the cries of the mourners, and the ecstasies of believers, were such that the preacher's voice could scarcely be heard for the space of three hours; many were added to the number of true believers. At our Quarterly Meeting, held at St. Michael's, for Talbot Circuit, the power of the Lord was present to wound and to heal. The Sabbath following, our Quarterly Meeting held at Johnstown, for Caroline Circuit, was yet more glorious; the power of the Lord came down at our Love-feast. The house was filled with the members of our Societies, and great numbers of people were on the outside; the doors and windows were thrown open, and some thronged in at the latter. Such times my eyes never beheld before! The power of the Lord spread from circuit to circuit. O how delightful it is to preach glad tidings, when we see souls 'coming home to God, as doves to their windows!' "

In this year he traveled with Asbury to the North as far as New York, and westward across the Alleghenies to Fort Pitt, (Pittsburgh,) and thence to Uniontown, Pa., where he assisted the bishop at the first ordination beyond the mountains. Returning to Baltimore, they held on their route to Charleston, S. C., where they met the South Carolina Conference, and thence into Georgia, where also they held a session. They then hastened westward to the Alleghenies, and passed into Tennessee and Kentucky. He was present when Asbury laid John Tunnell to rest in the grave among the mountains, on their return. On again reaching Uniontown, Pa., he records that "in the last fifteen months we have traveled six thousand miles." In 1790 he was flying to and fro through the middle states, supplying the sacraments and preaching continually. In 1791 he was stationed in New York city, where he stayed some months, and was then transferred to Baltimore, where he welcomed the first regular General Conference in 1792.

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We have followed Asbury repeatedly to these new fields, but without delaying to record the particulars of his visits, except in the instance of 1788, when he held the first Conference for the Holston country. In 1790, accompanied by Whatcoat, he again crossed the Alleghenies, and reached the interior of Kentucky. As they got among the Tennessean heights, from the southeast, and crossed the "Stone Mountain," Asbury wrote: "They who wash to know how rough it is may tread in our path." "Up the Iron Mountain we ascended, where we had many a seat to rest, and many a weary step to climb." "Now," he added the next day, "it is that we must prepare for danger in going through the wilderness. I received a faithful letter from Brother Poythress in Kentucky, encouraging me to come. This letter I think well deserving of publication. I found the poor preachers indifferently clad, with emaciated bodies, and subject to hard fare; yet I hope they are rich in faith."

Soon after he remarks: "We are now in a house in which a man was killed by the savages; and O, poor creatures, they are but one remove from savages themselves. I consider myself in danger, but my God will keep me while thousands pray for me." Whatcoat, his traveling companion, gives a fuller account of these Episcopal adventures in the far West. "After preaching,"

he says, "at several places in Georgia and North Carolina, we passed on for Kentucky. As we journeyed toward Holston night overtook us and we were shut in between two mountains. We gave our horses a little provender out of our sacks, let them loose, and struck up a fire; but a thunder-gust nearly put it out. The next day we pursued our journey toward General Russell's, and there we were kindly entertained. After a few days' rest we traveled on to the last station, in the Grassy Valley, expecting to meet a company to conduct us through the wilderness, according to appointment; but no company was heard of; and next morning our horses were gone. That day diligent search was made, but no horses were found; so the next day we packed up our saddles and baggage on Brother T. Henderson's horse, and returned ten miles back into the settlement. After we had been there a little while two boys followed us with our three horses. We traveled about the settlement, and held meetings for about a fortnight. One morning Bishop Asbury told me that he dreamed that he saw two men well mounted, who told him they were come to conduct him to Kentucky, and had left their company in the Grassy Valley. So it was. After preaching they made their appearance. We then got our horses shod, mustered up a little provision, joined our company, and passed through the wilderness, about one hundred and fifty miles. The first day we came to the new station. Here we lay under cover; but some of the company had to watch all night. The next two nights we watched by turns, some watching while others lay down. As there was not a good understanding between the savages and the white people, we traveled in jeopardy; but I think I never traveled with more solemn awe and serenity of mind. As we fed our horses three times a day, so we had prayer three times. Bishop Asbury preached at Henry Reynolds' on the 2th of May, on the 13th at Lexington, and on the 14th our Conference began at Richard Masterson's, near Lexington. We stayed about two weeks, and traveled about one hundred miles through the settlements, preached thirteen sermons, and then returned through the wilderness. Suspecting danger from the savages, we traveled one night and two days without lying down to rest. We called at General Russell's, who informed us that he and his lady had found peace with God. We came to George McNight's, on the Yadkin, the 3d of June. Here the preachers were waiting for the bishop to hold Conference with them. After the Conference closed we passed on, and came to Petersburg the 13th of June, and held Conference there." He adds that "from December 14, 1789, to April 20, 1790, we compute to have traveled two thousand five hundred and seventy-eight miles. Hitherto hath the Lord helped. Glory! glory to our God!"

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1792-1796

Whatcoat has left us but a page or two respecting his labors in this period. He was Abbott's presiding elder, most of the time, on the Maryland peninsula. Grave, but fervidly pious, he wondered while he rejoiced at the results of Abbott's preaching. An extraordinary revival spread over his extended district. "We had large congregations, and many blessed revivals in different parts of the district," he says: "Our quarterly meetings were generally comfortable, lively, and profitable. Some appeared extraordinary; souls were suddenly struck with convictions, and fell to the ground, roaring out for the disquietness of their souls, as though almost dead, and after a while starting up and praising God, as though heaven were come into their souls; others were as much concerned for a cleaner heart, and as fully delivered. I had to attend forty-eight quarterly meetings in the space of twelve mouths while on this district."

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I have heretofore sketched the life and character of Whatcoat as fully as the scanty recorded data will admit. He sustained his episcopal functions with continual disability, from chronic disease, but was ever in motion throughout the whole extent of the Church North, South, East, and West. His beautiful character preached more effectually than his sermons. Peculiarly simple, sober, but serene and cheerful, living as well as teaching his favorite doctrine of sanctification, extremely prudent in his administration, pathetically impressive in discourse, and "made perfect through sufferings," he is pre-eminently the saint in the primitive calendar of American Methodism. In November, 1806, Asbury wrote to Fleming: "Dear Father Whatcoat, after thirteen weeks' illness -- gravel, stone, dysentery combined died, a martyr to pain, in all patience and resignation to the will of God. May we, like him, if we live long, live well, and die like him."

He had "finished his sixth episcopal tour through the work after his consecration," says his biographer, "or near that, and, after great suffering, he got an honorable discharge from the Captain of his salvation, and by his permission came in from his post, which he had faithfully kept for fifty years." He took refuge at the home of Senator Bassett, Dover, Del., where he died, "in the full assurance of faith," say the Minutes, July 5, 1806. "He professed," add his brethren, "the justifying and sanctifying grace of God, and all that knew him well might say, If a man on earth possessed these blessings, surely it was Richard Whatcoat."

Nearly a year later Asbury reached Dover, and over his tomb declared that he "knew Richard Whatcoat, from his own age of fourteen to sixty-two years, most intimately -- his holy manner of life, in duty at all times, in all places, and before all people, as a Christian and as a minister; his long suffering as a man of great affliction of body and mind, having been exercised with severe diseases and great labors; his charity, his love of God and man, in all its effects, tempers, words, and actions; bearing, with resignation and patience, great temptations, bodily labors, and inexpressible pain. In life and death he was placid and calm. As he lived, so he died."

He was thirty-seven years an itinerant preacher, twenty-two of them in America, six in the episcopate, and died aged seventy. He was buried under the altar of Dover Wesley Chapel, where he had often preached with tears and with power, and where for years his name, inscribed on stone, was a spell of influence to all in the congregation who had known him.

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07 -- WHATCOAT EXCERPTS -- BY NATHAN BANGS

Taken From: Bangs M. E. History, Vol. 2 -- hdm0009.txt

Mr. Whatcoat was one of the preachers who was ordained a deacon and elder by Mr. Wesley, and accompanied Dr. Coke to America in 1784. He was born in England in the year 1736, and brought up under the influence of a religious education, by which he was saved from those vicious practices to which many youth are addicted. At the age of twenty-two he was made a partaker of the witness, and immediately brought forth the fruits of the Holy Spirit. In 1769 he

entered as a probationer into the itinerant connection of Wesleyan Methodist preachers, then under the superintendence of Mr. Wesley. In this work he continued a faithful laborer, much beloved and respected by the people and confided in by his coadjutors in this work, until he embarked for America, then in the 48th year of his age. He was, of course, one of those who assisted in the organization of our Church at the Christmas conference, and was highly distinguished for the meekness and quietness of his spirit, as much as the prudence of his conduct, and the exemplariness of his deportment. From the time of this conference until his election to the office of a bishop, he had, with the exception of three years, discharged the duties of presiding elder, which, in those days especially, required labors and privations of no ordinary character, as both the districts and circuits were large, the people in general poor, and the calls for preaching numerous, and often far part. In the fulfillment of his duties in this station, he gave, it is believed, general satisfaction, and acquired the confidence and affection of both preachers and people. Those, indeed, who withheld their votes from him were actuated more from a conviction, it is said, of his lack of those peculiar talents which seemed essential for the office of a bishop, than from any want of confidence in either the depth of his piety, or measure of his prudence; and also from that kindred feeling for his competitor, who had been raised among themselves as an American preacher, and would therefore, as they thought, more familiarly enter into their feelings and views. To both the candidates, the Church had awarded the merit of sharing her confidence and affection, as having been many years distinguished for their pious zeal and indefatigable labors, as well as for their wisdom and consistency of conduct in council. But the manner in which Richard Whatcoat fulfilled the high trust confided to him, fully justified the wisdom of the conference in selecting him as one of their superintendents; for no man ever furnished more satisfactory evidence of his entire devotion to God, and of his unwavering attachment to the interests of religion, than Bishop Whatcoat did from the time of his consecration to his office till the day of his death. His meekness and modesty, his gravity and dignity of deportment, pointed him out as a fair sample for a primitive bishop, in whose integrity all could confide as a father and a friend, and his subsequent life justified the wisdom of the selection.

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Among the deaths of preachers which occurred this year was that of Bishop Whatcoat, who departed this life at the house of Richard Bassett, Esq., ex-governor of the state of Delaware, on the 5th of July, 1806, in the seventy-first year of his age. Of his early life, conversion, and call to the ministry, we have already spoken, when giving an account of his election and consecration to the episcopal office. From that important period of his life, he gave "full proof of his ministry," fulfilling his high trust with fidelity, honored and beloved by all who knew him.

