No. 174.

"Where art thou?"

New Year's Sermon.

1/12/1823
Genesis III, 9. "And the Lord God called unto Adam, and said unto him, Where art thou?"

There is none, a beautiful simplicity in the history of the primitive age of the world, recorded in the first pages of the Bible. It has all the charm of freshness, as well as all the imperfection, attending naturally the conceptions of man in these early days. It is a monument of the way of thinking which prevailed in the infancy of mankind, and in that account, if in no other, exceedingly valuable. Almost all the eastern nations received from their forefathers some account of the creation of the world, and of a change from a former scene of happiness and rest to the present scene of toil and trouble: and in many particulars, those accounts strikingly coincide with the early history of the Bible. They looked around them, and saw much evil in the world; it is was a desirable as well as difficult object, to explain the origin of this evil. They accordingly imagined to themselves a primeval condition, called paradise, where all was happiness and joy. The most delightful objects were gathered there, to feast the senses, and open ever new inlets to pleasure. Everywhere
came inspiring freshness, fragrance, and sweetness where death was before. This golden age was filled with all these things, none belonging to the ideas of these days, were the issues of highest beauty. It was a sort of bright, sunny day in the childhood of the world, if the must have been good and innocent hearts, that formed the conception of it. But some clouds came over this beautiful, placid scene, and darkness and evil disorders reigned in the place of these pure and blissful visions. Man was placed in this garden of Eden, but above not in virtue of peace. He was put to the test in his obedience defended his life. While he remained faithful to his God, all around smiled joy and bliss upon him. But when he was driven from paradise to toil, to suffer, to die, to face the overwhelming storms of life in the rugged ways of the world. This was man's first disobedience; this was the fruit, whose mortal taste brought him, his seed with all its woes. This was the introduction of evil and sin, the mystery of man's present condition was solved, the benediction of the deity reindicated. On man alone fell the blame of his onsin, for God made him for good, but he turned from it, shone still, and evil.

And such perhaps was the prominent object of the meridian history of the creation of fall of man. God represents, as having formed the great parents of our race in his own image, stamped upon him a portion of his own divinity. But when put to the test, this being, made for obedience, yielded, temptation overcome him. Heart of the guilty fruit, of from that moment he knew peace no more. After his transgression, the Ad is represented as descending to expropriate with the serpent. They bowed the voice of the Lord, God walking in the garden in the cool of the day. That is something touching in this representation, it was in the cool of the day, that the tumult of passion was over, the excitement of temptation had passed away, man's decision had time to operate. He humbled, trembling, transgressed, now himself, we are told, among the trees of the garden. This is fine touch in this history so full of simplicity. Guilt is always covered. Before they transgressed, they had not sinned. But they dared, to meet their God in this beautiful placidity, sealed himself to this happiness. But now they had sinned, this once was to them a scene of terror. They sought concealment, hid from a face, a face they knew, and fear from the world. Wise attempt! They were arrested in the act of sinning by a sublimating question, the L.G. of this creation, 'and what art thou?' They could no longer feel the false to this concealed from the eye of omniscience.
guilt, they began to whisper each other. Mutual recriminations sometimes followed, if like their descendants in every age, since, they laid the blame of their evil on others; where it should be laid. The other disguises, however, were all torn off, as they were sent forth from that garden into all the world of the guardian angel. But then one to return.

Such is the simple, beautiful sheath, in which Moses traces out of the origin of man; the reason of this present condition. We must not examine in what light we are to consider this topic.

At the commencement of the new year, one should imagine to ourselves, that we hear the voice of the Lord speaking to each one of us, as he did to Aaron, in the desert. This is a season for review, reflection; a season when our minds are drawn to thoughts of remembrances stored in our memories; when our souls are led to anticipate the future. We are, as it were, living another life to come in the journey of our lives; the images of the past are felt, even toucht away, while we stretch forward our eyes to the future before us. Let us correct our eager hopes; let us summon our cowardly thoughts; let us ask ourselves, where we are. The examination of our lives, the inward aspects of our lives, are always important; but they are specifically important, when large portions of our time are measured off by the annual regular divisions. Time, then, can be thus called a kind of praise, that we may have opportunity to look around us, and reflect, before it be too late and the flight near.

