

Dualism is also the philosophy which distinguishes the human personality from the divine personality. Man and God are two and not one. God's personality is not man's personality, and man's is not God's. In that respect this philosophy differs utterly from pantheism, and no intelligent person ought ever to confuse this philosophy with pantheism; for pantheism universally and everywhere maintains that, if there be any personality at all, there is but one personality. Either there is the personality of God, and all human personality is delusive, or there is the personality of man, and God comes into consciousness only in man. Against such pantheism as this, dualistic monism utters its everlasting protest. Dualism declares there are two and not one. God is a person and man is a person, and man's personality is so real that he is able to resist God and resist him forever. In like manner, this dualism, at the same time with the belief in God's immanence, holds to the belief in God's transcendence, and in this respect is the everlasting denial of any system of pantheism. Pantheism always and everywhere declares that the universe is as great as God; that God is only the obverse side of the universe; that God manifests himself only in the universe; that all God's intelligence and will is contained in the universe; all the intelligence, the ability of God exhausts itself in the universe; the immanence of God is the *only* truth, and transcendence is utterly inconceivable and impossible. Dualism and dualistic monism utters its everlasting protest against the doctrine that the universe is as great as God, the obverse side of God, and that God is found only in the universe. Dualism declares, as the word of God declares, that all this universe taken together, with its systems and its suns, its elements and its forces—reach to the furthest stars if you will—take all space and all time—dualism declares that this whole universe taken together is nothing but a drop of dew upon the fringe of God's garment, is nothing but the light breath from the mouth upon a frosty morning, so insignificant is it when compared with its Creator, the source of all being and all life. The universe is a manifestation of God, but it is not God; much less is any single thing in the universe God. All things, all persons, all ages, are only the finite, partial manifestations of a Being infinitely greater than they, who, forever at the head of his advancing hosts, can bid them stand and in spite of all the revelations of the past, learn from his voice: "Greater things than these shall ye see!" God is not any single thing whatever, nor all the universe put together, but is infinitely be-