

mind, that there is always an imminent danger of over stepping *that boundary* assigned by Him, to whom all time is but a point. To this boundary he has directed our particular attention, by saying to us, "things that are revealed belong to us and our children; but secret things belong to the Lord our God."

*This line*, I hesitate not to say, has been over-stepped by those who presumptuously declare, that within the limits of the current year, the consummation of all things shall take place—or from 7th to 14th April next, as they have at length more positively determined. The very *design* of prophecy, as interpreted and employed by them, has been, I conceive, entirely misunderstood. Its design was surely not to impart foreknowledge to man, but to demonstrate that God possesses it; and as *time* rolls on, along the prophetic outline, to present from age to age the most incontrovertible evidence that "Jehovah reigneth," and thus furnish the believing with so many pledges that *all shall be fulfilled*, "Time has ever been the great interpreter of prophecy:" and the Divine Wisdom has been displayed by that obscurity which rests upon prophecy, till *time* declare it. Things future are commonly announced in terms sufficiently obscure to check presumption in a pious mind, and yet sufficiently clear to afford satisfactory evidence, when once the events have taken place, that every circumstance was fore-ordained, foreseen, and foretold. But those who start ahead of *time*, the great revealer of secrets, must grope their way by a wisdom above what is written, and in a "perpetual mist, through which indeed a variety of objects are visible, but none of them distinctly seen."

Now, I apprehend, we need no better evidence that the *Theorists* already alluded to, have proceeded too quickly, than the almost distracting variety of hypothesis which have already been broached upon the subject of prophecy. When we have before us so many instances of wide disagreement, between those of equal industry and talent—of the oft-repeated failure of calculations, upon which the greatest stress has been laid—it is surely high time to beware. and "not lean to our own understanding," by attempting to "give the stamp and currency of inspired truth" to those conjectures which *time* may ere long demonstrate to have sprung from our presumption, impatience, or ignorance.

Apart, therefore, from the solemnity of the case—apart from the deeply responsible attempt to decypher with accuracy the *sketchings* out of the Eternal Spirit, in his prospective outline of the world's history, surely the consideration, that we tread upon the ground where many of the *wise* and *mighty* have gone astray, should lead us to advance with that humility and caution, which accord with the entreaty—"lead me O God in thy truth, teach me." Were any specific illustration required, I might adduce the fact, which many here will recollect with me, that a little more than ten years ago, the followers of Irving, in England, and of Campbell, of Row, in Scotland, for a time, expected from day to day, the Second Advent of the Messiah, as confidently as the followers of Miller do *this year* in America. And their expectation was founded upon a system of calculation, characterised by much greater plausibility, and in the support of which, the plain words of Scripture were not so unceremoniously wrested."

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MAXIMS.

THE CHURCH. The human soul is the only true temple of Christ. The Church of Christ is nothing but the souls of those who believe in Christ,—*Jerome*.