

when we find that other men, in other lands, living under other circumstances, have realized that the truth is as well adapted to their states as it is to our own states." And again he adds, "Our delight in the truth is deepened by knowing that the truths which we cherish are broad enough to enable others to delight in them."

Is it not, indeed, dear Brethren, strong testimony to the truth of the doctrines we profess, that, in so short a space of time, as they have been in the world, they should have been propagated in such distant and remote quarters of the globe, and among people of such widely different genius and character? In truth, their adaptability to men in various countries, and under all states and conditions of life, seems to be one of the remarkable features of these doctrines.—False systems of religion have, it is true, been propagated to a large extent, and in different countries, and it might therefore appear that no argument could be drawn from* the fact that the New Doctrines which we preach, have been widely disseminated over the globe also. But the cases are not similar. The propagation of the doctrines of the Old and Past Dispensation has been accomplished at an enormous expense of men and money, and by means of elaborate and costly machinery and organization. In the case of the New Church, on the other hand, the fact is quite otherwise. Here has been no systematic attempt (except in one or two rare and feeble instances) to spread a knowledge of the heaven-descended truths, or to carry them to distant and foreign localities; the various societies and larger bodies of the Church conceiving that they have as much to do as they can well accomplish in making them known nearer home, and in the particular district or region where they exist. And yet, what do we find, after a century's existence of these truths in the world? Do we not find that there is scarcely a country on the face of the earth to which these doctrines have not penetrated, and in a more or less obscure and unostentatious form, made themselves known to persons residing in those countries? Do we not find that, in several instances, *natives* of those countries have, providentially, and apparently quite without any knowledge or effort on the part of those interested in their dissemination, been brought to an acquaintance with, and reception of, the doctrines, and become the mediums of making them known to others among their friends and fellow-country men? Could any thing, dear Brethren, more plainly prove the essential *catholicity* of these new truths, and their won-