

# MORNING STAR.

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## RELIGIOUS.

THE APOSTLE'S PRAYER FOR THE EPHESIANS.

### THE DOXOLOGY.

"Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen." Eph. iii. 20, 21.

Critics tell us that it is impossible to do justice to the original by any translation of this sublime passage. The Apostle's mind seems elevated beyond measure, and filled with the rapturous admiration of God's goodness in the redemption of men. For, lest the great blessings, for which the apostle had prayed, might seem too much for sinful creatures to receive, and abundantly more than he would be willing to bestow upon them, he closes this admirable prayer with the most sublime doxology that ever was uttered, both in the variety and emphasis of elegant and sublime repetitions, to him who is both able and willing to bestow on his people blessings far more and greater than they are able to ask or receive. The mines of divine grace are absolutely inexhaustible. How much we love for want of more faith and more fervent prayer! On the same principle, we cannot praise him too much, nor even sufficiently, for what he has already communicated; while those boundless stores in reversion furnish matter for endless praise, not only through the several generations of men in the successive ages of time, but through the countless ages of eternity.—Eternity is too short to utter all his praise.

The subject matter of God is the exhaustless munificence of his favor towards his saints. The apostle, in the preceding prayer, completely exhausts all his power of description, all his feelings of energy and stretch of thought; and still beyond there remains an unfathomable abyss of blessings in store. "To be strengthened with might by the Holy Spirit in the inner man;" "to have Christ dwell in the heart by faith;" "to be rooted and grounded in love;" "to comprehend, in a considerable and improving degree, the incomprehensible love of Christ;" and "to be filled with all the fulness of God." What more than these is needful? and what more can the goodness of God bestow? And yet he conceives that his God can and will do more; "even exceeding abundantly above all that we can ask or think." This must refer to the consummation of heavenly blessedness: the delightful object of the christian's liveliest hopes. Well might John say, when he had enumerated the blessings of adopting love, "It does not yet appear what we shall be, but we know that when he shall appear, we shall be like him: for we shall see him as he is." 1 John, iii. 1-3.

This is not a mere illusion of a heated imagination, or the dream of an enthusiast; but is founded on the reason and fitness of things. There is a pledge already given and enjoyed, by which we may hope for those things which are at present unknown and incomprehensible; it is this, "according to the power which worketh in us." This power must be either the power of working miracles which was peculiar to the apostles, and the power and influence of the Holy Spirit in conversion and regeneration. It cannot be the former, because that could furnish ground of future expectations only to those who were endowed with it; whereas the apostle is speaking of what was the common privilege of all the saints. See Eph. i. 19. And the power that worketh in us, in conversion and regeneration, is not only ascribed to God; but is compared to and

called a creation. It is the effect of a divine and supernatural agency upon the mind, by the power of the Holy Spirit; and by means of the word of truth, whereby souls, dead in sins, are quickened and made alive in Christ. John iii. 6. Eph. ii. 1-10. It is this which raised Christ from the dead, and shall raise all the saints. Eph. i. 20. The same powerful and mighty agency which every christian, in the justification of sin in the heart, and to perfect holiness in the fear of God; to bear the trials and afflictions of life; to enliven his hope of immortality, and quicken his graces in all the active and passive duties of the christian life. The experience of this power, in all that God has actually wrought in the minds of his saints, furnishes therefore a solid ground of hope that he will do more. Those who have felt his power cannot doubt but he is able to exceed our desires, and even our thoughts; and those who have had a large experience of his grace will not doubt his willingness to impart exceeding abundantly above what we are able to ask or think.

The manner in which the praise of God is celebrated, for what he has done, and is able and willing to do for his people, is our next consideration, in this ascription of lofty praise. And heretofore is worthy of remark, that it is the doxology of the church on earth in all the ages of time. The church comprehends all God's redeemed family who have passed through this world to glory, and all true saints now on earth, whatever be their names among men, and wherever they may be scattered abroad in the world. Yea, it comprehends the future ages of the church, still unborn, to the very limits of the boundaries of time. The members of this Church ascribe glory to God in their individual capacity, as living members of the mystical body of Christ, for all the grace received and possessed in their conversion, holiness and meekness for glory; for the salvation already begun in faith, and for the hope of its being perfected in glory.—How often the christian blesses God for the Saviour, for his pardon, for the consolations of religion, and for the continued help of his hand, amidst the dangers and difficulties of his probationary course. But, it is in the church collectively as a body, where glory most redounds to his great name: for God loves the gates of Zion more than all the dwellings of Jacob. Here God is glorified in the institutions of divine worship and the ordinances of religion; in the union of all hearts, adoring the same Lord, loving and praising the same grace in grateful song, and anticipating the same glory in uniting with the church above, in singing the song of the redeemed, and ascribing their salvation to God and the Lamb.—And this is the course which the church in the wilderness will ever pursue, throughout all ages, till this world shall be no more.

It must be confessed that the praises of the church on earth offered to God are comparatively poor and mean, and come short of what is due for redeeming grace and dying love; but it is a source of encouragement to all engaged in the service of God, while in this imperfect condition, with such poor hearts and poor voices, that the praises of Zion are acceptable to God, through the medium of the great Head of the church, our glorious and exalted Mediator and Redeemer, who shall ultimately present it to himself, a glorious church, not having spot or wrinkle or any such thing, holy and without blemish, Eph. v. 27. Therefore all praise and glory ascribed to God, by individual saints and by the church collectively, must be offered in his name, and derive their acceptance with God for his sake. It is by Christ Jesus.—All spiritual blessings from God have been communicated through him; and it is through the same medium that all our praises should return to God. As all past favors from God have been given us in him, and all future favors must flow through the same channel, there cannot be a different organ by which to render him praise and glory, so long as he sustains the character and fills the office of the Mediator between God and man. In this way the praise of God finds acceptance. God is well pleased in his Son, and with his people for his sake; accept graciously their devout offerings, and pours down upon them the blessings of his paternal love; and glory will be ascribed to God by his church, throughout all ages of time, in all the succession of its members individually and as a body incorporated together in their living Head. Redemption through the blood of the Lamb, redemption in possession and in prospect will be their repeated and perpetual theme.

