

is, at the same time, perfectly consistent with true philosophy.*

I may, with propriety, remind my auditors, that in this Lecture for 1833, Dr. Wardlaw had this passage; “*When creation began, we know not. There were angels, and there was a place of angelic habitation, before the creation of man and of the world destined for his residence.—How long these spirits had existed, and how many other orders of being besides, it is vain for us to conjecture.—But of one thing we are certain, that, how far back soever we suppose the commencement of creation carried,—let it be, not only beyond the actual range (if a definite range it can be said to have) of the human imagination, but even beyond the greatest amount of ages that figures in any way combined could be made to express;—still there was an ETERNITY preceding.*”†

Also, in this Lecture for the year 1837, Dr. Redford went into our present discussion at considerable length, and concluded that “we ought to understand Moses as saying, *Indefinitely far back, and concealed from us in the mystery of eternal ages, prior to the first moment of mundane time, God created the heavens and the earth.*”‡

The last year, a pamphlet was published by a clergyman whose manner of writing makes a strong demand upon our respect and affection.§ His talents are evidently of a superior order; and, which is a far higher recommendation, his book breathes the spirit of reverential piety, and a holy affection for the word of God. From such a man it is painful to be compelled to differ. But I should be wanting in that faithfulness of which he sets the example, if I were not to express concern that he has

* Introduction to the Globes; pp. 148, 151, 167. Lond. 1747.

† Cong. Lect. first series, p. 206.

‡ Cong. Lect. fifth series, p. 34.

§ The Rev. J. Mellor Brown, mentioned in the Note on p. 9.