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Religious.

A Principle of the Divine Procedure.

HAD the announcement been made for the first time that the Eternal Word was made flesh and dwelling among men, we would naturally expect that He would make fresh disclosures, both of the character of God and the method of His Government. When once the thinking portion of society fully realized that the Divine was habilimented in the nature of the human, born of a woman, made under the law; that He was to tabernacle more than thirty years not only as a citizen of the world and a *teacher of truth*, but also as Sovereign in the realms of nature, they would naturally come to the conclusion that a close scrutiny into His teachings and miracles should at least give a clue to the method of His working, in nature and in grace. Although the record of Christ's sojourn on earth is over eighteen centuries old, it is still fresh to the earnest seeker after truth. Christ is the Living Word whose mission is to convey many of the Divine ideas to man, and although the major part of His revelations refers to His grace, yet if we closely observe the Christ of Palestine, we may discover not a few of His footprints in nature. God has wisely set a limit to His own revelations and to man's discovery. The dependent relation of the finite upon the Infinite must always be sustained, or there is an end to law and government. Hence God can never