

form, both as asserting the due interest of the presbyteries, and allowing the due honor of episcopacy, and by the great harmony of both, carrying on the affairs of the Church with the greatest unity, concord and peace. Which form of government I cannot see how any possible reason can be produced, by either party, why they may not with cheerfulness embrace it."

If we, then, take Dr. Stillingfleet's version, and that of Lord King, referred to by Mr. Wesley, as a correct statement of the views and usages of the primitive Church, and look at the apostolic action, we can see at once that the Methodist Episcopal Church is, in its government, the same with the Christian Church in the first ages.

Aside from any pretence to inspiration in a scriptural sense, Mr. Wesley endeavored to model his Methodist church polity as nearly like the Apostolic Church as possible, and it would be hard to show that he did not succeed in exactly accomplishing his plan so far at least as American Methodism is concerned.

It will be discovered by a reference to our Discipline that the Methodist Episcopal Church recommends suitable persons for the ministry, and that our Conferences—like the first presbyteries—act as Councils to our Bishops, who are the same in order as the Elders, but the Bishops are, by common consent, the chief among their brethren in office, having been elected to the power of jurisdiction by the Elders, in order to take the general oversight of the work, to preside at the Conferences, and to ordain those to the ministry who have been recommended by the constituted authority of the Connexion; and to preach upon every available occasion. A Bishop's appointment in the Methodist Church is no sinecure. The Bishop's authority is a delegated power, conferred upon him by the Elders, under certain constitutional rules, and consequently, he is in the hands of his brethren composing the General Conference, to direct and control according to the well defined laws of the denomination. The actual power of the Methodist Episcopal Church in Canada is in the General and Quarterly Meeting Conferences; and in the United States the power is in the Annual and the General Conferences, now composed of ministers and laymen. The Bishops are simply the executive officers of the Church, made such by their peers, for prudential reasons—exercising the delegated power conferred upon them by the Elders. But "if, by death, expulsion, or otherwise, there is no Bishop remaining in the Church, the General Conferences," in both countries, have ample authority to elect a successor or successors for the episcopal office, "and any three or more Elders appointed for that purpose by the General Conference, may ordain the brother or brethren, so elected, to the episcopal office." The Bishops are, in the strictest sense of the word, the servants of the Church. They are as fully controlled by church law as any private