

tion to the same character of testimony that are common to the preceding dispensations :—

1st. The new order of things being intrusted to man in the person of Noah, he fails as his predecessors, and the curse follows.

2nd. The failure leads to a separation, of an election according to grace, and Shem receives the blessing.

3rd. Iniquity abounding, further judgment falls on the apostacy, by the curse at Babel.

4th. A call from the midst of the apostacy, of an election according to grace, in the person of Abraham.

5th. The promise of the future blessing by the seed, through the family of election, is given.

6th. Enlarged revelations as to the distinctive truths connected with the character, work, and mystery of the promised seed.

7th. Types of the two families—earthly and heavenly—Abraham and Lot; and the deliverance of the remnant out of the overthrow.

8th. The everlasting covenant and the blessings.

I explained in my Introductory Lecture, that while each dispensation contained in itself the features of the whole, yet that each succeeding one became much fuller in its details, and that consequently we shall find our subject will divide itself into distinct parts wherein more enlarged or explanatory events point out the future. It will not therefore be at all within the compass of a single lecture to expound a dispensation, as heretofore; but, as the sub-divisions are very marked and complete, we shall find ample food to satisfy our spiritual wants. And truly, brethren, this should always be a chief ingredient in our considerations. The Apostle says, “And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” If, then, the *very gift* of prophecy needed to be balanced by the deep-running love of God in the heart, how must we feel the absolute necessity of something deeper than knowledge to satisfy our souls. We want, and we must have edification; and unless, step by step, we are drawn nearer and closer to Jesus, we shall rise with feelings akin to the words of the lamentation of the Lord by Ezekiel—“And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not” (xxxiii. chap., 32d verse).

Let me, then, in conclusion, ask you to ponder upon these great events in the human family, and see in them the renewed trials on the part of God of what man is; and learn from them—first, God’s long-suffering