From the time of his entrance upon his work as an itinerant superintendent of the Methodist Episcopal Church, until he was disabled by sickness and debility, he traveled regularly through his vast diocese, which extended over the entire continent, preaching almost every day to the people, visiting the annual conferences, sometimes in company with his venerable colleague, Bishop Asbury, and sometimes alone, discharging his responsible duties with marked satisfaction to all concerned. A complication of painful diseases arrested his career of usefulness, and compelled him to remit those public labors in which his soul had so long delighted. For thirteen weeks he bore, with the most exemplary patience, and devout resignation to the divine will, the excruciating pains with which his body was afflicted, expressing, in the midst of them all, his faith in Christ and

his firm hope of everlasting life, and finally triumphed over the "last enemy," being "more than a conqueror through Him who loved him."

Bishop Asbury, some time after Bishop Whatcoat's death, visiting the place of his sepulcher, at the Wesley Chapel, in Dover, Del., preached his funeral sermon from 2 Tim, iii, 10, "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience." In the course of his sermon he remarked, in substance, "I have known Richard Whatcoat, from the time I was fourteen years of age to sixty-two years most intimately, and have tried him most accurately in respect to the soundness of his faith, on the doctrines of human depravity, the complete and general atonement of Jesus Christ, the insufficiency of either moral or ceremonial righteousness for justification, in opposition to faith alone in the merit and righteousness of Christ, and the doctrine of regeneration and sanctification. I have also known his manner of life, at all times and places, before the people, both as a Christian and a minister; his long-suffering, for he was a man of great affliction, both of body and mind, having been exercised with severe diseases and great labors." And from this intimate acquaintance with the man and his work, the bishop declares, that such was his unabated charity, his ardent love to God and man, his patience and resignation amid the unavoidable ills of life, that he always exemplified the tempers and conduct of a most devoted servant of God, and of an exemplary Christian minister.

As he had lived for God alone, and had assiduously consecrated all his time and powers to the service of his church, so he had neither time nor inclination to "lay up treasures upon earth" -- hence it is stated that he died with less property than was sufficient to defray the expenses of his funeral. He could therefore say more in truth than most of the pretended successors of St. Peter, who is claimed by some as the first link in the episcopal succession, "Silver and gold have I none, but such as I have," "my soul and body's powers," I cheerfully consecrate to the service of God and man.

These remarks of themselves sufficiently indicate the character of the deceased, without saying any thing more; yet it may be proper to add that though we do not claim for him deep erudition nor extensive science, he was profoundly learned in the sacred Scriptures, thoroughly acquainted with Wesleyan theology, and well versed in all the varying systems of divinity with which the Christian world has been loaded, and could therefore "rightly divide the word of truth, giving to every one his portion of meat in due season." For gravity of deportment, meekness of spirit, deadness to the world, and deep devotion to God, perhaps he was not excelled, if indeed equaled by any of his contemporaries or successors. "Sober without sadness, and cheerful without levity," says the record of his death, he was equally removed from the severe austerity of the gloomy monk, and the lightness of the facetious and empty-brained witling. His words were weighed in the balance of the sanctuary, and when uttered, either in the way of rebuke, admonition, or instruction, they were calculated to "minister grace to the hearer." It is said, that on a particular occasion, when in company with Bishop Asbury, the latter was complaining loudly of the perpetual annoyance of so much useless company: Bishop Whatcoat, with great modesty and meekness, mildly remarked, "O bishop, how much worse should we feel were we entirely neglected!" The former bowed an acquiescence to the remark, and acknowledged his obligations to his amiable colleague for the seasonableness of the reproof, but much more for the manner in which it was administered -- an occurrence alike creditable to them both.

His preaching is said to have been generally attended with a remarkable unction from the holy One. Hence those who sat under his word, if they were believers in Christ, felt that it was good to be there, for his doctrine distilled as the dew upon the tender herb, and as the rain upon the mown grass. One who had heard him remarked, that though he could not follow him in all his researches -- intimating that he went beyond his depth in some of his thoughts -- yet he felt that he was listening to a messenger of God, not only from the solemnity of his manner, but also from the "refreshing from the presence of the Lord," which so manifestly accompanied his word. The softness of his persuasions won upon the affections of the heart, while the rich flow of gospel truth which dropped from his lips enlightened the understanding.

Such was Bishop Whatcoat. And while we justly attribute to him those qualities which constitute an "able minister of the New Testament," we present, as the distinguishing trait of his character, a meekness and modesty of spirit which, united with a simplicity of intention and gravity of deportment, commended him to all as a pattern worthy of their imitation. So dear is he in the recollection of those who, from personal intercourse, best knew and appreciated his worth, that I have heard many such say, that they would give much could they possess themselves of a correct resemblance of him upon canvass. But as he has left no such likeness of himself behind, we must be content with offering this feeble tribute of respect to his memory, and then strive so to imitate his virtues that we may at last see him as he is, and unite with him in ascribing "honor and dominion to him that sitteth upon the throne, and to the Lamb for ever."

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08 -- WHATCOAT EXCERPTS -- BY JOHN LEDNUM

Taken From: Lednum's M. E. History -- hdm0324.txt

Mr. Richard Whatcoat, son of Charles and Mary Whatcoat, was born in the parish of Quinton, Gloucestershire, England, February 2, 1736. The Rev Samuel Taylor, the parish minister, was a converted man; and under his ministry the Whatcoat family became pious: the parents left the children, at death, a hope that they had gone to rest with Jesus. The children were all brought under a wonderful work of grace about the same time of life. Mr. Whatcoat had so much of the fear of God before him from the days of his childhood; as to keep him from gross sin. In 1758 he began to attend Methodist preaching regularly. He was soon convinced that he needed the witness of the Spirit to make him a scriptural Christian. In the light of truth he soon became so miserable, that he scarcely had an hour's sound sleep in a night. As he was reading the Scriptures, he read, "The Spirit itself beareth witness with our spirits, that we are the children of God." In a moment his darkness was removed, and he was filled with peace and joy; and the Spirit did bear witness with his spirit that he was a child of God. In 1761, he was filled with perfect love, "rejoicing evermore, and in everything giving thanks." For about eight years he was a class leader, band leader, and steward of the society in Wednesbury. This was the mother society of Staffordshire -- and it was a model society -- the original society had been purified in the fire of persecution. In 1767 he began to hold religious meetings. The encouragement he met with in this exercise, led him. To give himself up wholly to the work of the ministry; and in 1769, he was received as a traveling preacher.

For fifteen years he continued in this work under the eye of Mr. Wesley. In some of the circuits his labor and sufferings were great. While traveling the Inniskillen Circuit, in Ireland, it took him eight weeks to go round it, preaching two and three times a day, besides meeting the societies, and visiting the sick. This year's labor greatly exhausted him, but he was cheered by a blessed revival, in which about three hundred were added to the societies. The following year, while traveling through Armagh Circuit, he was brought to the gate of death, by bleeding at the nose, night-sweats, and loss of appetite. His flesh consumed away, his sight failed him, and in this condition he lay twelve weeks. When sent to travel the Lynn Circuit, in England, he sold his horse and walked the circuit. His last year in England he had the Rev. Adam Clarke for a colleague.

In 1784, Mr. Shadford expressed a desire that he should come to America. While he was meditating on the matter, the power of God came upon him, and his heart was melted with love to God and man. He was ordained deacon and elder at the same time with Mr. Vasey, and by the same presbytery, namely, Messrs. Wesley, Coke, and Creighton. Embarking at Bristol, Eng., after a passage of six weeks, he landed in New York, but hastened on to Philadelphia, which he pronounced one of the best constructed cities he ever saw. On a borrowed horse he rode to Wilmington, thence to Duck Creek Cross Roads, now Smyrna, housing with John Cole. From here to Dover, where he received a hearty welcome from Mr. Bassett. His next stage brought him to Barratt's.

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The Quarterly meeting which Messrs. Coke, Whatcoat, and Vasey attended at Barratt's Chapel, at this time, was the fifth regular fall quarterly meeting held in the chapel, at which the semiannual change took place among the preachers laboring on the Peninsula. Most of the preachers were present, and a large attendance of the laity. Dr. Coke preached on "Christ our wisdom, righteousness, sanctification, and redemption."

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We left Mr. Asbury at Snow Hill, where he preached the previous Sabbath. The first knowledge that he had of Dr. Coke and Messrs. Whatcoat and Vasey's being in America, was, when he arrived at the chapel. The doctor had scarcely finished his discourse, when Mr. Asbury came into the congregation. They were personally unknown to each other. "At the close of the sermon a solemn pause and a deep silence ensued, as an interval for introduction and salutation. Mr. Asbury ascended the pulpit, and, without making himself known by words, clasped the doctor in his arms, and accosted him with the holy salutation of primitive Christianity. The other preachers participating in the tender sensibilities of these salutations, were melted into tears. The congregation caught the glowing emotion, and the whole assembly, as if struck with a shock of heavenly electricity, burst into a flood of tears." (Cooper on Asbury.)

The sacrament was administered at this meeting, and when Mr. Asbury saw Mr. Whatcoat take the cup to the communicants, not knowing that he had been ordained in England, he was shocked. The doctor and eleven preachers dined at the widow Barratt's. The object of his visit was made known. The preachers conferred together, and it was agreed upon to call all the preachers together in Baltimore, on the following Christmas, to carry out Mr. Wesley's plan. Mr.

Garrettson was sent off to call the preachers together. In about six weeks he traveled twelve hundred miles, and brought about sixty of them together.

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From Barratt's Chapel, Mr. Whatcoat, in company with Mr. Asbury, moved for the Western Shore of Maryland, visiting Dover and Bohemia Manor, where they fell in with Mr. Vasey. During this week they attended a quarterly meeting at Deer Creek. He visited and preached at Messrs. Dallam's, Grover's, Watters', Cromwell's, Hunt's Chapel, Baltimore, and Abingdon, where he received a pleasing account of the work of God in Nova Scotia, from the Rev. William Black, whom he met here; and on the 19th of December, met the preachers at Mr. Gough's.

Mr. Asbury attended quarterly meetings on Frederick and Calvert Circuits. That he might know the will of God, as to the matter that was soon to come before the Conference, he kept a day of fasting and prayer. He says: "The preachers and people seem to be much pleased with the projected plan. I am led to think that it is of the Lord. I am not tickled with the honor to be gained; I see danger in the way; my soul waits on God; O that He may lead us in the way he would have us go."

