

1. In the first place, the system gives scope for Church activity and extension. Every Church organism should favour diffusion. The Ministry is the aggressive agency of the Church, and any influence which localizes and fetters them trammels the aggressive spirit of the Gospel. The itinerancy is but a vigorous system of Church extension. It is a provision for the great moral exigencies of the world. It carries the good tidings of salvation to the people of city and hamlet, extending itself with the extending population. It does what is impracticable in the local policy. A large area, and a scattered population, present peculiar difficulties to all attempts at supplying their spiritual wants. The Church that adapts itself to this country of such magnificent distances, must not only occupy the chief centres of influence, but "sow beside all waters," and cannot well obviate the necessity of a travelling ministry.

2. Again, the system helps to preserve the unity of the Church. Whatever individualizes congregations, and makes separate interests, is a serious defect in the constitution of any Church, and a hindrance to its full efficiency. Whatever preserves a common interest in every society, and gives unity to every effort, must be hailed as a source of great moral power. The itinerancy gives a homogeneous character to every society, and a homogeneous spirit to the whole ministry. It makes the Church *Connectional*. Local prejudices and local attachments are grooved and ground down by the interchange of laborers from different sections, and broad general views are given. Separate interests are not made in the same community of Christians, as often in the settled policy, where each congregation regards the other as its rival. "Ephraim does not envy Judah, and Judah does not vex Ephraim," for each preacher feels a common interest in every society of the whole Church, and each society has a common claim upon every preacher.

3. The system gives to the whole Church the diversified talents of the entire ministry. The ministry belong to the Church,—“whether Paul, or Apollos, or Cephas,”—and no section has a right to monopolize any one ministerial gift. The itinerancy puts in circulation ministerial talent, and distributes it,—not according to the demands of selfishness, but the interests of the cause,—and that a change of teachers is best who can doubt? By it the Church is best edified. The minds of the people are made more sound, and vigorous, and independent, under the teaching of many well-regulated intellects, than when under the influence of but one mind. The honey gathered from one flower is poor and scanty; that gathered from the blossoms of valley and hillside, forest and garden, is rich and mellifluous. Wesley, with profound philosophy and true observation, says, “No one whom I ever yet knew has all the talents for beginning, continuing, and perfecting the work of grace in a whole congregation.” If the pastor be superficial, the flock pine in hunger; if he be a man of profound intellect, they allow him to think for them, and merge in him the right of private judgment; or if he be popular and powerful, he stamps the people with his own complexion of thought and fashions them after the pattern of his own peculiar identity. In whichever case the teaching