There is no trait of character contemplated in Scripture upon which greater emphasis is laid, nor any to which greater importance is attached than that of resolute fixness of purpose. Nor, by this term is it for a moment to be understood that obstinacy which is displayed by some men in clinging to opinions that are formed hastily and held through mere pride of consistency. For it ought to be understood that there is no disgrace whatever in a change of opinions, upon conviction. Obstinacy is one thing, and consistency is another and a very different thing. Obstinacy will cause a man to maintain his position in spite of all his convictions; Consistency requires a man to change his ground of opinion whenever he is convinced that it is wrong, it untenable. The fixedness
of purpose to which I refer, is the opposite of that fluctuating habit into which many have fallen, of adopting every whim and caprice of opinion with which they come in contact and allowing themselves to be blown about by every wind of doctrine, by the sleight of men and cunning craftiness. This letter is described in the words of the dying Patriarch in his blessing pronounced upon Reuben: "Unstable as water thou shalt not excel." So says James: "He that wavereth is like a wave of the sea driven with the wind tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." What is understood by the resolute fixedness of purpose is alike opposed to fickleness, or change without reason; and to obstinacy, or holding on to
opinions, right or wrong, in despite of reasons which are convincing, just because they are our opinions. It is very obvious, then, that this trait of stability or fixity of purpose implies that we have drawn correct opinions, upon grounds that deserve to be respected as sound and authoritative; that our opinions have been deliberately formed, upon a due consideration of their subject after having studied them in all their bearings, and that to maintain these opinions firmly and steadfastly and immovably is the first dictate of honesty and pure principle. I need hardly tell you that such was the xer of every prominent man among those enumerated as the Children of God, and that whenever any one of them is recorded as through fear or any other cause, vacillating, fluctuating
or yielding to pressure, there is sure to fall upon him the just penalty of his weakness, and if a child of God, he has been corrected by his own error, his very fall has been overruled by the Spirit of God to render him firm, decided in ever after maintaining with inflexible purpose, his well formed opinions.

It may be granted that the attainment of this excellent steadfastness in the maintenance of true principle, is a growth of time, and the result of somewhat varied experience in life; but to this it comes at last, in the career of a true Christian; that after it may be, much trial, tests, many trials of his faith, and test of his integrity, he may verify Peter's description "that the trial of his faith might be found much more precious than of
gold that perisheth, though it be tried with fire; a description that doubtless was suggested by Peter's own experience of the fiery furnace of temptation through which he had passed. Or, like David, who had passed through danger, toil, and persecution, and who knew that, in spite of it all, God was for him; so now, at last, even in the very depth of his heavy depression, he rests in God, and cries out: "My heart is fixed, O God, my heart is fixed." How far we may all adopt this language of David, depends upon our realisation of certain great objects as the ground upon which our hearts are fixed, and it would seem not unreasonable to lay it down as a correct position that unless our hearts are fixed upon these, we have no right to claim to be
children of God. I shall briefly suggest seven such objects, and upon this outline ask my hearers to make each for himself a prayerful and candid self-examination. A Christian's heart then, it is maintained, must be fixed

1. Upon God as his portion,
2. Upon the personal work of Jesus Christ,
3. Upon the Holy Spirit as his only Comforter and Guide,
4. Upon the word of God as the only infallible guide,
5. Upon God's people as the only safe companions and friends,
6. Upon God's service as the only true happiness in this world,
7. Upon Heaven as our only and eternal home.

I remark then the Christian says, 1. "My heart is fixed on God," on the only as my portion here and hereafter. The x...
it would seem presumption in us to claim such intimate such endearing relations to him. But then this is only felt by strangers to God. His own dear ones ingrate measure do realize that their hearts are fixed upon him. They love and adore him, with all his glory and majesty. The barriers that are standing between God and sinners—built up by themselves—are broken down, and they now by the eye of faith may see him robed in all the lovely attributes of his xter as their Heavenly Father, and so they delight in God. They feel “God is my exceeding joy!” They appeal to him with the simplicity and sincerity of his dear chn. “Whom have I in Heaven but thee? There is none upon earth that I desire beside thee.” I know that many may say there is so much in this world to distract the thoughts from God; our relations to our families, the duties we owe to others; the work and tinct of living; the
claims of office, of company, of business, & all the countless