The week before Conference, Dr. Coke, Messrs. Asbury, Whatcoat, Vasey, and a few more of the senior preachers, spent at Mr. Gough's, considering some of the rules and minutes of Methodism, as necessary to the furthering of the work of the Lord in America. Friday, 24th of December, they left Perry Hall, and rode through a severe frost to Baltimore, where they met a few preachers; and at ten of the clock Conference began in the Lovely lane Chapel. The preachers arrived from day to day, and before Conference ended there were about sixty, out of eighty-one, present. Dr. Coke being in the chair, presented Mr. Wesley's letter to the Conference, in which he gave the reasons of the course he had taken, n giving orders to the Methodists of this country, leaving them to follow the Scriptures and the primitive Church, in carrying out the details of his plan. This letter was considered, and Dr. Coke and Mr. Asbury, who had been appointed by Mr. Wesley, joint superintendents, were unanimously elected to that office by the preachers present. They agreed and resolved to form a Methodist Episcopal Church, in which the Liturgy, as presented by Mr. Wesley, should be read, the sacraments administered by superintendents, elders, and deacons, who shall be ordained by a presbytery, using the Episcopal form, as found in Mr. Wesley's prayer book. The persons to be ordained, to be nominated by the superintendents, and elected by the Conference; and ordained by imposition of the hands of the superintendents and elders; the superintendents had a negative voice. This power to nominate for orders, and negative, was soon taken away from the superintendents.

On Saturday, 25th, being the second day of Conference, Mr. Asbury was ordained deacon by Dr. Coke, assisted by Messrs. Whatcoat and Vasey. On the 26th, being Sunday, he was ordained elder by the same Presbytery; and on Monday, 27th, he was ordained superintendent, the Rev. P. W. Otterbine, of the German church, assisting the above named Presbytery in setting him apart. On Tuesday, 28th, and two following days, the Conference was engaged in considering rules of discipline, and electing to orders. On Friday, 31st, several deacons were ordained. Saturday, January 1st, 1785, the contemplated college at Abingdon was under consideration; and on Sunday, 2d, one deacon and ten elders were ordained, and the Conference ended in peace and love. Dr.

Coke preached every day, at noon, while the Conference lasted, and some one of the other preachers, morning and night. The preaching was in the chapels in town, and Point, and in Mr. Otterbine's church.

Mr. Freeborn Garrettson and James O. Cromwell were ordained elders for Nova Scotia. Jeremiah Lambert for Antigua. To serve the Methodists in the United States, John Tunnell, William Gill, Le Roy Cole, Nelson Reed, John Hagarty, Reuben Ellis, Richard Ivy, Henry Willis, James O'Kelly, and Beverly Allen, ten elders. Messrs. Tunnell, Willis, and Allen, were not present, and received ordination afterwards. John Dickins, Ignatius Pigman, and Caleb Boyer, were elected deacons. Mr. Dickins was ordained at this time, and Messrs. Boyer and Pigman in June following, at the Conference in Baltimore.

As the Christmas Conference was fraught with issues the most important of any Conference ever held by the Methodists in America, it has been looked back to with peculiar emotions; and it may not be amiss to make an attempt to throw together the names of the Methodist preachers who composed this assembly. The following ministers were certainly in attendance:--

Thomas Coke, LL.D., Francis Asbury, Richard Whatcoat, Thomas Vasey, Freeborn Garrettson, William Gill, Reuben Ellis, Le Roy Cole, Richard Ivy, James O'Kelly, John Hagarty, Nelson Reed, James O. Cromwell, Jeremiah Lambert, John Dickins, William Glendenning, Francis Poythress, Joseph Everett, William Black, of N. S., William Phoebus, and Thomas Ware. There is reason to suppose that the following preachers, from their standing, and the place of their labor, were also there:--

Edward Drumgole, Caleb B. Pedicord, Thomas S. Chew, Joseph Cromwell, John Major, Philip Cox, Samuel Rowe, William Partridge, Thomas Foster, George Mair, Samuel Dudley, Adam Cloud, Michael Ellis, James White, Jonathan Forrest, Joseph Wyatt, Philip Bruce, John Magary, William Thomas, John Baldwin, Woolman Hickson, Thomas Haskins, Ira Ellis, John Easter, Peter Moriarty, Enoch Matson, Lemuel Green, Thomas Curtis, William Jessup, Wilson Lee, Thomas Jackson, James Riggan, William Ringold, Isaac Smith, Matthew Greentree, William Lynch, Thomas Bowen, Moses Park, William Cannon, and Richard Swift.

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09 -- WHATCOAT EXCERPTS -- BY JESSE LEE

Taken From: Lee's Methodist History -- hdm0118.txt

The conference then proceeded to vote for a bishop: On the first balloting, no one had a majority. They balloted a second time, and the tellers reported that there was a tie between Richard Whatcoat and Jesse Lee. They proceeded to a third ballot, when Richard Whatcoat was declared to be duly elected by a majority of four votes.

On the 18th of May 1800, Richard Whatcoat was ordained a bishop, by the laying on of hands, by Dr. Coke, Mr. Asbury, and some of the Elders.

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1. Richard Whatcoat, was a native of England, born in Gloucestershire; he became a traveling preacher, in the year 1769. He traveled extensively through England and Ireland; and in the latter end of the year 1784, he came to the United States of America; and at the Christmas conference, he assisted in the ordination of Mr. Asbury. He laboured among us after that, in various stations, in towns, cities, circuits and districts, until the year 1800, he was then ordained a bishop by the laying on of the hands of Dr. Coke, Mr. Asbury, and some of the elders: after which he traveled at large till he died. He traveled and preached in Europe and America 37 years. He attended the conferences in the south in the preceding year, that is in 1806, and continued to travel to the north as far as Dover in Delaware state, and there he yielded to his afflictions, and could go no further, and did not attend the three last conferences for that year. About three weeks after the last conference met he died, and of course there was no account of his death published until the following year.

His last affliction was very severe; he lay at the house of Richard Bassett, late governor of Delaware state, then residing in Dover, for 13 weeks, and then departed this life in the full assurance of faith, on the 5th of July 1806.

He was a pattern of piety and of patience; he let his moderation be known to all men. He was always serious and solemn, and seldom complained of any difficulties that he met with. He was an excellent preacher, sound in doctrine, and clear and plain in his explanations of the scriptures, with which he was particularly acquainted.

He might be ranked among the best of men, for meekness and patience, humility and sobriety; for watchfulness over his words, and for a smooth and even temper; and withal, for gifts and animation in preaching: especially in the latter part of his life. In his death the preachers have lost a pattern of piety, and the people have lost an able teacher.

He traveled 15 years in Europe, and 22 in America, which was 37 years in all.

He was born in 1736. Converted September 3, 1758. Sanctified March 28, 1761. Began to travel and preach in 1769.

Came to America in 1784. Was ordained bishop in May 1800. He acted as bishop 6 years, and died at Dover July 5, 1806.

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10 -- WHATCOAT EXCERPTS -- BY EZRA SQUIER TIPPLE

Taken From: "The Heart of Asbury's Journal" -- hdm0560.txt

[Along with providing more information about Richard Whatcoat, these excerpts from the Journal of Bishop Asbury will show how much they worked and traveled together. Because the entries from Asbury's journal are dated, I have placed no stars between the excerpts. Except for

this paragraph, all other braketted comments in this group of excerpts are the comments of Ezra Squier Tipple. -- DVM]

NOVEMBER 14, 1784 -- I came to Barratt's Chapel; here, to my great joy, I met those dear men of God, Dr. Coke and Richard Whatcoat; we were greatly comforted together.

[Coke had come to America as superintendent, or bishop, with two elders Richard Whatcoat, "one of the saintliest men in the primitive itinerancy of Methodism," and Thomas Vasey-for the purpose of effecting an organization of the Methodist Societies in America, to ordain Asbury as general superintendent, likewise elders and deacons, that the people of the societies might receive the sacraments at the hands of their own ministers. Stevens says of Coke: "In travel and preaching he became as indefatigable as Wesley or Whitefield. He was to traverse continually the United Kingdom, the United States, and the West Indies. He was to have virtual charge, for years, of the Irish Conference, presiding at its sessions oftener than Wesley himself. He was to win the title of the 'Foreign Minister of Methodism.' He was to cress the Atlantic eighteen times, defraying himself his expenses; to organize, under Wesley, the Methodist Episcopal Church, as its first bishop; to originate the constitutional organization of English Methodism by Wesley's Deed of Declaration; to found the Wesleyan Missions in the West Indies, in Africa, in Asia, in England, Wales, and Ireland; to represent, in his own person, down to his death, the whole missionary operations of Methodism, as their official and almost their sole director; lavishing upon them his affluent fortune, and giving more money to religion than any other Methodist, if not any other Protestant of his times."]

The doctor preached on "Christ our wisdom, righteousness, sanctification, and redemption." Having had no opportunity of conversing with them before public worship, I was greatly surprised to see Brother Whatcoat assist by taking the cup in the administration of the sacrament. I was shocked when first informed of the intention of these my brethren in coming to this country; it may be of God. My answer then was, if the preachers unanimously choose me, I shall not act in the capacity I have hitherto done by Mr. Wesley's appointment. The design of organizing the Methodists into an Independent Episcopal Church was opened to the preachers present, and it was agreed to call a general Conference, to meet at Baltimore the ensuing Christmas; as also that Brother Garrettson go off to Virginia to give notice thereof to our brethren in the South.

NOVEMBER 16, 1784 -- Rode to Bohemia Manor, where I met with Thomas Vasey, who came over with the doctor and R. Whatcoat. My soul is deeply engaged with God to know his will in this new business.

MAY 23, 1786 -- We had a watch-night. Brother Whatcoat preached; it was a moving season.

OCTOBER 14, 1786 -- Came to Sandtown; the weather very warm, and the people dull. I administered the sacrament, and rode away to Cooper's Ferry, where we left our horses and crossed to the city (Philadelphia); here I found Brother Whatcoat, with whom I took sweet counsel.

AUGUST 26, 1787 -- I preached on, "How beautiful upon the mountains are the feet of him that bringeth good tidings." It was a solemn time; my soul was stayed upon God. We had a melting sacrament and love feast, and many spoke. The devil is angry, and so are his children. Brother Whatcoat spoke at the steps, and it was with difficulty the people kept themselves within decent bounds of respect.

CONFERENCE AT WILMINGTON

AUGUST 22, 1788 -- Our Conference began at Uniontown. We felt great peace while together, and our counsels were marked by love and prudence. We had seven members of Conference and five probationers. I preached on i Pet. 5:7; and Brother Whatcoat gave us an excellent discourse on, "O man of God, flee these things." After sitting four days we concluded our Conference.

