

Me, that I may abide with thee through life, and thou with Me through eternity?"

SAVED BY HOPE.

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For we are saved by hope.—Rom. viii. 24.

HOPE is that something which David Hume calls "the real riches." Paul refers to it very often in his epistles. He says it is one of the things which abide. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. And now abideth faith, hope, charity, these three; but the greatest of these is charity." How long hope will abide, Paul does not say. Whether it will go with us into the beyond seems to be an open question. Love will. It is clearly eternal. Faith will some day be exchanged for sight. Hope will be lost in glad fruition. Hence the remark of Colton: "Hope is manifestly terrestrial. Its very existence must be lost in the overwhelming realities of futurity. The future can have no room either for fear, or its opposite, hope, for fear anticipates suffering, and hope enjoyment; but where both are final, fixed and full, what place remains for either? Fear and hope are of the earth earthy—the pale and trembling daughters of mortality—for in heaven we can fear no change, and in hell no change is to be feared."

It is not alike clear to all persons that faith and hope will not be needed in the other world. It is, I think, clear to all, they are needed in this. They have been likened to "twin-sisters, both beautiful as they can be, and very often mistaken the one for the other." "Between them," says a well-known writer, "there is this clear difference, that while 'hope expects, faith inspects; while hope is like Mary, looking upward, faith is like Martha, looking

atward; while the light in the eyes of hope is high, the light in the eyes of faith is strong; while hope trembles in expectation, faith is quiet in possession. Hope leaps out toward what will be; faith holds on to what is. Hope idealizes; faith realizes. Faith sees; hope foresees. Faith is the substance of things hoped for, the evidence of things not seen; hope is the anchor of the soul, sure and steadfast, entering into that within the veil."

Our text says, "We are saved by hope." Ordinarily, we do not think of hope as performing this office. Elsewhere in the Scriptures we read that "we are saved by FAITH." In another place it is distinctly stated that "we are saved by GRACE." I am quite sure most of you will recall other passages in the Bible, where it is said "we are saved by Jesus Christ." It is just such seeming contradictions as these that the critic likes to get hold of. He makes the most of them against the Bible, without trying to see if they could not be honestly explained and harmonized. If he will not do this, we must. Without attempting any learned or labored exposition of this passage of Scripture, let us agree that it is only doing as we ought to do with any book, to try to catch the meaning of the writer—to interpret his words in their connection. When Paul says hope saves, he may mean in a different way from faith, or grace, or the Lord Jesus. There are different kinds of salvation. A man may be saved from drowning, from bankruptcy, from violence or despair without reference to the salvation of his soul from sin and death. It will be fitting for us to inquire if the apostle had not some special thought of this kind in view when he wrote these words of the text.

If we examine this 8th chapter of Romans, we shall find he is dealing with the subject of suffering as the result of sin, and by what means we may hope, eventually, to find deliverance. Indirectly, he shows that sin has brought its pain and penalty on all creation.