calls & interruptions of life, that it seems hard to say that
the heart is fixed on God. Now we, it is true, cannot be ever
engaged in formal worship of God; that is not expected;
not required; but yet in the heart’s mind there is an ever-
abiding conception of God; the thought of God lies there in
the midst of all other thoughts; the overshadowing influence
of His very idea, the very belief we have in His existence; and the
well-fixed fact that we are His, accepted of Him; that He is our
reconciled God & Father; that He sees & knows the thought within
it, hears the word, and witnesses the act we do, this I say
of God is with us by day & by night, in work or rest, in solitude
or society, always & everywhere, we may & we do realize that
God is ours, & we are His; and it is a living truth as much as
our own existence; and fixedness of our heart upon God con-
sists just in this that all we say, think, or do, is daily, thing
of God.
done as under God's supervision, if we forget for a moment that this is true; no sooner has the thought arisen, or the word been spoken, or the deed been done, than it presents itself instantly, and we find ourselves approved or condemned, as the case may be. Neither can we not realize this. We have not always done so. The more formidable features of God's nature repel him from the mind of a wicked man. But we know the meaning of the Poet: "The God that rules on high, And moves the seas that ride upon the stormy sky, And manages the seas, This awful God is ours, Our Father and our Love." Our heart is so fixed upon Him, that we are evermore impressed with Him, as our father, friend, Protector, Guide, Benefactor, and final Judge; we think of Him in time of danger "as a Wall of fire round about us"; and in times of peace and worship as "the Glory in the midst of us."
The thought of God to the wicked man is so unwelcome that he persistently thrusts it out from him. To God's Child it is like the rising of the sun on the world after a night of gloom; or, like a glorious beam breaking in the scene through a rift in the clouds on a day of gloom.

So the Christian may say, in this connection: "My heart is fixed, O God, my heart is fixed; so securely is the image or idea of the living, loving Father fixed in his mind that it never can be removed; it has become a part of his own being, and through all the web of life which invisible Providence are weaving this idea of God runs like a golden thread giving to it all its beauty, glory, and bliss. So he feels, "This God is my God forever! He will be my guide even unto"
But while it is true the idea of God involves in it everything that we ought to fix in our minds and hearts, yet the child may say, 

II. “My heart is fixed, O God, my heart is fixed” upon the Lord, as manifested in the person and work of the Lord Jesus Christ. This too is unnatural to the human heart. Few ever fix their minds and employ their thoughts upon the great atoning work. Many feel no interest in it. Many entertain erroneous notions about the mission of Christ into the world; why He came; what He came to do; why He died; and what He accomplished by dying. Since they have such vague and unscriptural views on the subject, their hearts are never fixed upon Him. Even those who entertain most exalted conceptions of Christ as the loftiest, holiest, and most excellent of God’s creatures, accord to Him this place in their esteem, and not realizing the absolute necessity of Christ to their eternal salvation, only think of Him when the name is mentioned, and the idea introduced in some incidental way. He has no fixed place in their hearts.
But when men have experienced the saving power and influence of Jesus Christ, as a Savior, they never lose a sense of His presence in their hearts. If they have a building of their soul’s salvation, they know and ever have a present consciousness that it is the none of foundation, and that with Him is mixed the wood, hay, or stubble of human works, or merit, so that this sense of a solid, pure and eternal, immovable foundation of a Divine Savior present in them, peace, confidence, and assurance. When they feel the poison of sin within them working the ruin of their soul, and then by their experience of the efficacy of the blood of X, cleansing from the malady, they realize that this is the only remedy to heal the diseases of the soul, then on Him the heart is fixed, and with a singleness of pawth for His thought is cherished, and borne about with them, as conscientiously as the sense of bodily health produced by the agency of some skilled phy
musician, the name and ideas of whom is immediately suggested and
permanently preserved in memory by the recurrence of
the thought that he has been diseased, has been healed, and is now
in full possession of bodily health. As he remembers that
the wrath of God like an angry cloud was once hanging
over his soul, threatening to be poured out upon him in
destruction; and that having looked around to many other
places of refuge, all failed; but when everything else proved
of no avail to protect and save, he heard the blessed assurance that
"the name of the Lord is a strong tower; the righteous runeth
into it and is safe;" as he ran into it, he found that there was
under heaven
"none other name given among men whereby we must be saved,"
as he feels above, around him the blessed protection of this
great City of refuge, his heart is fixed in sweet security, and
repose of spirit relying with unshaken faith upon his Savior, and
so he can understand Paul’s words "we have strong consolation.
who have fled for refuge to lay hold upon the hope set before us, in the gospel. He has no more idea of security in such a refuge from God's wrath, as the moralist claims, in his good deeds, a blameless life, than he would have in a roof of the pitiless pelting of a hail storm, straw to protect his family from a lattice-work to stanch the piercing flames of a tornado, or a frail tent to withstand the whirlwind of the tornado. But there is, in his very soul, woven into every fibre of his affections, the fixed, the never to be shaken consciousness that his trust is in the infinite, precious merits of Christ's redemption; his hope of salvation rests solely upon what He has done and suffered once for him; what He promises in His word to do for him; and in that all prevalent intercession which He is now ever making before the Heavenly Throne, and the sentiment that He is "all I in all," with enabled him to cry out with David, "O God, my heart is fixed, O God, my heart is fixed."
Upon God as the Author of our existence & the fountain of all blessedness; upon xt. as the only Savior, we must be fixed and yet there is another subject upon which the Spirit heart must be fixed, and that is

