

God of more grace (James iv. 5, 6) ; the God of the exceeding riches of grace (Eph. ii. 7). Nothing can be more reasonable than to offer a great prayer to such a God.

3. Notice a *great proof* that the great prayer will find answer in your case and mine.

(a) God has called us to a great end—His eternal glory.

(b) He has given proof that he means such end for us by Jesus Christ. (See our Scripture, also Rom. viii. 22.)

4. In view of the great prayer heed some practical directions.

(a) Get the true thought of your troubles : After that ye have suffered awhile. Our suffering is in order that we may be made perfect.

(b) Keep your thought on God instead of on your trouble. As long as Peter kept his eye fastened on Christ he could walk safely the billows even.

FEB. 5-11.—THE STEADY REFUGE.—
Heb. xiii. 8.

Take what we call firmest, the everlasting hills. But they are everlasting only by comparison. By frost, glacier, various tempest, the chisel of change is sculpturing even the eternal hills.

Take the firmest buildings. In England, the Cathedral of St. Albans is built from the Roman bricks which formed the ancient Roman town of Verulam, and the cathedral itself is venerable. The old Roman town and civilization have gone. Another town has usurped its place. Take these bodies of ours, just now athrill with life. Says Sir John Lubbock : "When we consider the marvellous complexity of our bodily organization, it seems a miracle that we should live at all ; much more that the innumerable organs and processes should continue day after day and year after year with so much regularity and so little friction that we are sometimes scarcely conscious of having any body at all." Two hundred bones, five hundred muscles, a heart beating thirty million times a year, two million per-

spiration glands, miles of arteries, veins, capillaries, nerves, six hundred million cells in the convolutions of the gray matter of the brain. It is—this body ; but it changes.

"Time may lay his hand
Upon your heart gently, not smiting it,
But as a harper lays his open palm
Upon his harp, to deaden its vibrations."

But time does it. Change is the law and order of this world.

But Jesus Christ is the harbor of steady refuge for our changes.

1. The steady Refuge itself.

2. Some of the comforts of the steady Refuge.

3. Some of the inevitable facts for which the immutability of Christ is reason.

The steady Refuge itself. Jesus Christ *the same.* Here is the doctrine of Christ's immutability. What do we mean by immutability? Absolute freedom from essential change. All change is to better or to worse. There can be in Christ no essential change to better, for He is already absolute perfection. There can be no change to worse, for that would immediately imply imperfection. Changes will occur *because of Christ.* The world will pass through its destined course. But this does not imply change in Christ, it only implies the execution of His changeless plan. He is Himself the same. He, the immutable Christ, is our steady Refuge.

Some of the inexpressible comforts of this steady Refuge.

(a) Since Christ is immutably the same, He is changeless *in His love.* "Having loved His own which were in the world, He loved them to the end." Christ loved even Judas, and kept loving him. The difficulty with Judas was that he would not respond to the love of Christ. "The sun is not fickle or partial because it melts the wax but hardens the clay ; the change is not in the sun, but in the object it shines upon." And if there be in us but response to the love of Christ there shall come no hardness to us, only increasing susceptibility. Surely there is com-