AUGUST 28, 1788 -- Came over the mountains along very bad roads. Brother Whatcoat and myself were both sick. We stopped at Simpkins', and were comfortably entertained.

JUNE 27, 1789 -- Rode to the stone church; and found stony hearts. The Methodists ought to preach only in their own houses; I have done with the houses of other people. Brother Whatcoat bore the cross and preached for me here. When I see the stupidity of the people, and the contentiousness of their spirit, I pity and grieve over them. I have hard labor in traveling among the rocks and hills.

JANUARY 2, 1790 -- We were refreshed in the evening. Next day (Sabbath) I preached at Chickahominy Church once more. Sinners, Pharisees, backsliders, hypocrites, and believers were faithfully warned; and of all these characters there were doubtless a goodly number in the large congregation which attended. Brother Bruce went to Brown's, and Brother Whatcoat and myself to Welden's.

FEBRUARY 10, 1790 -- Came to Charleston. Here I received good news from Baltimore and New York: about two hundred souls have been brought to God within a few weeks. I have been closely occupied in writing to Europe and to different parts of this continent. We feel a little quickening here. Brother Whatcoat preaches every night.

ASBURY'S FOREBODINGS

MARCH 26, 1790 -- Rode about twenty-two miles. Stopped at Colonel Graham's, dripping wet with rain. He received us, poor strangers, with great kindness, and treated us hospitably. We had awful thunder, wind, and rain. I was still ill with a complaint that terminated the life of my grandfather Asbury, whose name I bear; perhaps it will also be my end. We were weather-bound until the twenty-ninth of March. For several days I have been very sick and serious. I have been enabled to look into eternity with some pleasure. I could give up the church, the college, and schools; nevertheless, there was one drawback--What will my enemies and mistaken friends say? Why, that he hath offended the Lord, and he hath taken him away. In the afternoon I felt somewhat better. Brother Whatcoat preached a most excellent sermon on, "The kingdom of God is not in word but in power" -- not in sentiments or forms, but in the convincing, converting, regenerating,

sanctifying power of God. I am making close application to my Bible. Nothing can take the place of God's Word.

APRIL 3, 1790 -- Quarterly meeting began. Brother Whatcoat and myself both preached, and there was a reviving among both white and black, and I trust some souls were blessed.

APRIL 18, 1790 -- Brother Whatcoat preached at General Russell's, on the birth, character, and office of John the Baptist.

A DREAM AND ITS FULFILLMENT

MAY 3, 1790 -- I preached at Brother Payne's, and had some encouragement among our Maryland people. Sabbath night I dreamed the guard from Kentucky came for me; and mentioned it to Brother Whatcoat. In the morning I retired to a small stream for meditation and prayer, and while there saw two men come over the hills. I felt a presumption that they were Kentucky men, and so they proved to be; they were Peter Massie and John Clark, who were coming for me with the intelligence that they had left eight men below. After reading the letters and asking counsel of God, I went with them.

MAY 7, 1790 -- We formed the whole of our company at the Valley station; besides Brother Whatcoat and myself, we were sixteen men, having thirteen guns only. We moved on very swiftly, considering the roughness of the way, traveling, by my computation, thirty-five miles today. Next day we reached Rich Land Creek, and encamped on the road about nine o'clock at night, having made, by computation, forty-five miles.

JUNE 30, 1790 -- Brother Whatcoat gave us a weighty discourse on the prophetic, priestly, and kingly offices of Christ. In great weakness, I enlarged on I Pet. 3:15, and showed that it is not enough to sanctify the Lord God in his name, Word, Sabbath, ordinances, ministers, people, and worship; but that the heart must be filled with a constant fear of, confidence in, and love to, God.

GENERAL CONFERENCE OF 1796

OCTOBER 19, 1796 -- We came to Baltimore, where about a hundred preachers were met for General Conference. They agreed to a committee, and then complained; upon which we dissolved ourselves. I preached on, "The men of Issachar that knew what Israel ought to do"; and again, on, "Neither as being lords over God's heritage, but being ensamples to the flock"; there were souls awakened and converted. No angry passions were felt among the preachers; we had a great deal of good and judicious talk. The Conference rose on Thursday, the third of November. What we have done is printed. Bishop Coke was cordially received, as my friend and colleague, to be wholly for America, unless a way should be opened to France. At this Conference there was a stroke aimed at the presiding eldership. I am thankful that our session is over. My soul and body have health, and have hard labor. Brother Whatcoat is going to the south of Virginia, Brother McClaskey is going to New Jersey, Brother Ware to Pennsylvania, and Brother Hutchinson to New York and Connecticut. Very great and good changes have taken place.

NOVEMBER 6, 1796 -- We came directly to Alexandria. Dr. Coke preached on, "The wise men that came to Jesus"; Brother Whatcoat and myself exhorted.

ASBURY'S RELATION TO WESLEY

NOVEMBER 28, 1796 -- I had solemn thoughts while I passed the house where Robert Williams lived and died, whose funeral rite I performed. I was amazed to hear that my dear aged friend, Benjamin Evans, now gone to glory, was converted to the new side by being told by J. O'Kelly that I had offended Mr. Wesley, and that he being about calling me to account, I cast him off altogether. But, query, did not J. O'Kelly set aside the appointment of Richard Whatcoat? And did not the Conference in Baltimore strike that minute out of our Discipline which was called a rejecting of Mr. Wesley? and now does J. O'Kelly lay all the blame on me? It is true, I never approved of that binding minute. I did not think it practical expediency to obey Mr. Wesley, at three thousand miles' distance, in all matters relative to church government; neither did Brother Whatcoat, nor several others. At the first General Conference I was mute and modest when it passed, and I was mute when it was expunged. For this Mr. Wesley blamed me, and was displeased that I did not rather reject the whole connection, or leave them, if they did not comply. But I could not give up the connection so easily, after laboring and suffering so many years with and for them. After preaching at Jolliff's we rode to Portsmouth, and preached in the evening, where we had many people at a short warning. My subjects this day were I John 1:3, 4, and Isa. 1:9.

DECEMBER 7, 1796 -- I preached at Brother Bradford's, on I John 4:16-18; yesterday on, "The promise is to you and to your children," etc. I parted with my dear Brother Whatcoat, after traveling together about seven hundred miles. It was painful to part, yet I was well pleased he had not to drive the rough way, and that through the rain. In this I loved my brother better than myself.

DECEMBER 12, 1797 -- I read a few chapters in the Book of God. In the evening Mr. James Green Martin came to receive deacon's orders; he brought letters of consolation from Richard Whatcoat and Jesse Lee; also the wishes of my dear brethren and sisters that waited to see me.

APRIL 7, 1798 -- I was once more privileged to sit in a serious assembly, at Edward Dromgoole's Chapel. I also ascended the sacred stand after Brother Whatcoat had given us a very plain, valuable, and useful sermon, properly heard, upon Acts 14:, 38-41. I ventured to give a gloss upon Acts 2:40.

APRIL 15, 1798 -- I attempted a feeble discourse on 2 Pet. 3:11: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" We had a large congregation; our brethren, Dyer, White, and Roper, were ordained deacons. I appointed my dear aged and faithful Brother Whatcoat to visit the four districts belonging to the Virginia Conference, and wrote my apology as not being able to ride on horseback as heretofore.

OCTOBER 25, 1798 -- In company with my never-failing friend -- as far as man can be so -- Richard Whatcoat, I came to Roper's. My horse was taken sick, which detained me.

A CIRCUITOUS ROUTE

MARCH 4, 1799 -- We had to ride a circuitous route through Halifax, which made it about thirty miles to Richard Whittaker's in Northampton. We had a bad swamp to cross, but I kept out of the water. It was well for me my carriage did not upset in the water, which it was very near doing. To travel thirty miles in such a cold day without fire, and no food, except a bit of biscuit, is serious. We were received gladly by our waiting brethren, Whatcoat, Wanner, and Lambeth. I am of opinion that we have left five hundred miles on the other side of the Roanoke, in all the ground we have ridden over from Charleston, in South, to Halifax, in North Carolina. I went to Rehoboth, a new meetinghouse, and preached On 2 Cor. 2:14.

AT CHARITY CHAPEL

I put a blister upon my breast. Brother Whatcoat preached at Charity Chapel, where we administered the sacrament. I have stretched along through Chesterfield, Powhatan, Cumberland, Buckingham, into Prince Edward County; and this while enduring a raw and running blister upon my breast, excessive heat, and with very little rest by night or by day. I would not live alway. Weary world! When will it end?

SEPTEMBER 17, 1799 -- We rode twenty miles to Mount Pleasant. I put a blister in the morning to my breast; but I must go to meeting and preach. Why? because the Presbyterian minister and some of his flock came to hear me. My subject was Zech. 12. 10. Richard Whatcoat attended us through the district, with a very sore leg; and myself had a sore breast inside and out.

WHATCOAT ELECTED GENERAL SUPERINTENDENT

APRIL 5, 1800 -- We opened our General Conference, which held until Tuesday, 20. We had much talk, but little work; two days were spent in considering about Dr. Coke's return to Europe, part of two days on Richard Whatcoat for a bishop, and one day in raising the salary of the itinerant preachers from \$64 to \$80 per year. We had one hundred and sixteen members present. It was still desired that I should continue in my station. On the eighteenth of May, 1800, Elder Whatcoat was ordained to the office of a bishop, after being elected by a majority of four votes more than Jesse Lee. The unction that attended the Word was great; more than one hundred souls, at different times and places, professed conversion during the sitting of Conference. I was weary, but sat very close in Conference.

[Asbury dismisses this important General Conference with a dozen lines or so, but he gives an excellent summary of what was done. The conference refused with hearty unanimity to allow him to resign as he desired to do. Bishop Coke preached the sermon on the occasion of the ordination of Bishop Whatcoat from Rev. 2:8. The work of grace which took place during the conference was a remarkable time of refreshing.]

JUNE 11, 1800 -- We rode to Burlington, through excessive heat and dust, in company with Richard Whatcoat and Jesse Lee; the latter wished to preach in the evening, and go on in the

morning. The Baptist minister had appointed a lecture, and invited Brother Lee to take his place; he accepted, and preached an appropriate sermon on Acts 10:25.

JUNE 18, 1800 -- We rode in haste to New York, and on Thursday, 19, we opened our Conference; about forty preachers present. We had some knotty subjects to talk over, which we did in great peace, plainness, and love. Friday and Saturday we were closely confined to business.

