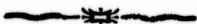


glory into which he is to be brought, God glorified perfectly in Christ being the holy and eternal ground, and the Lord's sympathy with him in all his circumstances. Hence nothing is too great for man—still man—for he is brought into the glory of God, like Christ the Son, and in righteousness, and partaker of the divine nature : nothing too little for God, because He is entered into the sympathy of love with all that man is, and introduces divine life itself into every detail—words—what? the tone of a man's voice, counts the hairs of his head. It will enter into the case of a runaway slave and his master, of the health of the children of an elect lady. It will take up everything in which divine life can exercise itself and give a tone to our ways, children and parents, masters and slaves. And there is nothing in which divine life does not show itself. It is the blessed truth that, first in Person, then in inspired doctrine and the life of Christ in us, God is entered into everything in which the heart of man is engaged. I find God and God in grace, where the unhappy rationalist only finds *a cloak*.



GERMAN RATIONALISTS AND THE BIBLE.—They comment on a book of which they know nothing, the object and import of which they have not even studied. An immense scope of connected thought and system, reaching from Genesis to the melting away of time into eternity—all its parts hanging together, and developing every form of relationship between God and man, historically pursued, yet morally and individually realized, in which each part fits into the other, like the pieces of a dissected map, proving the perfectness and completeness of the whole ; all this system, I say, making a complete whole, in absolute unity, yet written (for