

soever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope," (Rom. 15, 4) Such hope follows obedience, and cannot be obtained without it, let our feelings be what they may.

Secondly, who are saved by hope?

In treating upon this I shall take a wide range, but not out of the bible; for this is our chart, by this we settle all points of religious argument. It would be easy to answer this question, by saying the Lord's people are saved by hope. But with this question we wish to blend another. How is this hope obtained? And in settling points we shall take a passing look from the beginning of man to the end of probation. The gospel hope embraces the expectation of recovery from a fallen, a lost condition. This was the subject on which Paul was treating when he uttered our text. He spake of the world being in "bondage of corruption," "traveling in pain," "groaning for deliverance," and he with his brethren were in a similar condition, but in hope. Let us take a look at the time when the Almighty Father spake the world into existence, created the heavens and earth, by his Son, (Gen. 1, Heb. 1, 2,) and all things that are therein, and said "let us make man in our image after our likeness." It was spoken and it was done, and man is endowed with a capacity to reverence and obey his Creator, to enjoy communion with him, and to take "dominion," and rule over all the earth. He is made capable of attaining immortality, and enjoying eternal life by obedience to the divine will, entitling him to the fruit of the tree of life. All is set in order, and Adam is King of all the earth, but is forbidden to eat of one tree. An enemy is near. He sees a smiling world just finished teeming with various living creatures, and an innocent pair at the head of all. He hears the commendation, that all "is very good," and the command to "multiply and replenish the earth"—subdue and fill it with posterity, together with the law and sentence of death if it is broken, (Gen. 1 & 2.) Here is the time to strike, and it is improved. Satan appears before Eve in a form calculated to deceive,—a Serpent; he tells her a lie; beguiles her; she eats the forbidden fruit; gives to Adam and he eats. The devil thus obtains the title, which Jesus afterwards applies, "a murderer from the beginning." Here seems a prospect of Satan's universal triumph.—Adam has fallen under the sentence of death, and if that sentence be executed speedily, man is gone; the prospect of posterity to fill the earth is cut off. But ah! The voice of the Lord is heard, calling Adam to an account. The sin is confessed, the sentence is just; but what is it? Much speculation has arisen on this. Still we will let the Lord answer. He maketh the law. He has the right to explain and to suspend, He does both, but does not repeal. A reason is found, not to evade the penalty, but to purchase back from the grave, (Hos. 13, 14) The Son of God consents to die for man, and thus redeem him, (Heb. 15, 3) This work was here determined, a sacrifice is proposed from the beginning, and it is the Son of God, (Rev. 13, 8.) But he was to rise again, that he might be the Lord of the dead, and living, (Rom 14, 9.) Thus probation is granted to