JUNE 24, 1800 -- I have now a little rest. We have had a mighty stir in the Bowery church for two nights past, until after midnight; perhaps twenty souls have found the Lord. Bishop Whatcoat preached the ordination sermon in the afternoon at the Bowery church. I have now a little time to unbend my mind from the stations; but still my work is not done.

JULY 4, 1800 -- The weather is damp and very warm. We came on to New Haven, where they were celebrating the Fourth of July. I fear some of them have broken good order, and become independent of strict sobriety. Bishop Whatcoat preached in the Sandemanian meetinghouse purchased by the Methodists.

AUGUST 4, 1800 -- We came on and stopped at Goshen (New York) at Captain Wright's. The people flocked together at a short warning, and I gave-a discourse on Isa. 35:3-6, after which we dined, and came on across the hills and over dreadful rocky roads to Cornwall, where Brother Whatcoat preached in the meetinghouse, on, "We know that we are of God, and the whole world lieth in wickedness."

AUGUST 5, 1800 -- We had anther tolerable siege over the Housatonic River and hills to Sharon. Here Brother Whatcoat preached on, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

AUGUST 10, 1800 -- We had a sermon, and administered the sacrament at Brother Garrettson's; and notwithstanding public worship was held at the Dutch church at the same hour, we had a large congregation. Bishop Whatcoat and myself filled up the service of the day.

AUGUST 26, 1800 -- We came into Maryland. Sometimes we had no roads, and at other times old ones that the wagons had left. Thus we bolted and blundered along the rocky rivulets until we came within sight of James Fisher's. The meeting had been appointed at the widow Jolly's; the house was large, and we had no small congregation; hey came, some to see and some to hear. I had walked where I feared to ride, and it was exceedingly warm; but I took courage. when I saw the people. The portion which I gave them was I John 2:24, 25. We had hardly time to eat and breathe before we had to beat a march over the rocks, eight miles to Henry Watters', upon Deer Creek. Brother Whatcoat went ahead and preached, and I came on time enough to exhort a little.

SEPTEMBER 9, 1800 -- We rode to Rivanna, in Fluvanna County: I have seen the hot, warm, sweet, yellow, red, and now have passed the green springs. When we came within six miles of Magruder's, Brother Whatcoat being in the carriage, the hindmost brace gave way. I took hold of a sapling by the roadside, and put it under the body of the carriage, and Brother Magruder mounted the horse, and we soon came to his house; that evening the breach was repaired. I took William McKendree's horse, and went on fourteen miles, to Richard Davenport's, in Amherst.

COKESBURY IN MINIATURE

OCTOBER 4, 1800 -- I came to Bethel. Bishop Whatcoat and William McKendree preached. I was so dejected I could say little, but weep. Here is Cokesbury in miniature, eighty by thirty feet, three stories, with a high roof, and finished below. Now we want a fund and an income of three hundred per year to carry it on; without which it will be useless. But it is too distant from public places; its being surrounded by the river Kentucky in part, we now find to be no benefit. Thus all our excellencies are turned into defects. Perhaps Brother Poythress and myself were as much overseen with this place as Dr. Coke was with the seat of Cokesbury. But all is right that works right, and all is wrong that works wrong, and we must be blamed by men of slender sense for consequences impossible to foresee, for other people's misconduct. Sabbath day, Monday, and Tuesday we were shut up in Bethel with the traveling and local ministry and the trustees that could be called together. We ordained fourteen or fifteen local and traveling deacons. It was thought expedient to carry the first design of education into execution, and that we should employ a man of sterling qualifications, to be chosen by and under the direction of a select number of trustees and others, who should obligate themselves to see him paid, and take the profits, if any, arising from the establishment. Dr. Jennings was thought of, talked of, and written to.

FIRST VISIT TO NASHVILLE

OCTOBER 19, 1800 -- I rode to Nashville, long heard of, but never seen by me until now. Some thought the congregation would be small, but I believed it would be large. Not less than one thousand people were in and out of the stone church, which if floored, ceiled, and glazed would be a grand house. We had three hours public exercises. Mr. McKendree upon, "The wages of sin is death"; myself on Rom. 10:14, 15; Brother Whatcoat on, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We returned the same evening. I had a feeling sight of my dear old friend Green Hill and his wife. Who would have thought we should ever meet in this distant land? I had not tie, as formerly, captives, and the cries of precious souls struggling into life, broke the silence of midnight. The weather was delightful; as if heaven smiled, while mercy flowed in abundant streams of salvation to perishing sinners. We suppose there were at least thirty souls converted at this meeting. I rejoice that God is visiting the sons of the Puritans, who are candid enough to acknowledge their obligations to the Methodists.

FOUR HOURS OF PUBLIC EXERCISES

NOVEMBER 23, 1800 -- An extraordinary cold day at King's Chapel. I began reading at for fifty minutes, and Brother Blanton succeeded him; to this followed the sacrament-making the public exercises four hours, or thereabouts, of continuance, in a very open building. It may not be amiss to mention that this house for the worship of God was named after James King, who died a martyr to the yellow fever in Charleston.

KEEPING CHRISTMAS

CHRISTMAS DAY, 1800 -- At Glenn's Flat, Chester County, Sealey's meetinghouse, we kept our Christmas. Brother Whatcoat preached on, "The Son of God was manifested, that he might destroy the works of the devil." My subject was, "Glory to God in the highest, and on earth peace, good will toward men." We lodged at Robert Walker's, eighty years of age, awakened under Mr. Whitefield in Fogg's Manor, reawakened at Pipe Creek, and a member of the first Methodist society in Maryland.

HOLDS MEETING UNDERNEATH THE COURTHOUSE

JANUARY 18, 1801 -- Came to Wadesboro after a court week. We held our meeting underneath the courthouse, within the arches. We had a most delightful day. Bishop Whatcoat spoke with great ingenuity and authority upon "The wages of sin is death; but the gift of God is eternal life." My subject was Luke 18:27.

JANUARY 23, 1801 -- (South Carolina). We now descended into South Carolina. Marlboro County presents many interesting views, the sawmills, the solitary, lofty, longleaved pines, and the land, though a barren, is of the most beautiful kind, and for range for cattle and for timber is very valuable. It was my lot to be speaker. Brother Whatcoat had taken so deep a cold he could do nothing. I preached from the parable of the sower.

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.

AUGUST 28, 1801 -- At Fredericktown I spoke on Matt. 11:5, 6. Here I met with Bishop Whatcoat and Sylvester Hutchinson. We formed a plan for our future journeys and labors: they, to visit Maryland by the way of Baltimore and Annapolis, and thence on to Richmond and the towns on the route to Camden, in South Carolina, and southward to Georgia; I, in company with Nicholas Snethen, go out to the Western Conference in Nollchucky, then afterward cross over to the South.

OCTOBER 30, 1801 -- We came in haste to Daniel Baugh's: here we met Bishop Whatcoat, and Sylvester Hutchinson, who had come along rapidly. Now we formed a plan for future labors and travel; it was concluded that Bishop Whatcoat should go from the center east to Savannah and Saint Marys, while I go west, in Georgia.

NOVEMBER 14, 1801 -- We came to Park's meetinghouse. Brother Blanton spoke on John 12:35; my subject was Heb. 6:11, 12. We have traveled about one hundred miles since our

entrance into Georgia, passing through parts of Richmond, Columbia, Lincoln, Elbert, and Franklin Counties. The people are extremely kind. In my ministry I have been greatly assisted, but unless I am more temperate in my talk, in tone and time, I shall not be able to manage more than every other day. In a serious conference with Bishop Whatcoat, N. Sneath, Lyle, Hutchinson, and myself it plainly appeared that the best way in future would be to meet at the Virginia Conference, and thence continue together to the New York Conference; after which, one might go to the East, and the other to the Western Conference the bishop who went East would then visit the Eastern states and the lake country, and thence onward to Pittsburgh and the Virginia Districts; the bishop who goeth West will visit over the Blue Ridge, Holston, Kentucky, Tennessee, Georgia, South and North Carolina, to the Conferences in the center of the work, where both will meet again. In this we all agreed. It was also determined that each bishop should always have an elder as a traveling companion.

THOMAS MORRELL MARRIES

MAY 24, 1802 -- (Elizabethtown). Wonders will never cease. Nothing would serve but I must marry Thomas Morrell to a young woman. Such a solitary wedding, I suppose, has been but seldom seen. Behold Father Morrell, seventy-five; Father Whatcoat, sixty-six; Francis Asbury, fifty-seven, and the ceremony performed, solemnly, at the solemn hour of ten at night!

DEATH OF SARAH HUTCHINSON

MAY 30, 1802 -- After Bishop Whatcoat had preached I read letters respecting the great revival of religion, westward and southward. The death of Sarah Hutchinson gave occasion to my preaching her funeral sermon at the Bowery church in the afternoon. The deceased was the daughter of Frederick Deveau, whose house and family, in New Rochelle, were the first to receive and welcome the Methodist preachers; and thus became the gate by which we have had such an abundant and permanent entrance into the state of New York. After sitting under the ministry of the gospel above thirty years, the saint, as I was informed by her sister, Hester Wilson, died very happy in God.

JUNE 17, 1802 -- We had a pleasant ride to Norwich. Behold, the temple hath been burnt down, and more elegantly rebuilt since I was here. Thus have they made a benefit of a calamity. Bishop Whatcoat preached upon "Christ's love for the church."

JUNE 20, 1802 -- (Rhode Island). I opened the meeting at half past ten o'clock: then followed the ordination, then the sacrament; after which Brother Whatcoat preached upon Eph. 3:8. My subject was 2 Cor. 3:11, 12. In my improvement I showed the character and offices of Moses Compared with Christ; the glory of Moses and the superior glory of Christ; the letter and spirit of the law, the letter and spirit of the gospel; and I dwelt largely upon the latter. Plainness of speech, simple and searching; pointed to every case and character. My work was imperfect; I had not time, and perhaps not skill, to finish and properly apply so great a subject.

PREJUDICES OF THE PEOPLE

JUNE 27, 1802 -- We had a love feast at Jemima Eaton's, a sermon at the meetinghouse, and administered the sacrament. I spoke on Zech. 12:10, Brother Whatcoat in the afternoon from 2 Cor. 5:20. Joshua Taylor preached in the evening. It was hard labor, and by no means agreeable to me to preach in other people's houses; to which I may add that I was under bodily and spiritual infirmity. It is our duty to suffer and to serve. We feel the prejudices of the people. They may think we wish to invade their rights, but they are mistaken, for I would rather preach under a tree.

