

after he had acknowledged Jesus to be the Christ, the Son of the living God ; or the words He used in the institution of the ordinance of the Supper, "This is my body." Have we any reason to suppose, that by supernatural interposition or otherwise, we are safe from all danger of such misunderstanding and misinterpretation ? Can it be claimed for the Reformers, or for the divines in the ages that followed them, that they were infallible in their interpretations of the Divine Word ? The claim of the Roman Church is that it cannot err. Is our claim—the claim of any portion of the Protestant Churches—only thus far different as has been scoffingly said, that we never do err ? Is it not possible that still we may be under misapprehension of some portions of God's word, on which light may yet be made to shine, so as completely to carry the convictions of the Church in favour of another and better understanding of them ?

And such light on Scripture, suggesting new and sounder interpretations, amounting almost or altogether to discovery, may still more be expected in the examination to which all humanly formed systems of religious doctrine will yet be, and before any large union of Christian Churches can take place, must be, subjected. It has not pleased God to declare his truth to men in the form of creeds, and confessions and catechisms. It has come to us in histories and biographies, in psalms and prophecies, in proverbs and parables, scattered over the pages of many authors, and in works written with the usual variety of human taste and talent. It has not come to us in the form which human reason would have anticipated as the least likely to give rise to misapprehension and division. In this, as in other things, God's ways are not as our ways. But in the study of God's ways, there always shines forth the evidence of a divine and heavenly wisdom. The Scriptures from their very variety are