

tion, finding employment, and sympathizing with distress, let no Samaritan be found ministering to those whom priest and Levite have passed by on the other side. It is the first shock of strangeness that is so trying; and it is the first word of kindness that goes so straight to the heart. Let that golden opportunity be eagerly improved.

Especially should every church be eager to offer its religious hospitalities to the new-comer. Are there any still, in whose vestibule no welcoming face or hand is to be found, and a glance up whose aisles discloses only a double range of repulsive backs? Would *you* feel attracted to such a place? Many a case have we known, in which the greeting at the door, the prompt guidance to a seat, and the handing of a hymn book, have at once made the visitor feel at home, and decided him to settle there. And on the other hand, we have known many a one so chilled by the neglect of these simple attentions, as never to darken those doors again. If we could trace to their source the many sad cases of sanctuary desertion in a new country, on the part of those who were always in their places "at home,"—we might find the beginnings of alienation in such seeming trifles as these.

The same spirit which says to the worshipper from the far country, "Come in, thou blessed of the Lord, come in; wherefore standest thou without?" should pervade all church arrangements in a country like this. There is a place of worship in New York, which calls itself, "The Church of the Strangers." Its very name has an inviting sound, and many a one has been drawn thereby, who might otherwise have stayed "out in the cold." Should not every church try to deserve that name? The kindly word of enquiry, the introduction to the pastor, the invitation to a Christian home, the prompt visit, and the engagement to attend the Sunday School and the Prayer-Meeting,—upon these easily-performed services the personal decision for Christ and the open profession of His name have often seemed to turn. If church members all made a business of their religion, how slight would seem the effort required for such work as this. And this work must be done, to a very large extent, by the occupants of the pews: it is a physical impossibility for the pastor to lay hold of all the visitors at any service.

In urging this duty of "entertaining strangers," we do not forget—as sad experience has taught us—that among them we may sometimes "entertain angels unawares" of the "fallen" order. It is a "mixed multitude" that comes to a Land of Promise; and some "have left their country for their country's good." Some families have had life-long cause to rue opening their doors too freely to a plausible scoundrel, and have found out, too late for their own credit, a son's character or a daughter's peace, that it will not do to give indiscriminate invitations. For our own part, we have learned to distrust a very forward religious profession, which says—Jehu-like—"Come, and see my zeal for the Lord." We almost expect to find one who makes very free with "the Lord's" name, guilty of some specially dishonorable trick.

But we must avoid the extreme of universal suspicion, as well as that of uni-