JULY 1, 1802 -- Our Conference continued three days. We held it in the upper room of Sewell Prescott's house. We had fifteen members and nine probationers. The married preachers who came deficient to our Conference received about \$120, the single brethren about \$62, and the probationers a small donation of \$2 each, which came from far. We had three sermons. The whole of my doing was to read two letters, exhort a little, and examine the deacons, Samuel Hillman, John Gove, Gilman Moody, and Joseph Baker, whom Brother Whatcoat ordained. The business of our Conference was conducted in great peace and order. I can rejoice that by supplies from Baltimore and New York Conferences, added to those of the District of Maine and of Boston, we have a goodly number of faithful, zealous young men. In seven Conferences we have taken upon trial sixty-seven probationers, which is a hopeful token.

MARCH 6, 1803 -- N. Snethen preached upon 2 Cor. 4:17, 18, and I followed with an exhortation, and Brother Whatcoat after me. Our stand was in the woods. Our congregation consisted of about two thousand souls. I was exceedingly pleased with our Conference love feast, with its order, solemnity, and life. The testimonies borne appeared to be all given under the immediate impulse of the Spirit of God; both in ministers and members. Bishop Whatcoat being ill, the burden of the Conference labors fell upon me.

APRIL 23, 1803 -- My subjects for the past week have been generally prayer, and preaching the Word. On the Sabbath day we had a love feast. Our exercises were closed by my reading the extraordinary accounts I had received of the work of God in the South and West of our continent. Preaching began on Heb. 6:1, at eleven o'clock, and a more solemn assembly I think I never saw. Brother Whatcoat spoke in the afternoon, and James Moore exhorted, clothed with power, and full of love. Never was preacher more respected in Talbot than our Brother Moore. Dr. Allen's was our lodging place for three nights. It seems as if the whole Peninsula must be methodized. Twenty-five years of faithful labors, and the consistent lives of our brethren, generally, have worn down prejudice, so that many who will not live, will when they are sick send for the preachers that they may die, Christians.

MAY 29, 1803 -- We came to Middletown.- As it was the hour of devotion, we stepped into the Separate meetinghouse, and heard a certain Mr. Greaves preach. At five o'clock Brother Whatcoat, after some demurring, was permitted to preach. When he was done the old woman controverted his doctrine of sanctification.

JULY 6, 1803 -- We came to Pittstown, dined with Mr. Follitt, and came on to the Half Moon, thirty miles, and lodged at John Barber's. On Thursday we came through Albany, and stopped to dine at Dole's tavern, three miles beyond. Here Brother Whatcoat discovered that he had left my coat and my cloak behind. I bore the loss with some patience. Finding we had two hundred miles to reach Trenton, and only six days to accomplish the distance in, we continued on

to Coeyman's Landing. Reflecting on this, and the journey of fourteen hundred miles still to Kentucky, and Brother Whatcoat's indisposition withal, I felt somewhat moved. On Friday we came to John Crawford's, near the Catskill Mountains, making thirty-five miles without food for man or beast. On Saturday we reached Cole's, at Hurley, on Esopus Creek. The drought and heat and dust, in nine hundred and ninety miles from Baltimore to this place, made us suffer, but my mind was supported, and my health preserved.

SEPTEMBER 4, 1804 -- I ordained Andrew Hemphill a deacon, at family prayer, at Brother Murphy's. We came in company to the widow Hawthorn's. Out of eight children, here are seven subjects of grace. News came after me that Bishop Whatcoat had appeared at Connellsville. As I had failed to come along by Carlisle, he thought I might be sick, or lame, or dead, and that it was time for him to bestir himself.

OCTOBER 14, 1804 -- I preached. Riding brought on a daily fever, and an inveterate cough. Brother Whatcoat being unable to ride at a greater speed than a walk, I exchanged my mare for his horse. We made more speed by this arrangement, but his great beast jolted me in such a manner as I could not have borne in health. I was pressed above measure, so that I despaired of life, or health, or making our journey in this manner. We have lost the Kentucky Conference, and have about eleven weeks for our trip of fifteen hundred miles to Charleston. We were compelled to spend a week at John Beck's.

AN APPRECIATION OF IRA ELLIS

FEBRUARY 22, 1805 -- I gave a letter of recommendation to our beloved brother Ira Ellis, who having labored for fourteen years located in 1795. As Brother Ellis is about to travel extensively upon business of consequence to himself, the letter was addressed to "the Ministers, Members, and Friends of the Methodist Episcopal Church in the United States," and was signed by Richard Whatcoat also. I desire to render to all their due. Ira Ellis is a man of quick and solid parts. I have often thought that had fortune given him the same advantages of education he would have displayed abilities not inferior to a Jefferson or a Madison. But he has, in an eminent degree, something better than learning, he has undissembled sincerity, great modesty, deep fidelity, great ingenuity, and uncommon power of reasoning. His English schooling has been good: he is a good arithmetician, and expeditious and ready with his pen. In the Conferences and elsewhere, as my secretary, he has been of signal service to me. He is a good man, of most even temper, whom I never saw angry, but often in heaviness through manifold temptations. He is a good preacher too. Ira Ellis is married to an agreeable woman, who has made him the father of three beautiful, serious little children.

A LIVING SACRIFICE

MARCH 25, 1805 -- We stopped at Front Royal, or Leaguetown. I preached at three o'clock, and Brother Whatcoat at night. My subject was Rom. 12:1, 2 "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." It was observed that the apostle's form of address was excellent, and

particularly directed to the Christian believers, the subjects of grace; that the people of the "world" who lived in conformity to its manners and maxims lived in their proper element; "but ye," said our Lord in addressing believers, "are not of the world, as I am not of the world, because I have called you out of the world." The apostle had in view one thing, in two parts, namely, the devotion of the whole man, body and soul, to God; without which the man cannot be a Christian, perfect and entire. "Present your bodies a living sacrifice:" This can only be done by abstaining from all things sinful in practice. We must not only live in the use of unlawful things, but we must not indulge in the unlawful use of lawful things: it is lawful to eat, but not to gluttony; it is lawful to drink, but not to drunkenness; it is lawful to be married, but it is unlawful for either husband or wife to idolize the other. We ought to make the faculties of our bodies subservient to the worship and service of God -- our eyes to see for God, our ears to hear, our hands to be liberal, our feet to move for God so as to do or suffer -- this is "reasonable service"; and thus occupied, the "mercies of God" excite us properly, and we are "not conformed to this world, that we be "renewed in our minds" -- that all the powers of the soul be given in love and service to the Lord; in conviction for indwelling sin, the repentance of believers; in sanctification, persevering grace, perfect love, and the fruition -- perfect and eternal glory. We "prove the will of God" by this-to be good, to be "acceptable" to our own souls, and to be "perfect" in our Christian perfection, holiness, and happiness eternal.

MAY 10, 1805 -- We reached Philadelphia. eighty miles in two days. Sarah Williams has left ú200 to the disposal of Bishop Whatcoat and myself. We ordered its application to the Chartered Fund. Thank the Lord! I am happy in the midst of the murmurs of many who are disappointed because I do not meet their strange expectations. O, what a wonder if walk officially straight, when so many would wish me to incline a little to the right or left, as their whims and fancies would lead!

MAY 22, 1805 -- (New York). In this state the subjects of succession, rebaptizing, are much agitated. I will tell the world what I rest my authority upon: 1. Divine authority; 2. Seniority in America; 3. The election of the General Conference; 4. My ordination by Thomas Coke, William Philip Otterbein, German Presbyterian minister, Richard Whatcoat, and Thomas Vasey's. Because the signs of an apostle have been seen in me.

SEPTEMBER 12, 1805 -- We have made one hundred miles in four days. I was made glad to hear of the revival of the work of God in the new settlements: the local ministry have shared in this labor with the traveling preachers. On Friday we came down the east branch of the Little Miami, to Judge Gatch's. On Saturday we rested, and I read and wrote. On the Sabbath we held a meeting of four hours at Philip Gatch's. Brother Whatcoat's subject was, "Repent and be converted"; Joseph Crawford's, "I am not ashamed of the gospel of Christ"; and F. Asbury's, "I have no greater joy than this, that my children walk in the truth."

[Philip Gatch, one of his old preachers in Maryland and his opponent in the sacramental controversy in 1779, was now living in Ohio, one of the leading men in the state. He was still a devoted Methodist and rendered valuable service in establishing Methodism in Ohio. Many of Asbury's Maryland friends had moved to this state and many of his Virginia friends to Kentucky, and he found himself often now in the homes of children whose parents he had received into societies in the East.]

THE YEAR 1806

JANUARY 4, 1806 -- We closed our Conference in great peace and order, no murmurs about the stations from preachers or people. Since we came here we have had twenty-six sermons; one of which I preached upon, I Tim. 4:12: "Let no man despise thy youth." Brother Whatcoat ordained the deacons. We see no immediate fruit of our labors, but doubtless we shall hear of it, following our many prayers night and day.

FEBRUARY 14, 1806 -- Virginia Conference began in Norfolk. One member opposed all petitions from the people for Conference sittings; he also condemned all epistles from the sister Conferences, as being too long and pompous, and as likely to make innovations. He dictated an epistle himself by way of sample, to show how epistles ought to be written; the committee of addresses wrote one, too, but it was rejected, as being too much like that of the objecting member, whose epistle was rejected as being too much like himself. The Conference voted that none should be sent. Strange, that such an affair should occupy the time of so many good men! Religion will do great things; but it does not make Solomons. We had preaching morn; noon, and night; large congregations, and many souls engaged. We have reason to hope that nearly one hundred souls were under the operations of grace. I ordained two elders, and Brother Whatcoat twelve deacons. We have a rich supply of preachers for every circuit, and an addition of two thousand three hundred and ninety-eight in numbers, exclusive of the dead, expelled, withdrawn, and removed.

CONFERENCE IN PHILADELPHIA

APRIL 21, 1806 -- Conference rose. Of seventy-six preachers stationed, all appeared to be pleased but two or three; but they, nor anyone else, can know the difficulties I had to encounter in the arrangement of the stations. Brother Whatcoat was very ill at Dover, perhaps he is dead. Eight deacons and six elders were ordained. I preached three times. I hope many souls will be converted in consequence of the coming together of this Conference.

