

connection with the administration of the laity. And can any sensible person be brought to believe that a Methodist Bishop would dare to be tyrannical with those on whom he depends for the continuance of his office and its powers? Common sense answers no—emphatically no! Under these circumstances, where is the danger from Methodist Episcopacy? Entirely subject to the General Conference, limited and regulated by specific statutes, and declining rather than increasing in its powers, who can feel any great anxiety or alarm? The thought is absurd! Some may object to their having the power to appoint the preachers. This power must be vested somewhere, and, we would ask, in what better hands can it be placed than those of a bishop thus limited and controlled? Who are wiser and more experienced than they? Who are better able to understand the nature of the fields to be supplied, and to judge more correctly of the capacity of the preachers, than those who make this their constant study? Who are more interested in the whole work, and freer from sectional feelings and prejudice than those who travel over the entire field, and feel closely allied to all? In short, give it to the preachers and people in general, or vest it in a local committee or conference, and the individual interests to be served will produce confliction of action—and confusion will be the result. Our itinerancy will cease to be any thing more than a mere name, without any of the glorious advantages which it now possesses. Vested in the hands of Methodist Episcopacy, it is safe and fair for all, endangering neither the liberties of the ministers, nor the prosperity, happiness, and peace of the laity;—securing to all the most unprecedented prosperity. Some object to a superintendent being appointed for life, but to us it presents most unquestionable advantages. Of course, the reader will bear in mind, that, from what has been already shown, a bishop's office is not perpetual unless he fills it to the satisfaction of the General Conference; for his authority is not by virtue of his ordination, but of the office to which he is ele-