III. Upon the Holy Spirit as the only Comforter and Guide. It is a common impression which has prevailed among the great body of God's people that the work of recovering the race of man from the ruins of the Fall, is confined wholly to the personal atonement of Jesus, xt. It is true there is a vague notion among many that the Spirit of God is somehow connected with the work, but no adequate honor & respect is ordinarily rendered to the Spirit as a separate operating, yet independent Personal Agent in this work. The true doctrine in relation to this point is that God the Father, in His Infinite Wisdom, has appointed two great means in the accomplishment of human salvation: 1. The gift of His Son for men; 2. The gift of His Spirit to men. In this way the glory of the three
Persons of the Trinity is most clearly manifested; for while in the design & projection of the plan, the love, grace & wisdom of the Father were made clear, while in the execution of the plan, the love, grace & condescension of the Son are shown; even so the love, grace & power of the Holy Spirit are made gloriously conspicuous in the application of the whole to men's souls. The great promise of the C. T. was the coming of H. & believers then exercised faith in looking forward to a Savior that being accomplished, at having come, at having performed his great work on Earth, the principal remaining promise of the N.T. is the coming of the Spirit. The peculiar subject of the N.T. is the doctrine of the personality, work & grace of this Spirit. The N.T. reveals to us, lays down upon us, every spiritual good from first to last, that we ever receive, or partake of. By Him we are quickened, regenerated, converted, sanctified, cleansed from all filthiness of the flesh & Spirit; and assisted in every
good work. We cannot believe in it, we cannot obey his commandments; we cannot worship God aright, but by the Holy Spirit, these things constitute an epitome of Christianity, and so if we could imagine that the aid of the H. S. were withdrawn from us, then would all faith cease, & Christianity would be banished from the earth. When these truths are adopted by the Child of God, and he has learned by his own experience the indispensableness of the Spirit to his own spiritual life, then indeed he becomes precious to him, and his love is concentrated upon him in glorious work. When he feels his help in prayer, in exciting holy emotions, aspirations; sustaining him under his imperfections, teaching him how to pray & what to pray for, making intercession within him with groanings that cannot be uttered, comforting him in the day of affliction, thus sanctifying the deepest distress to him,
then may he cry out "My heart is fixed," on this blessed Being, the Spirit of God as my only Comforter & Guide...

X. the Child of God experiences this fixness of purpose also in relation the Bible, as the only Rule of faith & practice.

We are so material in our views, and are so prone to walk by sight, not by faith, that Spiritual manifestations to us require some palpable object, more or less to fix our thoughts, minds in an unwavering, immovable fixness of heart. Hence God has given us His book.

In this we learn all that we do know about God, the Father, Son, Holy Spirit, Salvation,Holiness, Heaven, Sin, Satan, & Hell. On this Vol. the Xian heart is fixed as the infallible word of God, and such is his trust, & faith in its divine Origin, that no argument, eloquence, or Scaring can ever shake his convictions. Not that he is familiar with the External Evidences of Xianity, but that he...
can appreciate a regular train of learned argument at all. Nor is this necessary. The Bible is its own evidence, just as the Sun shines by its own light. It proceeds in accompanied by a power of conviction possessed by no other book.

More infidels convinced by reading it than in any other way.

More of the members of its invisible Body come to them through this way than any other. Its universality of view, its power of penetration, its clearing up of all difficulty on subjects most important; its revelation of a future state; its systems of morality; its revelation of Gospel to system; the xer of X.; its offering to man the true source of consolation for every form of human affliction, and of comfort in death; are so clearly laid down so well adapted to the wants & peculiar nature and circumstances of human beings, that the humblest Christian may on every turn of his mind to this Holy Volume, feel towards it as he does to no other Book; “My heart is fixed, O God, my heart.”
V. The heart of the Christian is fixed on God's people as his only chief Companions and friends. "Love to the brethren." I am a companion of all them that fear God. "Do good to all men, especially to them to whose house even as he did unto me." A cup of cold water." Then they that feared the Lord spoke one to another. We love them with pure hearts fervently. We dwell together in unity; here, because we see our Savior's image; and because we hope to dwell with them forever. When it comes to a decision of our companions—our heart is fixed on.

VI. Our heart is fixed on God's service as our chief delight. No occupation inconsistent with that can engage us.

VII. It is fixed finally on Heaven as our Home. Strangers pilgrims here. This not our rest. Here as abiding only. Deare a better country. We expect Heaven. Desire Heaven. Pray for Heaven. Struggle & fight for Heaven. We are born for Heaven. Our conversation (citizenship) is in Heaven. We are bound for Heaven. O God, my heart is fixed on Heaven. I sought to be found.