

nounce it as most pernicious error; for it teaches that marriage is only a civil contract, without any divine sanctions, and as all such contracts can be made and dissolved, at the pleasure of the parties thereto, it will be at once apparent how fearfully pernicious is such teaching. I have yet more to say on this subject.

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Difficulties in Arriving at Truth.

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There is assumed in the subject as stated, First, that truth exists; Secondly, there is a road leading to it; and Thirdly, that Difficulties are in that way.

It is not deemed best to treat the subject as embracing all truth, nor to enumerate all the difficulties obstructing the path, to any one truth.

But we would speak of some difficulties in arriving at some truths, and touch on some reasons why truth is distant, and with difficulty approached.

To have a mutual understanding as to the value of the terms of our proposition, we would briefly define them, speaking in the English language and by recognized authority.

Truth has its foundation in fact, in absolute existence or relative being. Truth made known is a reproduction by words or illustrations of what exists, or it is to exist in reality, or what was or is to be accomplished in fact.

The term difficulties is equivalent to obstacles, impediments, hindrances. Arriving, suggests a "journey, a transit, a passage in time or space, and as one's having reached a destination, conclusion, the end sought." Truth in its nature and effects, must correspond to that which gives rise to its existence. It follows that in its results it proves debasing or elevating, depraving or purifying, constructive or destructive, quieting or disturbing, refining or corrupting. is local or extended, is specific or general.

Physical truth effects physical results directly. Moral truths effect moral results; compound truths produce compound results.

As to the origin of language we may not be so certain, but the purpose—the use of language is apparent. By association articulate sounds are made to reproduce objects, attributes and actions, with which men have, by common con-

sent, made them representatives. Words we find to represent objects first; Secondly attributes; Thirdly relationships.

Ideas are the forms—pictures—the representations we hold in our minds of objects, attributes, relationships and actions with which we have become acquainted. To convey to another what we have in mind we are dependent principally on words to form in the mind of another what we have in our mind. In telling by words, then, of what was, or did occur, the transmitter of truth makes a word picture of the fact with which he seeks to have his hearer acquainted. All consecutive and extended truth is dependent for its transmission on words. A primary truth must be told by one who witnessed the action, or realized the existence of that on which the truth is based.

Truth exists, then, first by an act having been performed, an existence had, or a relationship sustained; and secondly, by there being an appreciative witness to such fact, or existence; and thirdly, on this witness reproducing by representation that which he witnessed. Truth becomes secondary, when the basis of truth is an impression made on the mind of another individual, by the original witness.

The great majority of truths with which men become acquainted are not attained by personal observation. All historic truths, and most scientific facts are known through the representation of others. The manner in which men become acquainted with truth does not change its nature, nor modify its affects, though it may be difficult to disengage the object of truth from its circumstances.

Difficulties in arriving at truth, then, are to be sought in first, that which gives rise to truth; second, the witness on which the reproduction depends. Third in the means used in communicating it; fourth, in the searcher after truth himself.

That which is simple in its make-up, is more easily reproduced or represented. That which is usual, common and familiar is more readily conveyed in thought from one to another. That which is complicated in make-up is rare in its appearance, is unusual, uncommon or from any case is unfamiliar, is also difficult to reproduce; is hard to convey in thought from one to another. It would be an unprofitable task for one to undertake to conceive of

an animal which had nothing in common with any animal with which he was already acquainted.

An eastern traveler could readily make us acquainted with the form of the Sacred Ox, because of the striking resemblance to our ox, and the simplicity of the differences found in the two structures. But if Mr. Stanley should attempt to sharply outline for us an African animal, which resembles one hundred different animals with which we are acquainted in one hundred different respects, and as having one feature only, in common with any one of the hundred, we would deem the task an herculean one.

In treating subjects and attributes the same difficulties obtain. Simplicity facilitates, complicity complicates. One with his senses intact, his mental perception clear, his judgement enlightened, his heart unbiased, is qualified to make a good witness. With opposite conditions, opposite conclusions would follow. For man may see and not perceive; may witness a performance and have but a vague idea of what was done; may catch the words spoken, apprehend the forms and relations of the objects presented, but fail from bias of mind, and for lack of a "good and honest heart" to reach the conclusion that "the logic of facts" so clearly indicates.

As numerous and as great as may be the difficulties springing from the nature and attributes of that which gives rise to truth, and with all that may be said of disqualified witnesses, the source by the greatest number of obstacles in arriving at truth is to be found in the means of transmitting from one to another exact representations of what was, or what did occur.

If each could witness for himself all that gives foundation to all truth that concerns his welfare, this fruitful source of difficulties in arriving at truth would be obviated.

But meagre indeed would be the store of facts, and trifling the truths made his, who must see in order to believe. Blessings would descend as unfrequently as angels, if with doubting Thomas, in order to believe, man required for his fingers the nail prints, and the spear wound for his hand.

Well attested facts that concern the man must be accepted if he acts wisely. If he recognizes—realizes his lack—his want, and is so care-

ful as to desire his truest good and most lasting welfare, he will search as for hidden treasures, gladly accepting the most plausible solution to a problem the plainest road to that life wherein is to be found happiness. For all of good that does pertain to life and truth is the food of man's soul.

This great source of error is then essential in the transmission of truth, and though truth be only one and error one thousand, yet must man search the more diligently on account of the disproportion—the obstacles in the way of finding her.

It is by words, then, by language—that we are to become acquainted with the great body of truth, in which we are mostly concerned. And it is in language that we recognize the difficulties of conveying from one to another the exact representation of facts and truths which so interest us. These difficulties are to be found in the very nature of language, in its inadequacy to properly represent phases and tints, and the greatest modifications or ideas and thoughts. These, in detail, can only be touched on.

(To be Continued)

There can be no religion without obedience. And there is not likely to be, with any sinner, a just sense of his dependence, till he earnestly intends and attempts to obey the Gospel. Religion is practical. Much of its light comes by practical attempts. "If ye will do the works, ye shall know of the doctrine, whether it be of God."

If you want to do right, you must be right. There is no such a thing as well-doing apart from well-being. As an Oriental proverb has it, "You cannot drive a straight furrow without a straight eye." If you would do good to others, you must be good before others. No one can be a safe guide in a path he has not travelled. It is sheer mockery to attempt to teach a living truth which is not a part of the teacher's life. "If the light that is in thee be darkness, how great is that darkness."—*Ec.*

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if in utter helplessness we cast our all on Christ, he will be to us the whole treasury of God.—*Bishop Whipple,*