

to, but not to be studied or understood. The moving panorama of faces changes too rapidly to give much possibility of entering deeply into individual wants and difficulties. Men come to be regarded rather as units added up to make a congregation, than a congregation to be regarded as an assembly of living men. The circulation in the pastoral relation prevents the formation of deep and living ties, while it stimulates, no doubt, the superficial Theological zeal. All this tendency is greatly heightened and is rendered permanent by the dependence of the Wesleyan lay preachers on the central ecclesiastical body called Conference. The most common tendency to disease in all religious sects is that to ossification of the heart; and all doctrinal conventions and associations may be said to be, *ipso facto*, in a state of ossification. But where, as in other churches, permanent personal and local relations tend to counteract the petrifying process carried on in these doctrinal dripping-wells, the danger is not so great. But in the Wesleyan body, while Conference retains its power, the modification of the hard type of its theology through local influences and the humanising tendencies of an intelligent society is next to impossible. The Churches can have no power of choosing — still less of forming — a man after their own modes of sentiment; they have a preacher *issued* to them from head quarters, from the fountain head of the old orthodoxy. It is true, indeed, that those churches which claim and will in future *possess* the right of appointing their own preacher, are equally bound by their trust-deeds to appoint men who preach the doctrines contained in “Mr. Wesley’s Notes and Comments on the Old and New Testament” — no more and no less; — but there is