No. 146.

Natures in perseverance from the services of the character of the...
Hebrews IV, 14. — "Seeing then that we have a great high priest, that is passed into the heavens, let us hold fast our profession."

The great design of the epistle to the Hebrews seems to be to institute a comparison or analogy between typical Judaism, to show the superiority of the former in all its parts. It has the same things as Judaism has, but has them of a far higher degree or better nature. Thus in the passage just read, our law is compared to the high priest of the Jews; although there is similarity enough between them to ground an illustration when yet after a few broad points of resemblance, the comparison fails, as the Author himself intimates. "And, they truly were many priests," says he, "because they were not suffered to continue by reason of death: but this man..."
because the centenarian ever hath an unchangeable first
head. Wherefore he is able to enter to the altar that
came into God by them, seeing he ever birth to make
intercessions for them. For such an high heart became
as, who was holy, harmless, undefiled, separate from
sinners, made higher than the heavens. Who needeth
not daily, as those high priests, to offer up sacrifices
for his own sins, or for the people's; for this he did
once, when he offered up himself. But the Holy
men high priests, all have in common but the mind
of the oath, &c. since the law, maketh the prison is
unconsecrated forevermore. Such is the strong of plausible
language. In the context of this chapter describes the
independency of the office offices of to those of the first
indus the land. They were the ministers of an imperfect
defective, temporary system: but he was the agent of
that last, best system of divine truth, which
was adapted to the wants of the holiness from that
out the world. They were only as to the same people
of the same ens, as were those. For whom they stood at
the altar: but he stood under the influence of that
in it; the holiness exalted his head. I place them far
above all the impurities in perversions of his brother.
They in that circle were the second first, the consecrated
Son of the Most High, with a commission from heaven
to establish a religion extensive in its philosophy in the
agents of an immortal being, of hastening as that stem
by which man is destined.

Such is the high priest, whom thou hast; of him as the wise
of the spirit, as pass into the heavens, &c. has into
on his state of reward of glory. And what is the informa-
ion he draws from this fact? It is a most corOWering
important one, that we should hold fast our profession
as, that we should cleave to a religion which has such a
high priest at its head... From the consideration of the death,
even to what the followers should be... To this point
let us, then, now direct our attention. Let us think of the
motives to perseverance in the true profession, since for
inhibited by the character (towards) of

