

had almost said the chief end of their being. Be not astonished then, dear reader, if we raise the warning cry in reference to the loss the institution of the Church is sustaining, on account of a want of diligence on the part of ministers, elders and members in looking after strangers coming among us who have been earnest workers elsewhere, but are diffident at pressing themselves into work where they settle down. Not being looked after they are *lost to the church*, aye, and who knows that they are not lost to it in another sense than that in which we now use the term? In this country—in almost all parts of it—we have a constant influx of strangers, and it is perhaps on this account the injunction “be not unmindful to entertain strangers,” is so often forgotten. Yet is it not sad to think of it? Is it not painful to consider, that by this neglect useful *members, as such*, are lost to the Church? We repeat the Apostle’s injunction, “Be not unmindful to entertain strangers.” Ministers and members of our churches! see to the reception that new members receive at your hands. If you would win the hearts of young men and young women just joining the congregation to which you are attached, open your homes to them. Away with the cold shake of the hand which would almost chill the blood, and the haughty look bearing the command to stand at a distance, if you want to increase laborers in the vineyard. We speak that we do know and testify to what we have seen, when we say that in numbers of our churches the importance of this matter is not considered. A new member presents his lines to the minister, and there is a general statement, “that we will get better acquainted by and by.” He visits the Sabbath school and perhaps is spoken to, perhaps not, but in any case never asked to take a class, and so he is discouraged, thinks there is no work for him, is in short *lost to the Church*. But perhaps there is no work! But is this the way to treat a brother in Christ? Certainly the distinguishing mark of the early Christians must have passed away! If you would win the heart, open your homes to the stranger coming among you: thus you will save him from many temptations; you will secure him for some of the good works in which you need his services, and you will have fulfilled the Apostle’s injunction, “Be kindly affectioned one to another with brotherly love.”

PHILOS.

Select Extracts.

THE TRUE PRINCIPLE OF THE DIVINE LIFE.

The business and the beatitude of heaven must consist in conformity to the will of God. From the very nature of the case it cannot be otherwise. Here He is the real, in heaven He must be also the acknowledged sovereign. The office of His creatures must there be to do His work, and that office can be happiness only in so far as His work is to them delightful. The love of God, the willing subjection of the whole nature to Him, which is here a duty, is there an essential of existence. To be there and not possess it would be to be locally present in heaven, spiritually absent from it,—to live visibly with angels, to abide invisibly with fiends in torment.

By our principle then, if this be the great characteristic of heaven, it must equally be the law of earth. Mark therefore the specific nature of the motive on which we insist, and distinguish it carefully from all other principles that may counterfeit it, or in their operation accidentally coincide with it. The habit must be ours, not merely of acting from higher principles than self-interest or grosser passion, but of acting simply, directly, and exclusively from obedience to the known appointment of God. No other motive can be tolerated as the leading principle in heaven, no other then can be admitted to a share in the heavenly life that prepares for it. All others, however attractive, however amiable, however useful, are “of the earth earthly.” They may vary in beauty