

the law of Christ and the law of Moses in all these respects, it is not in kind but in degree, not in quality but in quantity. The obligation to love God and thy neighbor as thyself has never been taken out of the way (for it was never in the way).

Angels and men, good and bad, have ever been and ever will be under that law and its sacred obligations.

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### Difficulties in Arriving at Truth.

BY JULIEN O. KENDRICK, M. D.

(Concluded.)

For our comfort in the great and eternal "fitness of things," it is found that those truths most vitally affecting and to affect us, are in their nature simple, and that language can convey to us these in all their lovely proportions, and thus secure their most benign effects. These truths, though coming from distances remote, and over time extended, reach us to bless us in body, soul and spirit, now and forever. This is as eminently true in physics as it is in morals.

The truths more essential to life and to comfort in science and in philosophy are simple truths. Fluids are especially useful as solvents; water is the most universal solvent; it is the most used and needed fluid; it is also the most abundant, the most simple. Bread, to us the most essential article of food, is the most abundant, the most simple. Gravitation, as a force, is most constant, most conveniently useful, and, in its action, most simple.

And in the moral world, that which is most common, most simple in its mode of action, most useful and efficient for good as an incentive—is love.

The difficulties in communicating thoughts, ideas, functions and attributes from one another, is strikingly shown in the efforts of the great Teacher to introduce to the world himself and his reign. We find the great Master himself spoken of as a lamb, as the Son of man, the Son of God, the Word, the Life, the Light, the Way, the Truth, as Law-giver, Wonderful, Counselor, Lord of lords and King of kings; and finally he is our all.

His kingdom, too, was likened to a mustard seed, to a vineyard, to a field, to the world. Again, it is a net, a goodly pearl, a sheep-fold, a stone cut out of the mountain with out hands, which should grow and increase till all other kingdoms are

broken in pieces—till it fills the whole earth, including so much enumerated good that we are left to exclaim—not what is it, but what is it not that is desirable.

The last source of difficulties by our division, is in the seeker after truth, himself. It is through his five senses that he receives information of the great world of thought structures and physical existences. A bad eye will imperfectly communicate what is to be seen. A dull ear may catch only the higher words spoken. The touch may be obtunded, the taste vitiated, Smell may even be lost, and yet the man may live, for there are degrees in physical life as these may be in spiritual life.

Again, back of these senses is that on which is to be registered impressions received. Here the difficulty may be in quantity or in quality. It is not every mind that may grapple successfully with the great problems of life. It is rather the exception than the rule, that the sweeter strains of music, the more sublime passages in poetry the finer exhibits of paintings and sculptors are properly valued.

Brain may be deficient in capacity, they may be diseased. They may be small because so inherited, and remain comparatively small for want of use. They may be rendered unfit for use by abuse, and there are to be found all degrees of this abuse—this neglect. The mind to be healthy, must be properly fed properly exercised, judiciously cared for.

If we have before us what truth is in its origin, and in its nature—if we have properly located the sources whence arise difficulties in apprehending truth, and even imperfectly have outlined some of the principal obstacles to be overcome; we are in a measure prepared to speak of the very imbodiment of truth, and the task in reaching that so much to be desired.

The question of Jesus by Pilate "What is truth?" was by our Savior at another time answered, addressing the Father, he said, "Thy word is truth."

In this word is given in the plainest, simplest terms, a statement of those facts on which must rest our only rational hope of heaven.

The nature of the facts, giving rise to these truths is not intricate but simple.

The circumstances attending Christ's death were most favorable

for those witnessing to conclude that it was death and no delusion.

If those executing him had poisoned their victim—if they had strangled him or stoned him, all of which were not uncommon modes of executing victims—then might witnesses have doubted the thoroughness of the work. But dying from sheer nervous exhaustion—cruel pain, and then the blood of the body made to gush from the very heart, thus removing the only hope for resuscitation—it was death most complete and certain.

Others died with him, and in the same manner. Experts, his enemies, pronounced life extinct. His witnessing friends consigned him to the death-house. Guards were placed about him, to keep the dead. All of these were facts with which witnesses were familiar, they were simple and readily understood. These men, these women saw and handled dead animals till they were familiar with them. The twelve were much out of doors, they had sharp eyes, keen perceptions; were men not credulous, not easily frightened. They were competent witnesses. His burial was by governmental permit, the women saw where they laid him.

The greatest mental reaction now took place. They were scattered, this once joyous band, and as they went, they said, "we had hoped this was he who should redeem Israel." This hope was dead.

The cry, "Napoleon has escaped from Elba!" spread like wild fire and carried to his friends mingled feelings of hope and fearful expectation. His enemies were seized with shuddering dread and wild looks of apprehension.

The battle-cry that ran down the lines of Gen. Houston's little band at San Jacinto, "Remember the Alamo," was an electric wave that nerved and strengthened till every man was made a hero to Santa Anna and his followers it was the blood curdling cry of vengeance.

And what must not have been the heart sinkings of the fierce enemies of King Jesus on the one hand, and the brightening hope, the glad relief to his friends on the other, when passed the word, the inspiring truth, the exulting cry, "He is risen from the dead."

The guard had fled, angels were there; the grave-clothes were there; the great stone was near, loving women were early there—but Jesus had risen from the dead—behold the place, be not mistak-

en. See where the Lord lay. "He is not here—why seek the living among the dead." They sought Jesus and seeking among the living, they find him of whom Moses and the prophets wrote—wrote of his life, his character, his death, his burial and resurrection.

They find him—him who had led them for three years, lovingly had led them and taught them great truths that should not only redeem Israel, but set free the world—free from the terrors of the unseen world and the thought that death might end all—free from the thralldom of sin, the dominion of Satan. They found him with whom they had eaten, and witnessed him again eat. They found him the great hope of Israel. His enemies had said, jeeringly said, "come down from the cross, and we will believe you." He did more, he came up from the grave. They had said, "let alone, let us see if Elijah will come and deliver him"—his pinioned hand and feet from the Roman cross. God did more for him and for the world. He raised him from the dead and committed to him "all authority in heaven and on earth."

Those who had known him so intimately day and night for three years, had seen him arrested, knew of his trial, knew that he was condemned, saw him crucified and buried, again saw him and heard him. It was the same Jesus, with the same familiar form, the same great heart ever caring to do for others' good, but with wounded side and hands torn. It was Jesus crucified, but Jesus risen again. There could be no mistake; competent witnesses testify that they saw him, and heard him, that he talked with them, that he performed miracles before them as he had formerly done, thus fully identifying himself.

These witnesses could not have been better qualified. They could not have been more fully convinced that they were not deluded, as they gave their time and their energy while life lasted, testifying that these things were so—many of them dying because they thus witnessed.

Judas, the traitor, no less than the rest of the twelve, sealed with his life the innocence of the blood betrayed.

The facts are simple in their character. They could not be more reliably proven where human testimony is given and received.

The difficulty is arriving at the truth as it is in Christ Jesus must be, and is with the searcher of truth. Plain facts, good witnesses, unequivocal words—we can lack only the good and honest, and the mouth of praise, that Jesus be acknowledged before men as "the Christ the Son of the Living God."