

churches are, and have become awake to their duties, and to the claims of lost souls, who are "drawn unto death" on every side, all institutions so constituted will undergo a change, and their precious elements will be combined into new and more efficient forms. Churches will select, appoint, and liberally support their own agents, who will labour with the church and for the church with which they are connected. Such agents will have their appropriate post in its evangelical arrangements; they will take a chief share in all its evangelising operations, and occupy a foremost place in leading on the ranks of its gratuitous agency; they will, in all points, be pastoral assistants in the work of God. Thus allied to the pastors, backed by the weight of their respective churches, and sustained on every hand by zealous bands of non-stipendiary agents, they will find themselves in a position of strength and stability, comfort and usefulness, presenting a bright and cheering contrast to that of the agents of an artificial society, who, proceeding from no church, nor association of churches, going forth ostensibly to convert men, yet forming their converts into no Christian fellowship, administering to them no church ordinance, and being in their official capacity of no communion—are merely general teachers. Such an agency must of necessity be comparatively feeble and impotent. Such an institution is not a spiritual organization, like a church of Christ, endowed with inherent self-supporting vitality, and must mainly depend for its existence upon the uncertain zeal of a few artificially connected individuals.

In most societies very much, and in many everything, depends on the secretary. This is emphatically the case with City Missions. That such an institution may be