

truths—the deadliest of all errors; and it has occasioned the principal controversies in theology from the earliest church history down to the present time.

Because of the vastness of truth and the feebleness of reason, the perception of truth in its entirety is always difficult and often impossible. The various parts of truth may be readily perceived separately as facts; but the perception of their real harmony and identity is a matter of profoundest difficulty.

It may be almost or altogether impossible to show the consistency of two distinct and seemingly contradictory representations; and yet it may be possible, at the same time to prove conclusively the truth of each; to deduce the most serious errors from either one if held exclusive of the other, and to draw conclusions of the most satisfying and important nature from them both, as premises conjointly. This will be evident from the consideration of certain dual aspects of truth, or pairs of truths, apparently inconsistent with each other; for which, for lack of space, extreme brevity of treatment must suffice.

It is difficult, and perhaps eternally impossible, for finite mind to perceive where Divine Sovereignty and Human Responsibility meet, to point out the *nexus* between them, or to show how they are consistent with each other. That both are truths can be proved indisputably. The Word of God declares nothing more plainly and emphatically than the absolute and universal sovereignty of God, *de facto* and *de jure*, in nature and in grace. The mote in the sunbeam and the rolling star, the insect on the wing and the angel before the throne, are entirely under His control. The sending of the Gospel to one land rather than to another the salvation of any one soul rather than of any other, can be accounted for ultimately by Divine sovereignty alone. The overwhelming argument of the Apostle, in the 9th, 10th