JULY 8, 1806 -- I was on the road at five o'clock. The bridge over the Delaware is said to have cost three or four hundred thousand dollars. I reached Manly Hall about four o'clock. From New Haven to Philadelphia, I judge I have made one thousand sixty-five miles, going and returning, and about one thousand eight hundred miles since I left the Philadelphia Conference. After writing some letters I preached at Kingston at five o'clock, on Acts 20:24. On my return I found a letter from Dr. Chandler, declaring the death of Bishop Whatcoat, that father in Israel, and my faithful friend for forty years, a man of solid parts, a self-denying man of God. Who ever heard him speak an idle word? When was guile found in his mouth? He had been thirty-eight years in the ministry--sixteen years in England; Wales, and Ireland, and twenty-two years in America; twelve years as presiding elder, four of this time he was stationed in the cities, or traveling with me, and six years in the superintendency. A man so uniformly good I have not known in Europe or America. He had long been afflicted; suffering untold pain, nevertheless, he traveled a great deal, three thousand miles the last year. He bore in the last three months excessively painful illness, with most exemplary patience. He died in Dover on the fifth of July, and his mortal remains were interred under the altar of the Wesley Dover church. At his taking leave of the South' Carolina Conference I thought his time was short. I changed my route to visit him, but only reached within a hundred and thirty miles. Death was too quick for me. ASBURY'S GREAT GENEROSITY

SEPTEMBER 20, 1806 -- The Western Conference commenced its sitting. The Mississippi missionary preachers could not be spared, they thought, from their work, and therefore did not come. There are fourteen hundred added within the bounds of this Conference. Of the fifty-five preachers stationed, all were pleased. In unison with the preceding Conferences, an answer was given to Dr. Coke's letter. We had preaching at noon and night, and good was done. The brethren were in want, and could not provide clothes for themselves, so I parted with my watch, my coat, and my shirt. By order of the Conference, I preached a funeral discourse on the death of our dear friend Whatcoat, from John 1:47-50. There were not far from two thousand people present.

DECEMBER 29, 1806 -- We began our Conference. The subject of the delegated Conference was adopted, with only two dissenting voices. These members, however, cheerfully submitted, and one of the dissentients was elected a member. All was peace respecting the stations. I was called upon to deliver a funeral discourse for Bishop Whatcoat. On the Sabbath morning we had a band meeting in the Conference, and I preached in the open air at eleven o'clock; my subject, Mark 16:19, 20. From Philadelphia to Augusta I count it one thousand eight hundred and twenty miles, the route we have made. We have fifty traveling preachers in this Conference this year, and an increase of one thousand members.

MARCH 27, 1807 -- At Milford bishop Whatcoat preached his last sermon, and as I preached here upon 2 Tim. 4:7, 8, it came as a matter of course to make some observations on his character, labors, piety, and death.

MAY 3, 1807 -- (Coeyman's Patent, New York). I preached once more on the subject of the death of our dear departed Brother Whatcoat.

DINES WITH A PRESBYTERIAN MINISTER

DECEMBER 2, 1810 -- (North Carolina). Bishop McKendree and John Magee rose at five o'clock, and left us to fill an appointment about twenty-five miles off. Myself and Henry Boehm went to Newton's Academy, where I preached. Brother Boehm spoke after me; and Mr. Newton, in exhortation, confirmed what was said. Had I known and studied my congregation for a year, I could not have spoken more appropriately to their particular cases; this I learn from those who know them well. We dined with Rev. Mr. Newton, a Presbyterian minister. He is almost a Methodist, and reminds me of dear Whatcoat -- the same placidness and solemnity.

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11 -- WHATCOAT EXCERPTS -- BY THOMAS JACKSON

Taken From: "The Lives of Early Methodist Preachers" -- hdm0420.txt

[PLEASE NOTE: Some of the following material seems to be the same as that presented in the group of excerpts by P. P. Sandford, near the beginning of this compilation. However, there are some differences. So, I decided to include the excerpts from both Sandford and Jackson, but widely separated them in their locations in this document. -- DVM]

THE LIFE OF MR. RICHARD WHATCOAT

Written By Himself

1. I was born in the year 1736, in the parish of Quinton, in the county of Gloucester. My father dying while I was young left a widow and five children. At thirteen years old I was bound apprentice, and served for eight years. I was never heard, during this time, to swear a vain oath, nor was ever given to lying, gaming, drunkenness, or any other presumptuous sin, but was commended for my honesty and sobriety. And from my childhood I had, at times, serious thoughts on death and eternity.

2. I served the greatest part of my apprenticeship at Darlaston, in Staffordshire. But at the age of twenty-one, I removed from thence to Wednesbury. Here I found myself in continual danger of losing the little religion I had, as the family in which I lived had no religion at all. Therefore I took the first opportunity that offered of removing to another place. And a kind Providence directed me to a family that feared God and wrought righteousness.

3. I soon went with them to hear the Methodists, which I did with deep attention; and when the preacher was describing the fall of man, I thought he spoke to me in particular, and spoke as if he had known everything that ever was in my heart. When he described the nature and fruits of faith, I was conscious I had it not; and though I believed all the Scripture to be of God, yet I had not the marks of a Christian believer. And I was convinced that if I died in the state wherein I then was, I should be miserable for ever. Yet I could not conceive how I that had lived so sober a life could be the chief of sinners. But this was not long; for I no sooner discovered the spirituality of the law, and the enmity that was in my heart against God, than I could heartily agree to it.

4. The thoughts of death and judgment now struck me with terrible fear. I had a keen apprehension of the wrath of God, and of the fiery indignation due to sinners; so that I could have wished myself to be annihilated, or to be the vilest creature, if I could but escape judgment. In this state I was, when one told me, "I know, God for Christ's sake has forgiven all my sins; and His Spirit witnesseth with my spirit, that I am a child of God." This gave me a good deal of encouragement. And I determined never to rest until I had a testimony in myself, that my sins also were forgiven. But in the mean time, such was the darkness I was in, such my consciousness of guilt, and the just displeasure of Almighty God, that I could find no rest day or night, either for soul or body. So that life was a burden, and I became regardless of all things under the sun.

Now all my virtues, which I had some reliance on once, appeared as filthy rags. And many discouraging thoughts were put into my mind; as, "Many are called, but few chosen;" "Hath not the potter power over his own clay, to make one vessel to honor, and another to dishonor?" From which it was suggested to me, that I was made to dishonor, and so must inevitably perish.

5. On September 3d, 1758, being overwhelmed with guilt and fear, as I was reading, it was as if one whispered to me, "Thou hadst better read no more; for the more thou readest, the more thou wilt know. 'And he that knoweth his Lord's will, and doeth it not, shall be beaten with many stripes.'" I paused a little, and then resolved, "let the consequence be what it may, I will proceed." When I came to those words, "The Spirit itself beareth witness with our spirit, that we are the

children of God," as I fixed my eyes upon them, in a moment my darkness was removed, and the Spirit did bear witness with my spirit that I was a child of God. In the same instant I was filled with unspeakable peace and joy in believing; and all fear of death, judgment, and hell suddenly vanished away. Before this, I was kept awake by anguish and fear, so that I could not get an hour's sound sleep in a night. Now I wanted not sleep, being abundantly refreshed by contemplating the rich display of God's mercy, in adopting so unworthy a creature as I was to be an heir of the kingdom of heaven.

6. This joy and peace continued about three weeks; after which it was suggested to me, "Hast not thou deceived thyself? Is it not presumptions to think thou art a child of God? But if thou art, thou wilt soon fall away; thou wilt not endure to the end." This threw me into great heaviness; but it did not continue long. For as I gave myself unto prayer, and to reading and hearing the word of God at all opportunities, my evidence became clearer and clearer, my faith and love stronger and stronger. And I found the accomplishment of that promise, "They that wait upon the Lord shall renew their strength."

7. Yet I soon found, that though I was justified freely, yet I was not wholly sanctified. This brought me into a deep concern, and confirmed my resolution, to admit of no peace, no, nor truce, with the evils which I still found in my heart. I was sensible both that they hindered me at present in all my holy exercises, and that I could not enter into the joy of my Lord, unless they were all rooted out. These considerations led me to consider more attentively the exceeding great and precious promises, whereby we may escape all the corruption that is in the world, and be made partakers of the Divine nature I was much confirmed in my hope of their accomplishment, by frequently hearing Mr. Mather speak upon the subject. I saw it was the mere gift of God; and, consequently, to be received by faith. And after my sharp and painful conflicts, and many gracious visitations, on March 28th, 1761, my spirit was drawn out and engaged in wrestling with God for about two hours, in a manner I never did before. Suddenly I was stripped of all but love. I was all love, and prayer, and praise; and in this happy state, rejoicing evermore, and in everything giving thanks, I continued for some years; wanting nothing for soul or body, more than I received from day to day.

8. I began to look round, and to observe, more than ever, the whole world full of sin and misery. I felt a strong desire for others to partake of the same happiness with myself. I longed to declare unto them what I knew of our Savior. But I first sat down to count the cost; and being then fully convinced of my duty, I began to exhort those of the neighboring towns to "repent and believe the Gospel." This I did for about a year and a half; but was still convinced I might be more useful as a traveling preacher. This I mentioned to Mr. Pawson, a little before the Conference in 1769. A little after it, he wrote and let me know, that he had proposed me at the Conference, and that I was accepted as a probationer, and stationed in the Oxfordshire Circuit. Having settled my temporal affairs with all the expedition I could, I went into the Circuit, and was received far better than I expected; and I found that affection for the people which never since wore off. After spending some time very agreeably there, I believe to our mutual satisfaction, I removed to Bedford Circuit, where I remained till the Conference in 1774.

9. I was then appointed for Enniskillen Circuit, in the north of Ireland. This was a trial to me on several accounts. I was an utter stranger to Ireland, of which I had heard little good spoken:

I had a great aversion to sea-voyages. And what troubled me more than all was, that my mother was on her dying-bed. But she knew and loved the work I was engaged in; so she willingly gave me up to the Lord, though she did not expect to see me any more till we met in eternity. In this Circuit I found many things that were not pleasing to flesh and blood. It took us eight weeks to go through it; and in this time we slept in nearly fifty different places: some of them cold enough; some damp enough; and others, not very clean. We commonly preached two or three times a day, besides meeting the societies and visiting the sick, and very frequently we had no other food than potatoes and a little salt meat. By this means as my constitution was but weak my strength was nearly exhausted. But it was an ample amends to see that the work of the Lord prospered in our hands. Upwards of two hundred member, were this year added to the society, a great part of whom had found redemption through the blood of the covenant. And I was entirely willing to wear out my body in so blessed a work.