The past year, only, has been marked with more than usual enjoyed successes. If I have in various forms looked back upon its remembrance, it is our own increasing to our voices, through life's perils, and death's miseries, what we have been doing, or abusing. The divine mercy, what we are, what we have become. It is the end of the day; we have time to stop, to ponder; for we have become, what we are.

Let us approach the new year with hope and resolve. Let us make this year more excellent, more harmonious, where are we? Let us think over the question close under our hearts, but not suffer it to make us feel we have answered it faithfully and honestly. We have the opportunity to apply this question to our lives, which at the beginning of each year should be made subjects of careful consideration.

1. With regard to our present concerns, we should ask, "What are we?" Have we been faithful, honest, diligent, faithful, or have we surrendered the means of living of doing good, in all that we do? To our hands, by work, endeavor, piety, or unjustifiable experiences? Have we borne it in mind, that it is our duty to..."
every suitable provision for those within our care, we look to
our actions for support. These are questions to ask it becomes
wise, if we can resolve with satisfaction to ourselves to live. Do
you to set good, right, for the man, who wastes his time in idleness,
in his money in selfish extravagances, is guilty in the sight of
God? There are duties concerning our temporal affairs, the ac-
ceptance of which is not to be overlooked or passed by, consequences of
having higher duties. Do not say, it is the duty of every man
to be rich; but it is the duty of every man to provide as
happily as he can, for his own temporal wants. All of such as are dependants upon
him. Habits of diligence, economy, good order, moderation, and patience are exceedingly
important; if the habits, if every man should possess.
Consider how much misery is produced by the contrary habits. The man, who suffers his family to be poor and needy,
while God gives him wealth and strength, to make them comfortable, suffers as we lets his debts remain unpaid.

Any question of principle it is possible for him to pay them as
are certainly to be considered as transgressing the duties of duty. Do you
the man. Besides, one man sets himself off from many of
the best means of doing good. By industry and good management
he might acquire property; from property he might be enabled
to relieve distress, to patronize good and useful plans, to spread
distributing many more instruments, that produces moral
effects. Know those habits of prudence, management have
bent to degenerate into self-indulgence, profligacy, but against this danger we must keep a watchful guard.
for in the practice of all virtues we are liable to both danger.
It is very practicable to be industrious, economical, without giving oneself to untoward things of the world; without extinguishing all taste for better things,
than the prevailing of the means of living. When
you look back in the past year, then, only consider whether you
are in your temporal concerns. Have you been industrious
have you come what your duty required you to earn for
your families? have you expended your earnings, have
you wasted them in intemperance, gambling, or have you
directed them to good or virtuous purposes? has the time
made you might to have been acquiring the means of sup-
port, been equalized? in what houses, in what company, or still more delicious places? No, these are ques-
tions, do you ought to change them upon your conscience.
"Where are their concerns in these respects?" Scarcely amount
the thought; though purchase it may ever agree with them.
With the new year, commence a better course. If you have
1. To resolve that for the future you will look well
to your own and bring on most properly to care
your families and friends.

