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THE RIGHT KIND OF LAY-PREACHING.

Confessedly, one of the most difficult problems before the Christian church of the present day is, how to reach and bring in, the outlying population all around us. In all our towns and cities, and in many country districts, there are multitudes of families who practically, and so far as any of the higher aims of the Gospel are concerned, are *heathen*. Many of them are almost as much lost to morality, and the proprieties of social life, as the New Zealanders, or the untutored tribes of our own Canadian forests. Strong drink has degraded and besotted them, and following in its train have come vice, crime, wretchedness, and utter neglect of everything that pertains to their spiritual and eternal wellbeing. Or where they have escaped the dreadful curse of drink, the natural disinclination of the human heart to "understand, and seek after God," strengthened, perhaps by the injustice or ill-doing of some who profess religion, by inability to present such an appearance as they would wish in a fashionable city church, or possibly by the imbibing of skeptical or infidel opinions, has made them recede farther and farther from the Christian Church, and the teachings of the sanctuary, until there is now "a great gulf fixed" between the two, which nothing but a miracle of grace can bridge over.

Many attempts have been made in Britain to solve this great social and religious problem, and not without considerable encouragement. City missions have sought to carry the gospel to those who will not come to hear it. The "Missing-link," movement goes a step farther, and by the employment of some humble Christian woman to read the Bible, and minister to the temporal wants and sorrows of the poor and degraded, aims to raise them up out of the dust, and "make them kings and priests to God even the Father." Many ministers of the gospel have nobly striven, like Newman Hall, of Surrey Chapel, to lay hold of the working-men by means of lectures and entertainments of various kinds, and with a holy ingenuity have become "all things to all men, that they might by all means save some." And very recently, in several