

member of the body, both as it regards their moral and religious character, and they are held amenable to the General Conference for their ministerial conduct and all official actions.

It is hard to conceive how denominational checks can be more strongly applied than they are in the case of our Bishops. To "modify" Methodist Episcopacy, as some desire, would be to *maim* it. Mr. Wesley has given us a "modified episcopacy" in the proper sense of the term, agreeing with the New Testament Scriptures and the usages of the primitive Church.

The next point to be considered is, Did Mr. Wesley design the episcopal form of church government for the Methodists of British America and Europe as well as for those of republican America?

I need not do more in this place than refer to the fact that Mr. Wesley, assisted by Elders, ordained Dr. Coke, who already had been ordained a Deacon and a Presbyterian in the Church of England, to the office of General Superintendent, and that he also ordained Messrs Whatecoat and Vasey Deacons and Elders, and sent them to America with the Doctor, in order to organize the societies into a regular church. These facts are admitted on all sides.

But it is contended by those opposed to Methodist Episcopacy that Mr. Wesley planned the episcopal form of church polity for the Methodists of the United States *only*, because the revolutionary war had separated the old American colonies from Great Britain, and therefore it was on political grounds alone that the episcopal form of church government was prepared for the Methodists of the new republic, and consequently that Methodist Episcopacy is not suited to any portion of British America. This is an incorrect representation of Mr. Wesley's great design. He evidently intended the episcopal form of church government for *all* America. It was because the Church of England was no longer the established church of the United States that he had no further scruples with regard to the ordination of preachers for America, and not because the United States was no longer a dependency of England. His words are, "By a very uncommon train of providences, many of the provinces of *North America* are totally disjoined from the British Empire and erected into independent states. The English Government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly by the State Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice, and in compliance with their desire I have drawn up a little sketch.

"Lord King's account of the primitive Church convinced me, many years ago, that Bishops and Presbyters are the same orders, and consequently have the same right to ordain. For many years I