2. With regard to the state of our minds, hearts, this
branch of inquiring, while, is still more important, than
the last. Have we grown better or worse? have we gone backward
or forward? for certainly we have not stood still. It is not
easy to perceive any change in our moral or mental charac-
ter or attainments, in a very small portion of time; because
these changes take place so gradually and insensibly. Immu-
able circumstances are continually at work to affect some dif-
ficult characters. The portion of influence with each mind may
be small; but taken together, they constitute a very perceivable
amount. When we review the aggregate of these effects
considerable portion of our lives, are many perceived. By
a marked difference in ourselves. Now in one year our char-
acters may have been very much affected. It is time
long enough for moral changes of some magnitude to
be effected, yet not so long, that those habits we may have acquired,
may be eradicted. They will not in most cases be planted so deep, as to not
fortify our penal torture above. This is the reason for us
to pause and examine. Where are we, in regard to the
state of our minds? Have we during the past year been learn-
ing any thing, that will make us more useful and happy? Have
we been acquiring knowledge, that appropriate employment
for a rational being? Or have we sat contentedly in the
neces-
tless motion of ignorance? God, it is true, has not given us
all the same opportunities for this noble pursuit: all can
not cultivate their minds, to the same degree; but all have
some opportunities, however small, if these they are taken to
improve. In this country, at least, there, no man is placed
shallow out of the reach of learning the most important
elementary thing. Every man among us can read, or if not,
it is his own fault and shame; if this simple and common occa-
sion open to us a great many sources of knowledge. Our
mental faculties are the image of God within us; in some
it is true, this image is brighter than in others; but still
it retains the stamp of its heavenly origin, unless we volun-
tarily efface it blot out. Now, may what has become
of this image of God in our minds? has it gone to ruin? is
it impaired? if so, with its better support is it lost
before buried under the rubbish heaped upon it by our
degenerate and vicious tastes? or else preempts? Thou it
been to move thoroughly impressed with a sense of our own 
utility? In making these enquiries, mops, let us not deceive 
ourselves. Let us examine our own conduct, as principles with 
as much severity as vigorous, as we would those of another. We 
are too much inclined to give ourselves credit for single 
instances of virtue, and not consider what are our general habits. I have 
subscribed this passage in one case, or self-deceived in 
a few instances where the sacrifice was not painful, but 
to himself, perhaps, no small credit for advancement in society. 
But this will not do; we should make little allowance for 
such vindicated acts in another, therefore we should not be 
more indulgent to ourselves. The great question is, not what 
actions we have been performing, but what habits have we 
established? Have we grown strong in more of virtue, as 
to the substance, more of our characters? Do they grow 
to hold back in the past year; or consider seriously what has 
been your moral course. It is of the utmost importance to 
our own happiness. If you have been forming bad habits or 
weakening them, you have been heaping up to yourselves 
more of misfortunes. I call upon the temperate man, to 
look back with reside whether the depraving habits to which we have 
been giving dominion are those to which we should be content by the 
operation of God.
that he will no longer be the slave of his reigning appetites, that he will no longer degrade, ruin himself, and bring misery of distress upon his family and friends, that he will no longer be a nuisance to society, an offence to God. I call upon the selfish man to look back, see whether from the very beginning he has been throning the name of the Lord his God in vain, if he knew it in mind that the same he breaks off this vile habit, the less will be brutalized degrade his soul. Let him resolve that he will no longer introduce the awful name of Jehovah into the midst of his light of fleshly conversation, that he will not insult God by employing the sacred name of His given, and was meant to be the medium of preservation, as a medium of preservation, interest, between men, in the affections of society, to think of his own interest to the interests of others. With the new year begin a new course of virtue and improvement. Strengthen every good resolution, give form to every virtue, order, energy to every pure and holy motive. Remember how many things there are around you that are best to your mental and moral welfare and peace, if not in the amenities, yet that serve to be able to stand in the end day.

9. In our intercourse with our fellow men the question occurs, where are we? The ties which bind us together in society are numerous and strong. God has made us to act upon each other's fate for each other. It is an important question, one we must answer, or if we live in society. We have sustained this relation, we believe been marked with ceremony, unkindness, bitterness, or have we lived with others, as it becomes the duties of Jesus to live? We are but too much disposed to write our days in feuds, animosities, suspicions, jealousies, of this we defeat the whole purpose of objects of social intercourse. Rather than submit to lives in this mechanism may, it would be better to live, take smokes of humility, exclude from all communion with our fellow men, for taking our pleasures, our troubles alone. Consider what a scene, worthy of angels to behold, if society would present, if every man filled his place among his fellow creatures, just as he ought to fill it, receiving a humbling kind of happy influence, something done all that is rough, softening all that is harsh, summarizing all that is bitter in the journey of life, overlooking imperfections, forgiving injuries, sympathizing with weakness,
with care all these virtues for wh the end whose mean are
been one distinguished the mean humble mild conciliatory
virtues like him let us forgive like him let us love like
him let us do good communicate

