

the cross, or are in the use of the ministry, stop the cry at once so frequently heard, this way you Missionaries "the harvest is ready." Be frank, open, and strait-forward, tell those for whom you labor, to include your wants within their own, or else they must famish for the want of spiritual food. As far as I know of, there are but few, that will not do their best in reason. I will also admit that there are some that can gratify their every desire, if they can only get the means, without much thought for the wants of the Church. At all events, I earnestly hope, the infernal falsity will be driven out of the New Church, so prevalent among all professors of religion and so strangely believed in by the Clergy, that the Lord requires more of the professor in regard to his duties than of others, as though all were not created for salvation, of which there should be no doubt with any one, if so the call, the duties must be equal according to the ability of every one. As long as this falsity is not destroyed, so long will men robe themselves with the cloak of the short-comings of others. This is the universal theme among all classes in society; go where we will, we hear the saying: if I were in such a position, I would manage things better, always criticising others. How often do we find in print and in conversation: he is but an "inferior, a poor, a second-rate, not a good, not a first-class preacher." A popular man is not always the highest type of a preacher. Pray, what does all this mean but scandalizing the truth? Who has given us the right to judge of the quality of any one's calling or uses performed. Where do we find the test, to question any one's work, certainly not in the Revealed truth of the Church; quite the contrary. See T. C. R. 422. Which can not be too well remembered and brought into every day life. We are not dependent on mere human conjecture for the cause of this important subject, (as well as any other) it is clearly revealed to the Church, why the New Church, does not extend so rapidly, as the sects do. It is the infernal organism, the "proprium," which existed already with the most ancient people; which was the fall of man. Or what is the same thing, "the love of self and of the world." A. C. 152. For such is the nature of self-love, that it is unwilling to submit to the Lord's leadings, but prefers to be self-directed, and to form its creed from the deductions of the senses and from science." A. C. 205. The proprium of man is only evil and false originating in the love of self and the world, whereby men are inclined to believe in self, and

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