

Hope is a distinct feeling from
faith, with which, nevertheless, it is
often, & easily confounded. The trans-
lators of our English Bible have some-
what contributed to this confusion, but
not more than just enough to
illustrate the near resemblance which
the two ~~phrases~~ bear to one another.
In an indifferent passage in Job (vi,
20 - the troops of Teman were confound-
ed because they had hoped), & another
in the twenty-second Psalm (9 - "Thou
didst make me hope when I was
upon my mother's breasts"), the He-
brew word אִשָּׁרָה, which elsewhere

always is translated acc. to its own
natural meaning "to confide," is
rendered "to hope"; & conversely, a sim-
ilar confusion is ~~allowed in regard~~
~~to the word~~ ~~בטח~~ two instances (Job xiii,
15- "Tho he slay me yet will I trust in
him," & Isa. li, 5- "on mine arm shall
they trust") in regard to the word

בטח, which primarily signifies to
"wait" & then "to hope". Once also in
the New Testament the Greek word
for "hope", ελπις, is rendered "faith"
(Heb. x, 23- "Let us hold fast the profession
of our faith without wavering"). ~~The~~
~~principal passages, however, have a di-~~
~~stinction of terms in the original.~~

In all these instances, however, it would

Hope is a distinct feeling from
faith, with which, nevertheless, it is
often & easily confounded. The trans-
lations of our English Bible have some-
what facilitated — perhaps caused — this
confusion, by not adhering inflexibly
to the word "hope" as the English equiv-
alent of the Hebrew ^{Job xiii, 15}
^{Lev. li, 5} אִתֵּן & the Greek
ἐλπὶς, or to the word "trust" as the
Equivalent for the Hebrew ^{Job vi, 20}
^{Psalms xlii, 9} אִמַּן. As
they have deviated but twice in each
Hebrew word, however, & once only in
the ^{Heb. x, 23} Greek — & these in places where
no nice distinction of thought is
evidently intended — we may fairly
believe that there was a distinction

present to the minds of the sacred
writers.

~~Hope depends on faith, Faith is the~~
foundation of hope; hope is the enthu-
siasm of faith. ~~Faith looks upward,~~
~~hope, forward. Faith believes, hope~~
~~expects. Faith accepts, hope seeks.~~

We could not hope in God until
we trusted in God, believed God; ~~but~~

~~we were there no promise, no future, we~~
shall have no further occasion

& when we ~~we~~ hope in God,
faith will become actual sight. The
two are intimately connected; yet
they differ the one from the other.
Faith believes, hope expects; faith
accepts, hope seeks. Faith looks up-
ward; hope looks forward.

Faith is rather passive than active, in

Now it is the wisdom of ~~God~~ the
Almighty One, moved by His infinite
love, that, when He suggests a resource
to the afflicted heart, He directs it
to hope. The divineness of His ~~nature~~
counsel is seen by observing the
contrast of human methods. How
do men seek to relieve an afflict-
ed heart? Not at all by hope, but
by ^{momentary} diversion. They have no power to
set an object of desire before the
expectation of the heart. Can all the
sympathizing friends in the world of a
mother bereaved, so place ^{before her} a probable
satisfaction of her natural longing
to see her child once more in
life, as to lead her to hope for ~~it~~ that?
But God did that very thing for

David. ~~Can~~ do it in the power of
man's ~~awakened~~ expectation convince
one who has failed in business of
the probability of his becoming prosper-
ous again, as to awaken in his
heart not merely the desire, but the
expectancy, of that good! But God
did that too for David. David's ^{human} com-
forters ~~stood~~ humbly aside when they
heard him say what God alone had
whispered to his heart — "I shall go
to the child, tho' he shall not return
to me." (II Sam. xii, 23); & even to this
day feed again upon the imperishable
hope that he was inspired to write
(Ps. lxxiii, 26): "My flesh & my heart
faileth; but God is the strength of my
heart, & my portion forever."

See, ~~there~~^{now} over against this hope
from God, the diversions that are
mere human resource. ~~And passed by~~
~~the door of a theater one evening, &~~
~~stopped, to wonder~~ One evening,
some years ago, as I was walking down
Broadway, the doors of a fashionable
theater opened, & ~~the~~ its audience
poured out by me into the street.
I stopped in wonder, at the faces that
I beheld. It seemed to me in that
brief space, that ~~I had seen~~ ~~every~~
~~every sorrow that flesh is heir to~~
there was to be seen every grief that
afflicts the life of man. Disease, loss,
~~bereavement~~, disappointment, bereave-
ment — all these I more ~~seemed~~

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had been carried by their weary
possessions within those walls, that
~~life~~ for an evening at least their
strings might be deadened, & their
pains forgotten. In a sense far more
painfully literal than I had ever
considered before, the theater was a
diversion to ~~the~~ these its patrons.

