

REASON AND REVELATION.

In reference to our article on the nature of proofs of the existence of God a friend sends us a clipping from a German paper, and asks what we think of it. After a careful reading of it we find nothing in it that antagonizes our thesis. The writer insists on revelation as necessary to a knowledge of the nature and attributes of God, in so far as the finite mind can grasp them. Our thesis does not deny this. It simply asserts the logical necessity of a knowledge of God's existence as a preliminary to a belief in revelation. We cannot believe in revelation until we believe in the existence of a revealer, as we cannot believe in the existence of speech without a speaker, or in an effect, as such, without a cause. In the logical order, then, we must first know of the revealer. As this knowledge cannot come from revelation, which pre-supposes it, it must come in some other way, and as there is no other conceivable way but reason, we must affirm that reason can lead us to a knowledge of the existence of God. This article sent us does not deny. It says: "Dass es einen Gott gibt, laesst sich beweisen," etc. ("It can be proved that a God exists; but that He is holy, eternal, infinite, one almighty, all wise, omnipresent, all-knowing, Christian revelation alone can teach us with certainty.")

By the first sentence in the above quotation our friend will see that the article he sent us admits our thesis, namely, that the existence of God can be demonstrated by reason alone enlightened by primary, intuitive, self-evident truths that depend in no way on what is ordinarily understood by revelation. We do not concede that the attributes of God noted in the above quotation can be known only by revelation; for once the idea of the perfect Being is clearly apprehended by the mind, these attributes of perfection follow necessarily. Here the ontological and the logical orders run parallel. When we say that these attributes can be known, we do not mean that they are in fact so known to the mass of mankind. We simply assert the possibility to the human mind in *hac via* to come to a knowledge of them without revelation. This by no means obviates the necessity of revelation; as a matter of fact man has never been without revelation since God spoke to Adam in the terrestrial paradise, revealing to him language and the names of things.

The writer of the article errs when he speaks of the great minds of Pagan times as being without revelation. The wisdom of the great men of antiquity was not the result of reason alone. The primitive revelation came down to them through tradition, obscured indeed by errors, but yet it never entirely failed. The farther we ascend in antiquity the clearer this revelation becomes. Idolatry and polytheism were a falling away from the true religion, which rested on the primitive revelation. Powerful and great as reason is, God never left man to its unaided efforts. To the internal light of reason He always added the external light of His revelation, and from the direct or indirect influence of the latter no man who ever lived in human society has ever been entirely free. Hence, when men of pagan antiquity—as Zoroaster for instance—speak of God as the Living Creator of the Universe, the Living God, the Good Spirit, the Sublime Truth, the Creator of Life, the Essence of Truth, the Primordial Spirit, the Source of Light, the Most Holy Spirit, the Author of the World and of Law, the Most Powerful of Beings, etc., we are not to infer that they came to these sublime conceptions by the aid of reason alone. These great pagans used the light of the primitive revelation which was handed down through the ages.

But all this is aside from our original thesis, which is that we can come to a knowledge of the existence of God by the natural light of reason alone. Whether we can come to a knowledge of His attributes by the same means is another question, one which we may discuss at another time.

In considering geometric truth as of the divine essence we did not refer to any particular proposition or to the lines, angles, circles, etc., that are printed on paper and which can be seen by the physical eyes. We meant that eternal and necessary truth which is ever one and the same, however diversely manifested by particular symbols; that truth which is seen by the eyes of the mind only, and which is back of and independent of all external symbolism. —N. Y. Freeman's Journal.

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A STORY FOR MOTHERS WHICH MAY SAVE THE LIVES OF THEIR DAUGHTERS.

A Young Lady at Merrickville Saved When Near Death's Door—Her Illness Brought About by Ailments Peculiar to Her Sex—Only One Way in Which They Can Be Successfully Resisted.

Perhaps there is no healthier people on the continent of America to-day than the residents of the picturesque village of Merrickville, situated on the Rideau river, and the reason is not so much in its salubrious climate as in the wise precautions taken by its inhabitants in warding off disease by a timely use of proper medicine. The greatest favorite is Dr. Williams' Pink Pills, and many are the testimonials in regard to their virtues. Your correspondent on Monday last called at the residence of Mr. and Mrs. H. Easton, and interviewed their daughter, Miss Hattie Easton, a handsome young lady of 20 years, who is known to have been very low and has been restored to health by the use of Pink Pills. "Yes," she said, "I suffered a great deal, but I am so thankful that I am once more restored to health. You have no idea what it is to be so near the portals and feel that everything in life's future is about to slip from your grasp and an early grave your doom. I was taken ill four years ago with troubles peculiar to my sex, and which has hurried many a young woman to her doom—an early grave. I have taken in all about twenty boxes of Pink Pills, and I am only too glad to let the world know what these wonderful little pellets have done for me, hoping that some other unfortunate young woman may be benefited as I was. When sixteen years of age I began to grow pale and weak, and many thought I was going into decline. I became subject to fainting spells and at times would become unconscious. My strength gradually decreased and I became so emaciated that I was simply a living skeleton. My blood seemed to turn to water and my face was the color of a corpse. I had tried different kinds of medicines, but they did me no good. I was at last confined to my room for several months and hope of my recovery was given up. At last a friend strongly urged the use of Dr. Williams' Pink Pills and after using a few boxes I began to grow slightly stronger, I continued their use until I had used about twelve boxes, when I found myself restored to health. I now quit using the pills and for six months I never felt better in my life. Then I began to feel that I was not as regular as I should be and to feel the old tired feeling once more coming on. Once more I resorted to Pink Pills, and by the time I had used six boxes I found my health fully restored. I keep a box by me and occasionally when I feel any symptoms of a return of the old trouble, I take a few and I am all right again. I cannot find words of sufficient weight to express my appreciation of the wonderful curative qualities of Dr. Williams' Pink Pills and sincerely hope that all who are afflicted as I was will find renewed health."

The facts above related are important to parents as there are many young girls just budding into womanhood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath, on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves and restore the glow of health to pale and sallow cheeks. They are certain cure for all troubles peculiar to the female system, young or old.

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