1. One motive to perseverance drawn from this source is
that the character of man is a perfect character. He
needed not to offer such sacrifices for his own sins. Amidst
the weakness of impurity, as usual, the records of man, it
is consoling to look at one, from whose character are
never torn away with a wish that it was otherwise than
it is; that the pleasures of such a master are bound to him
by two, and it should be their charm to break. Suppose
you have adopted the opinions of entered into the cause of
some human teacher; you are delighted with that which
the views of he brings before you, of his system seems
to you, as that you can see. But as yet, you have
been acquainted only with his instructions and doctrines.
Upon nothing of his life, upon are a stranger to his
history. Suppose you enquire upon that he basins
as a model of purity, virtue; that all his fine
inspiring instructions have been exemplified in his prin-
ciples of action; this actual conduct... I need not say how
whether this discovery will not kindle upon a stranger
kindness over to his cause; whether you will not like the
doctrines the better for the man, or whether you
will not earnestly cleave to that, as you see to be
not merely a barren quibble of speculations, but being
going in constant action. Let these considerations apply
in the case before us, you will find that they Furnish
lines of fact to our profession. Never did the discipline
of any Master possess these motives in such strength
as he teaches. Whose who speak as men never speak. Whose
life is acted, as men never live expected. It is not only
that we have the most sublime doctrines en-
xposed by the most holy of our Master. It is not enough
that the Giver has given us such a system of instruction
as the world will never see before, from that age to
this has remained constant, a rival, without the possi-
ibility of being improved; besides all this we have the
prey's standard, like of our Great Master, on who are may
look and we are lost in admiration, where every word
new glory of beauty. Whatevrs may be our fallacies or am-
ese, the find no sanction for a moment on the example
of our Master. Whatevrs may be our besetting sin, the his-
tory of us its own, at no patronage of protection. If you allow
yourself any fondly cherished indulgence of guilt, of sin.
apart that name;—to remember that I have given
an example, that we should follow his steps, yet
that you have professed a far different path, even the
name of meekness and grace. Let us then look to the
character of x, who first our profession
2. Another motive, urging us to cleave to the profession
of our faith, may be drawn from the consideration of
the greatness of the work which has been done for us, the impor-
tance of the object wherein he was the agent, unless of its
completing. This object was no less than the entire
renewal of the world, the cause, who consummated the
redemption of the world in that time with divine power
as a religious object, it is well impossible to speak
in too exalted terms of the goodness, who lifted many
from his most accursed place, in the beams of bow
only light. The cold hand of spiritual death cast
an hell of the world. There was such a blindness, in
appropriately, a sense of feeling in religious subjects, that it
was like the mutterless insensibility of death, as you
might almost as well expect that they who were
just bound in the prison of the grave should of their
commences break their chains of cuneiform, as that same
Cohelo, at that time, by the mere force of reason,
spiritual, some help higher than human, have urged
themselves from, that state of moral dehiscence, to
stretch the wings into the sky above. I believe our minds
turned the history of man, in the light of all, dark
unbiased perspective, without feeling at every step
we come upon the path of time, how much the mind
needs light from heaven on topics of religious knowl-
dge, how few insufficient a being man is at last,
with all his mind, all his powers, when he enters
a field like a feeble infant, if the arms of God be not
extended to hold him up. Before the formalization
of faith, the most absurd and revolting ideas concerning the
being, attributes of God existed, as, the most fasic-
trating, destructive principles in morals, pervaded all
classes of the community. These truths respecting the
crassness of government of the Supreme Being, the
relation in which men stand to the All, to each other, as
since the coming of x have received a permanent
above in the minds of men, as even from childish
hood, we are now taught to believe, to reverence.
Our faith is common, that we break with attention
upon him who is representative of them, to these truths, be
it remembered, had necessarily danced in the mind
of man eighteen hundred years ago. When we take this
view of the subject, one has to be strangely in
surprise, if one cannot derive them a motive to hold
fast our profession. In inventing these rich blessings
from the agent, he was the chief priest of the sanctu-
ary, from whence flow issued the light of elect to
maintain. Let us realize for a moment, what might
have been our condition without the Gospel, we might
have been grooping in that thick darkness, as over-
spread by pagan nations, the like the Germans, we might
have been worshipping idols, at the moment, after
they had received the damage would be taken away,
as useless pieces of wood. We, like the Indian, we might
imagine that God was to be seen only in forms of
terror, lying in the storm, or speaking in the thunder.
in all the rites & ceremonies, cruel & bloody as they are, with
feast has invented, ignorance received & superstition sometime,
might have been regarded by us as indispensable duties. If we are delivered
from this heavy yoke, it is owing to that glorious system of truth, which
has been received & established. If we are taught to honor
God, not as a tyrant, but as a Father; if we are assured
that moral service is the service of the reigning
lovers, that being good & doing good in our daily
operations are the most acceptable homage to God. If
affliction comes, we have these views of these glorious
sunshine upon the darkest cloud. If temptation
comes, we have a storehouse of celestial arms to shield
us against its attacks. To make us more than
unhappy, if other death summons us to a different state
of being we have these hopes, because the world enables
us to look upon the grave merely as a declining line
between this world & the scene of another. If hope, we have
those other rich blessings with regard to by which we
are there all the day; & therefore when we remember
what the great Virgin Priest has done for us by spilling
such a system, let us hold the profession of our faith
without wavering.

