

ed, as in the primitive church; but which affected not the order. For though nothing can be more obvious than that the primitive Pastors are called Bishops or Presbyters indiscriminately in the New Testament; yet at an early period, those Presbyters were, by way of distinction, denominated Bishops, who presided in the meetings of the Presbyters, and were finally invested with the government of several churches, with their respective Presbyteries; so that two offices were then, as in this case grafted upon the same order. Such an arrangement was highly proper for America, where many of the Preachers were young; and had also to labor in distant and extensive circuits, and were therefore incapable of assisting, advising, or controlling each other. A travelling Episcopacy, or Superintendency, was there an extension of the office of Elder or Presbyter, but it of course created no other distinction; and the Bishops of the Methodist Church in America have in practice as well exemplified the primitive spirit, as in principle they were conformed to the primitive discipline.

Some time after this Mr. Wesley appointed several of the English Preachers, by imposition of hands, to administer the sacraments to the Societies in Scotland. There the English Establishment did not extend, and a necessity of a somewhat similar kind existed, though not of so pressing a nature as in America. He however steadily objected to give this liberty, generally, to his Preachers in England, and those who administered the sacraments in Scotland were not permitted to perform the same office in England, on their return. The reason why he refused to appoint in the same manner, and for the same purpose, for England, was, as he himself stated, "I have still refused, not only for peace sake, but, because I was determined as little as possible to violate the established order of the national church to which I belonged." This was a prudent principle most sincerely held by him; and it explains his conduct in those particulars for which he has been censured by opposite parties. When it could not be avoided, without sacrificing some real good, he did violate "the established order," thinking that this order was in itself merely prudential.*

But we return to the continued and unabated labours of this venerable servant of God. In 1736, at the Bristol Conference, the old subject of separating from the Church was again discussed, and "without one dissenting voice," it was determined to continue therein; "which determination," he remarks, "will, I doubt not, stand, at least till I am removed to a better world." After the Conference, he paid a second visit to Holland, where he preached in various places, expounded to private companies, and engaged in conversation with many learned and pious

*Mr. Wesley's innovations on Church order in Dublin appear, from several of his letters, to have produced somewhat outrageous attacks upon him from different quarters in that city. In one of them he says, "Every week I am bespattered in the public papers. Many are in tears on the occasion; many terribly frightened, and crying out, 'O what will the end be?' What will it be? Why Glory to God in the highest, and peace and good will among men." Such was his rejoinder to these High Church alarms.