And as I ~~remembered~~ saw them
when the diversion was done, &
~~the~~ each ^{was} ~~had~~ ^{reuning} ~~taken up at~~ ~~reuning~~
his own burden at the door, as the
Trunks take again their sandals for
the street, I thought: Tho' Xu as-
semblies for communion with God
may be duller than a play, how

much deeper the solace! The one
causes forgetfulness for an hour; the
other sets ~~an object~~ a noble de-
sire before the soul, & encourages
the expectation of its attainment!

If there is one weary heart
in this assembly today, cast down
& disquieted & willing to look to
any source that promises ~~relief~~
relief, let me invite you to
believe this holy Book, & come with
David to the tabernacle of the
Most High, to find the word of
the Lord awakening sweet hope with
in you.

~~David~~ The Psalmist cries ~~out~~ to
 his soul, in the midst of deep
 trouble: Hope thou in God. Ah!
 so it is our nature to do. As the
 little child seeks ~~to hide its~~ ~~tear~~
 the comfort of tears near its mo-
 ther's heart; as the exile yearns for
 his country: so the soul longs for
 God. ^{He gave it being;} The marred but living image
 may ^{long again its reflected glory} ~~be perfected again~~ if it can
~~can~~ approach its Creator; ~~reflect~~
 & ~~in~~ the eternal voice of conscience
 persuades us to ^{such a} desire. But
 where is God? & who shall re-
 store to us, ^{estranged,} ~~alienated~~ ~~estranged~~, a power to
 perceive Him?

It is plain that our first source
of hope in God must be, His word.
~~There is no source of our relief, of~~
~~sympathy, of comfort, possibly, like the~~
~~great heart of God.~~ We know that
we are the creatures of His hand; that
He looketh down upon all the inhabi-
tants of the earth; that He hath deter-
mined the times appointed & the bounds
of our habitations, & that He ~~unwilleth us~~
~~to destruction.~~ All power ^{& wisdom} we know is
in Him we can reach ^{in Him} above all else are the
His both in Heaven & on earth. ^{But}
means of deliverance from our every ^{ye.}
how could we draw near ^{to Him?}
How should we dare to ask? What
are our troubles to Him? ~~How should~~
~~the gods~~ Natural aid is to be used & even
to crave the attention of God, it is an

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natural for us ^{to think,} ^{like} the
people of Israel ~~at~~ ^{on} Mount Carmel,
that there is no voice, neither any
^{our sins have separated between us & our God; we suppose for the}
that regardeth. ^{God} does not love,
^{as if he had no eyes.}
said an ignorant heathen in the

Pacific ~~to~~ a missionary. Alas!

"no man can come to God, except
^{God} the Father draw him?"

And to we turn away ^{in despair} from
nature's voice, & seek to discern it
in some other place. The King has
his cards, & the poor man his strong
drink. A tribe of amusement-
makers thrive on the profits of the
hopeless; & ~~all the while~~ the
all is pronounced vanity & vexation of spirit.

~~But God the Father has drawn us.~~

But God has spoken. He has bowed
the heavens, & come down to us. He
has broken down that middle wall of
partition betwixt us & Him. God the
Father has drawn us.

There is nothing that that afflicted
saint who wrote our text has ~~said~~^{spoken of}
so often, to awaken & strengthen
his heart, as the word of God. It
is hard to conceive that he
used that term in its full glory,
not of a written book, but of the
living characters in Jesus X^c; but
~~whatever~~ ~~he~~ whichever he ~~was~~
understood by it, he is ever consoling

his heart with God's word.
 "Remember Thy word unto Thy servant,
 upon which Thou hast caused me
 hope" (Ps. cxix, 49). "Thou art (114)
 my hiding-place & my shield; I hope
 in Thy word." "My soul fainteth (81)
 for Thy salvation; (but) I hope in Thy
 word." "I prevented (147) the dawn-
 ing of the morning, & cried: I hoped in
 Thy word." "I wait for the Lord (cxxx,
 5), my soul doth wait, & in His
 word do I hope." "They that fear
 thee (cxix, 74) will be glad when they
 see me, because I have hoped in Thy
 word."

Have you, my leaves, longed to

have some comfort from God? Be
of good cheer, then, for He is found;
David has heard His voice. Let the
cheery cry of the Psalmist in the
midst of the wilderness nerve you
to press forward ~~in~~ to His hope.

It were enough, only that God has
looked down from Heaven, & has spok-
en to us. If the captain conducts the
ship, the people rest. It matters not
how far away are the headquarters of
the General, if his directing skill
be felt along the line. It is not ~~the~~
~~mother's~~ what the mother says that
soothes the child, but the sweet
fact ~~that she~~ of her sympathizing