3. Another motive to perseverance in the cause of truth may
be drawn from the consideration of what our last endeavor
executing the ministry of reconciliation. Not only was the
age of the greatest benefactors to the human race; but it was
the age of the greatest suffering, of that age that the suffering
was so great, that he confided these for
us upon us. This is a circumstance admirably adapted to
the ever strengthening our attachment to him, & inducing us
to hold fast our profession. A strong interest in suffering
is a sentiment natural to man. When we have received
honor from the hand of friends, when one has done as
good, & given us the means of happiness, gratitude
naturally rises in the heart. If he must have a heart
in all circumstances remain cold or insensible... But when we discover that
this friend has done still more... that he has made personal
sacrifices, endured suffering, submitted to peril
victories, for the sake of securing to us the means of felicity,
& that we are purchasing our enjoyment at the expen
dence of this case of self... then, truly, we observe this
not only every moment of gratitude, but in a manner...
been lively, who does not feel in such a case, that he is bound under tenfold obligations, whose heart is not as的爱情 with emotions such expressions. If there can be the natural movement of the mind towards our fel low beings, if we love those who endure pain gratuitously for the sake of doing as good, with what intense regret should we contemplate that hardness of heart on the instrument to us. When we see him from without visit a wrong with a much unsparing grief, the object of hostility’s persecution to them for whom he was laboring, without a place in which to lay his head, submitting to every pain with unceasing comfort, welcoming persecution & distress, from day to day exposing alike to the vengeance of the fierce and of the meek multitude, at last laying down his life with a prayer, that the enemies, who were putting him to shame and misfortune, might be forgiven; when we see this, the last enemy, that sets an end, men’s love for what is all this done on his part? And who other reflections, that it is all on our account, that it was in order to be the instrument of blessing to man, that in endured this, we cannot but feel that this is no

common hero’s act, we must acknowledge, that out to love’s reverence one, who has thus painfully toiled for us would be ingratitude of the deepest dye: we cannot but exclaim with the Apostle, seeing we have such an high priest, let us held fast our profession.

There are a few of the motives to perseverance furnished by the character’s services of.” . . . Proceed now to enquire what is meant by holding fast our profession, who will he then may be said to hold fast his profession. She takes the spirit of it with him everywhere, & all times, so she constantly manifests it in the cultivation of these affects him in adherence to these principles, or as a principle of fire, he is bound to cherish & respect. The pity is not a flame, on occasion it bursts out & consumes all within its reach; but it is a mild, steady, pure light, ever throwing its beams around his path, guid ing him in the way, in which he should go. The man who feels this obligation to hold fast his profession strives to grow better & purer, as he lives on from day to day.
he examines his heart faithfully to see what are its tendencies, he discovers the dwelling places of his sins; and having detected them, he entereth upon the task of rooting them out, he wrestles with them in all their strength, he will not suffer them to defeat him without losing some of their powers. Such a fine text story ever to keep in mind the nature of his condition in this world, he remembers that life is not a gift bestowed for its own sake, that it is only the means to a great end, to something not future, but the journey by which we are to be led to that, from the grand end of existence. We bear it constantly in mind that every virtue we acquire is strength we can enjoy with the assurance that man shall be confined in each saint thereafter, that every vice which the contracts of wickedness, each day to his Lord, he seeks to raise himself above earth by habitually connecting his thoughts with God. Being taught that he is a child of God, his desire is to be faithful to the tender of sacred relation in which he stands to the Power on high, knowing that he is a transgressor of its laws, he longs himself into the heart of springs only for mercy to which he has been such a utter case, thinks much of his duty, all he has done for us by giving us the light of divine instruction, the hope of glory, he delights to contemplate his character, to drink deep into his heart, to return from every view of his son's life with a stronger wish to observe them, to subdue all his unworthy passions, take his rebellious pride, to make himself more meet for the inheritance of the blest. Such a brief is the man, who makes it the object of his life to fulfill fast his own profession, but man, at his best state, is weak enough; a doubtful even the sun whom these described, I will find imperfectly furnished, enough to guide him to God with strength and guidance. I will lead him to God, by strength, by guidance, I will lead him to God, by strength, by guidance, I will lead him to God, by strength, by guidance.
At home. May 3, 1822. Forenoon.

At home. Friday lecture. July 1, 1825.

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