There is a yet one serious subject to which the question
lest may be applied when religion with its additional intu-
tions In regard to these many the Lord God extremely pop to
speak to me where art thou I once find that an attachment
of religion has grown stronger as reaches during the past yea
Was God been more or less in my thoughts For by a greatness
or Valve degree of influence are and I wish that these quivetings
may be manifested to heart I am afraid that the result
of an examination would be not such as the friend foreign
would wish It is not for me it is not for any human be to
to judge of the real state of the hearts of others but as far as subject
for religion is manifested by attention to the
the two ordnances of the gospel I must say that the last year
has been but little that is encouraging to record The num-
ber every small of these who have openly acknowledged to
religion The number of these in whose hearts the spirit
of religion dwells of chold an influence must be much said
Hence it is But I forget each one of you must to bear
In mind that time is in the waning, while upon deliberate
state, perhaps, you die. Especially to those who really
are, at some time or other, to obey the command of the Law, to do
what he bid his disciples do, in remembrance of him, but
who still continually think, 'saying, that there is time enough
yet to attend to it.' Oft the deifying month to mourn the year's
year to years what they acknowledge to be a Duty, to such I
would say, that time is short, while they pause a
hesitate a bit off, wait for a more convenient season, it
may be sickness, death are already at hand, or the time
for deliberation any longer is gone; while you are defining
what you still intend to do, the message of mortality
does not wait for your sluggish movements, but in some
quarter, in an hour when you are not aware, o ye among
you, is it then too late for you to do any thing but leave
me to you? The year's account? If then, by heaven,
in reviewing the past year you have to charge yourselves
with neglecting the ordinances of the Lord, of the institution of the
Sabbath, I treat you to do long no longer. Every day, that you
put off an acknowledged duty, makes you still more unusu
able to perform it, till at last perhaps you will come to
consider it no Duty at all. Therefore, for you know,
not the day is the hour when the storm came, but you
have been spoiled about it, your hands trimmed, your
selves with those who wait for the coming of the Lord
as for the subjects I have now pressed on your attention.

Worse, be heard of thought of me once, as the common
thesis of fulness instruction. Now that we are one year nearer
the grave, we should consider that question to ring its solemn
admonitions in our ear, 'where are they?'. The past year
has gone to join the immemorial company of years before
it; it has been brightened with the mercy of God,何况
as every year is with variety, we have much to be grateful
for, much to regret. The health of the last year has
been very remarkable. But as deaths have occurred in
this term, not a 30 part of the numbers of the preceding
year. And yet, alas, it is even fit to teach us the solemn
lesson of our frailty and nothingness. Our landlords don't make
but a few years for the heart of us, 10 years flee like vision
of the night. Those who in next year's day, will cease to
and each other happiness, will number some of us, who are
our togetherness among the dead. 'Tis a thought, that should
make the greatest of us, the most thoughtless, thoughtful.
Years are our moral teachers; be it our care, that their teaching

be not in vain. They may not pass away, but if we
them with good testimonial of our diligence of improvement.
it is no matter, then, the S. G. says unto thee "where art thou,
What answers cannot they give? But we are to hear them
them again. From the judgment seat abovest, God will say to
me, "Where art thou?" E. of mercy, may not that oversea
them fill us, as it did our first parents, with dismay of heart.

At Sene, Jan. 12th, 1823—Afternoon.

Prelate, Jan. 4th, 1824. Substance

Jan. 1823.