10. But I was soon cut short for before I got into the next Circuit where I was stationed namely that of Armagh my labor was at an end, my body quite sunk under me. I was taken with an entire loss of appetite a violent bleeding at the nose and profuse night-sweats so that my flesh was consumed from my bones and my eyes sunk in my head. My sight also failed me, so that I could not distinguish my most intimate acquaintance the breadth of a room. But although my life was quite despaired of yet it pleased God to raise me up and after a confinement of twelve weeks at Sydare, I removed into Armagh Circuit. But going out before I had sufficiently recovered my strength the cold seized upon me, and caused such a humor to settle in my legs that for some time I could not set my feet to the ground. But my mind being set upon my work I little regarded the pain of my body so long as I was able to sit on my horse or stand and speak to the people. So, in about a fortnight, I went into my Circuit again, but in a fortnight more I was again disabled, the humor returning so violently, that I was laid up for eight weeks. But these afflictions were not grievous they were all sweetened by the peace of God which I enjoyed, and the exceeding kindness of my friends where I was. Lord, remember them for good!

11. By my respite from preaching, while I traveled to Dublin, and afterwards to London, and by the frequent use of bathing, both in salt and in fresh water, I gradually recovered my health. And I have great reason to bless God, who has preserved me during the eleven years that I have been an itinerant preacher. In this time He has delivered me from many troubles, both of body and mind. He has enabled me to persevere in my labor, with a single eye. He has kept my heart disengaged from all creature-loves, and all desire of worldly happiness. And I can still truly say,

"Bless'd with the scorn of finite good,
My soul is lighten'd of her load,
And seeks the things above."

With the same work, and in the same spirit, may I fill up the remnant of my days! Then may I join the choirs around the throne, and give blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, unto God and the Lamb for ever and ever!

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The following character of Mr. Whatcoat is taken from the American Minutes of Conference of 1807:--

Richard Whatcoat, late superintendent in the Methodist Episcopal Church in America, was born in Gloucestershire, in England, but was early removed to the town of Darlaston, in Staffordshire, where he became a member of the Methodist society. He remained in that place eight or nine years; and through his gravity, sincerity, and simplicity, was very early chosen to fulfill the offices of a leader, steward, and local preacher. In the year 1769 he offered himself to become an itinerant preacher, under the direction of the Rev. Mr. Wesley and the British Conference, and traveled in that character in divers parts of England, Ireland, and the principality of Wales. In the year 1784 he was sent to the United States of America, and occupied various important stations in the cities, towns, Circuits, and Districts, with the fidelity of an apostolic man of God. Upwards of six years, in the latter part of his life, he was a superintendent in the Methodist Episcopal Church till he was past the seventieth year of his age. We will not use many words to describe this almost inimitable man. Who ever saw him light for trifling? Who ever heard him speak evil of any person? Nay, who ever heard him speak an idle word? He was dead to envy, self-exaltation, and praise; sober without sadness; cheerful without levity; careful without covetousness; and decent without pride. He died not possessed of property sufficient to have paid the expenses of his sickness and funeral, if a charge had been made: so dead was he to the world! Although he was not a man of much erudition, yet he was well read in the word of God. His knowledge of the Scriptures was so great, that one of his friends used to call him his "Concordance." He gave himself greatly to reading; and, notwithstanding that he was called to the office of an overseer of the church at an advanced period of life, he magnified his office by traveling annually three or four thousand miles, through all the United States. A complication of painful and irresistible diseases, produced and aggravated by excessive travailing, closed the scene. He was a prodigy of pain and patience for thirteen weeks. He departed this life in the full assurance of faith, July 5th, 1806, in the house of Richard Basset, Esq., in Dover, state of Delaware. He proved himself worthy of the affection and confidence of the Methodist Connection in Europe and America. But we cannot, in a few lines, speak his Christian and ministerial excellencies. Indeed, they cannot be fully enumerated: for the man of deep piety frequently will not let his left hand know what his right hand doeth. Those who wish to see a further account of this Israelite indeed may probably, at some future period, be favored with a narrative written by himself; of his labors, travels, and sufferings in Europe and America, for about thirty-eight years.

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12 -- WHATCOAT EXCERPTS -- BY HENRY BOEHM

Taken From: "Reminiscences" -- hdm2205.txt

After spending several days in attending the different appointments, I returned to Dover on Monday the 12th. I wrote in my journal thus: "Father Whatcoat is still very dangerous." Tuesday, "Today I shaved the dear saint of God. I also had great satisfaction in conversing with him; he is much resigned to the will of God." Never shall I forget the days and hours I spent with the dying bishop. The place was hallowed, and the room seemed filled with the glory of God.

I took another tour, and then returned and spent more time with the excellent bishop, whose days were closing, and the shadows of a long evening were gathering around him.

On the 18th I preached at Barratt's Chapel. I also preached at Frederica and at Banning's Chapel. Much of the power of God was felt in many of these meetings; several lay speechless and helpless.

On May 26 I made this record: "This evening I had the pleasure of conversing with dear Father Whatcoat, who is in a very low state of bodily health; but what is infinitely superior, he has peace of mind, which the world, together with health, cannot give." The next day I had another conversation with the aged pilgrim. "O! may the loving wholesome advice he gave me never be erased from my mind. May I, agreeably to his wish, continue in the field of battle should I live fifty years from now and have health and strength. Lord, thou knowest I want to be wholly thine while I live, thine in the article of death, thine in Paradise, thine in the morning of the resurrection."

Such is the record I made fifty-nine years ago, after an interview with one of the holiest men earth ever saw. He was exceedingly happy; he shouted aloud the praises of Jesus, and gave a glorious testimony to the power of religion to sustain in adversity. He talked sweetly of heaven, and of the numerous friends in America and in England that he expected to meet in heaven.

I have ever esteemed it one of the most exalted privileges of my life to enjoy the interviews I did with the dying bishop, and to be favored with his benediction.

On the 5th of July, 1806, the good bishop gave his soul to God and his body to the dust. Seldom has the Church lost a brighter ornament, seldom heaven received a purer spirit. Dr. Chandler delivered an address at his funeral to an immense crowd, and the remains were deposited under the altar of the church, in Dover, Delaware.

* * *

Portraiture Of Bishop Whatcoat

With Bishop Whatcoat I was personally acquainted for sixteen years. I had seen him at my father's house long before he was elected bishop. I was present at his election and ordination, and I was myself ordained by him a deacon. I have heard him preach often; have traveled with him hundreds of miles; have been with him in many families; enjoyed his friendship, and had the benefit of his wise counsels. I presume there is no one living that has as many personal recollections of Bishop Whatcoat as I have.

In regard to his personal appearance, Bishop Whatcoat was not very tall; he was stout, though not corpulent. He had a fine intellectual face; his mouth was small; his eyes not very dark, but expressive. His dress was very plain, in Methodist minister style: the shad-belly coat, and vest buttoned snug up to his neck. A few years before his death he lost all his hair, so he was entirely bald. Some time after, to his great astonishment, it began to grow, and his hair came out thick and beautiful, so that when he died he had a fine head of dark hair, not even sprinkled with gray. He combed it down straight over his forehead, the Methodist fashion in those days. It would have been

considered out of order to have worn it so as to exhibit a noble forehead. His face, like that of Bishop Asbury, was bronzed or tanned by exposure to many summer's suns and winter winds and storms. His likeness in the "Arminian Magazine" resembles him, though it is younger than when I saw him.

As a man he was most remarkable, for in him was blended a dignity that commanded reverence, and a humility and sweetness that inspired affection. The benignity that shone in his countenance revealed the character of the inner man. He loved everybody, and all loved him in return. As a bishop he was a safe counselor, for he was wise in judgment, He was a good presiding officer. He governed by the law of kindness, and the preachers all venerated him. In the pulpit he excelled. He could melt and mold an audience as few men ever did. The holy anointing rested on him, and a peculiar unction attended his words. Several of his sermons I can never forget. One I heard from him in 1790, seventy-five years ago, I distinctly remember: "The handful of corn," and "the fruit shaking like Lebanon." Also the one at Duck Creek Cross Roads, in 1803, on "suffering a while," etc. He professed purity of heart, and no one that knew him doubted his being in possession of it. A holier man has not lived since the days of the seraphic Fletcher, whom in some respects he strikingly resembled. He walked in the light as God was in the light. He was a man of one book, the Bible; and such was his knowledge of the Scriptures that he was called "a concordance." He was peculiarly solemn. He always appeared to act as if he heard a voice saying, "Occupy till I come," or as if the judgment trump was sounding in his ears summoning him to "give an account of his stewardship."

It was my privilege on September 23 to hear Dr. Chandler in Dover preach the funeral sermon of Bishop Whatcoat from John i, 47: "Behold an Israelite indeed, in whom there is no guile." Was there ever a more appropriate text? No man was ever more free from guile than Bishop Whatcoat. Dr. Chandler did justice to the subject. He had known the bishop intimately for years, and was a great admirer of his many virtues. I wrote thus in my journal: "This was truly a solemn and profitable discourse. My heart was affected on reflecting on what wholesome instructions I have heard from the lips of our father in the Lord both in private and public. I am encouraged to be more faithful, that I may not become a castaway, and be separated from those who have gone before."

Bishop Asbury hastened back after his New England tour to see his friend and "true yoke-fellow," but he was too late. "At Kingston," he says, "I found a letter from Dr. Chandler declaring the death of Bishop Whatcoat, that father in Israel, and my faithful friend for forty years; a man of solid parts; a self-denying man of God. Who ever heard him speak an idle word? When was guile found in his mouth? He had been thirty-eight years in the ministry: sixteen years in England, Wales, and Ireland, and twenty-two in America; twelve years as presiding elder; four of this time he was stationed in the cities, or traveling with me, and six years in the superintendency. A man so uniformly good I have not known in Europe or America... At his taking leave of the South Carolina Conference I thought his time was short. I changed my route to visit him, but only reached within a hundred and thirty miles; death was too quick for me."

The next spring, when Bishop Asbury was returning from his annual southern tour, he came to Dover. On April 27, 1807, in Wesley Chapel, standing over the remains of Bishop Whatcoat, he preached the funeral sermon of his late colleague from 2 Tim. iii, 10: "But thou hast fully known

my doctrine, manner of life, purpose, faith, longsuffering, charity, patience." [11] Governor Bassett was present, and many others who loved Bishop Whatcoat in life, and mourned the loss they sustained in his death. It was a portraiture of Bishop Whatcoat "sketched and painted by a master workman who was well acquainted with his subject; and so accurate was the likeness, with its lights and shades, that there was no difficulty in recognizing the original.

On the walls of the church in Dover was placed neat marble slab, on which the following was inscribed:

"In memory of the Rev. Richard Whatcoat, one of the bishops of the Methodist Episcopal Church, who was born March, 1736, in Gloucestershire, England, and died in Dover July 5, 1806, aged seventy years."

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THE END