But we are met at this point by the objector, who says, "It is distinctly and unequivocally affirmed of all these persons that they saw God; and this is either true or false—either they saw Him or they did not see Him. If they did not see Him, then this first class of passages is not true; if they did see Him, as it is affirmed they did, then those passages, which not only deny the fact but deny the possibility of anybody seeing God, must necessarily be false." Here are the two horns of the dilemma between which we are supposed to be shut up, and we are good-naturedly left to choose which we are to be impaled upon. Now, all this looks very formidable, it must be confessed, at the first blush; but things which wear a very appalling appearance when seen at a distance, lose much of their terrors upon closer examination. Let us look a little more closely at this argument.

An illustration or two may possibly aid us. A genuine illustration is an illuminated argument-something which is not merely designed to lend interest and beauty, but to throw light upon the With this hint we proceed. Now, if we ask the first plain subject common-sense person that we shall meet whether he ever saw light, if he is not too much offended by a question which appears to him to be an insult to his understanding to answer at all, we know beforehand well enough what his answer would be. If he be an Irishman, he will be apt to say, "Sure, it was the first thing that ever I saw in my life." But if we propose the same question to a scientific man, one who has studied the subject scientifically, and who is able to answer it with scientific exactness, his answer will be the very reverse of this. He will tell us that that which renders everything that we see visible, is invisible itself. The one man will say confidently that no man ever lived who was endowed with the power of vision who has not seen light; and the other will affirm with equal confidence that no man, whatever his enclowments may be, has seen light at any time, or can see it. Here we have two contradictory propositions, neither of which, we venture to believe, will any man who has learned to think affirm to be false. The fact is, that in the union of these two contradictory propositions we have the truth, which we probably could not get in any other way. Indeed, one of the greatest thinkers and most exalted intellects of the day has said, "Truth is always the union of two contradictory propositions, both remaining undiluted-not the via media between