Nor will the narrow limits of time, through all the generations of the redeemed, terminate the ascription of praise to him who lives forever. Eternity shall perpetuate his glory. After death, the soul in a separate state will unite with the spirits of just men made perfect and glorify the God of their salvation in more exalted joys, and in much more lofty strains of praise. But it will be after the morning of the resurrection, after the solemn Decision of the day of judgment, that the highest strains of praise to God will be offered by all the redeemed family. The church triumphant in the heavenly mansions shall unite in one grand chorus of unceasing praise. What an assembly! "A great multitude which no man can number, of all nations, and kindreds, and people and tongues, standing before the throne, and before the Lamb, clothed with white robes and palms in their hands, and crying with a loud voice, saying, Salvation to our God which sitteth on the throne and unto the Lamb: worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." Thus "before the throne of God, will they serve him day and night in his temple; and he that sitteth on the throne shall dwell among them; they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor heat, nor the drought; and there is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."

General Baptist Repository.

### "HOW LONG HALT YE?"

I am come again to those who are almost persuaded to be christian. The motives which have already been set before you have been unavailing. Others, perhaps, were induced to leave the "city of destruction" and set their faces towards the heavenly Jerusalem. Let them remember that they must enter the "wick-et gate" of regeneration or they will never enter the gate of heaven. But you have not yet seen enough of the vanity of earthly enjoyments, the deceitfulness of your own hearts, the happiness of heaven and the misery of hell, to induce you to flee from the wrath to come. Let us now consider that blessedness which will be the reward of the righteous. Look forward to the judgment. The thrones are set. The assembled universe stand before the bar of God. The books are opened. The sentence is pronounced. See the ransomed soul enter the gate of the celestial city. Hear his voice in that chorus which fills all heaven with rapture. "Blessing and honor, glory and power be unto him that sitteth upon the throne, and unto the Lamb who reigns ever: to him who is the Lamb, him what it is that fills him with such joy,—what it is that prompts the song of heaven. "O, it is that love which snatched me from the jaws of death,—a Saviour's love. It is that grace which took me, all unworthy as I was,—the sovereign grace of God. I have deserved to be sent to that other world, where there is wailing and gnashing of teeth. But here I am. Have I not reason to praise him?"

When ages shall have rolled away, ask him if he is happy still, ask him if his employment does not tire—if he does not grow cold, as he once did in God's service. "O, no, I am approaching nearer and nearer to my God. New glory fills my ever expanding soul; and the more I think of God, the greater does my salvation appear. From what depth to what height have I been raised,—all glory be to God and the Lamb." After the lapse of centuries of ages, look again into that happy world. See him a seraph bow before the throne,—ever increasing in knowledge and holiness,—enjoying more happiness in a moment than the holiest man ever enjoyed on earth. Approach, and ask him once more what fills his angelic capacities with such "joy unspeakable."

"O ask me not—here is my God, my Saviour. Here is the Holy Ghost who drew me forth from the depths of hell—here, ministering angels are, and cherubim and seraphim. Here shine in full perfection all God's attributes:—O, ask me not what fills my soul with joy."

Now, let us contemplate the misery of those who fail of the happiness we have been describing—who go down to the world of despair. Once more, see the assembled universe. Hear the awful sentence, "depart ye cursed." Fix your eye upon one of the lost. Listen to his bitter cry, "O, that I could go back to yonder world and live over again that day of pre-

bation which I have wasted. Once, I looked upon future misery as a bugbear to frighten the timorous and feeble minded; but now I see it is an awful reality. Once I resisted the strivings of the Holy Spirit; now he is gone for ever. O, the days which I have spent in carnal security, but they will never come back. Eternity—and will there be no God to my sufferings? No, the gnawing worm is in my heart. Once the Spirit proffered me an heart of love, but I refused it. Now—no Holy Spirit comes. As long as I exist, I feel that this heart will beat terror and despair. O for annihilation!—but I cannot annihilate myself. Once I had power to kill the body, but I cannot kill the soul. O rocks and mountains, fall on me and hide me from the face of the Saviour whom I rejected. The sight of him fills my soul with pangs un-felt before." The pit opens and I must go.

His fate is fixed. The worm that never dies has begun his dreadful work; when ages shall have rolled away, let the eternal prison be uncovered and approach the victim of despair. Ask him, if you can approach, what fills his soul with anguish. "How have I hated instruction; I might have inhabited a different world from this; I was not compelled to come to this place of torment; I once had the offer of pardon, but what does it avail to think of that. The thought harrows up my soul to keener anguish. On earth I hated that justice which would doom the wicked to destruction. And I hate it still." How then did he look up and curse his God and his king. Let us turn away from such a spectacle as this. Would you know what effect centuries of ages would have upon him; suppose that period is passed, and look at him once more—a fiend with fiends—but I cannot go on. O ye impatient, finish this picture if you can. I must forbear. Consider now, the difference between the righteous and the wicked—a great gulf is between them—widening and deepening throughout eternity. The wicked are going farther and farther from God; the righteous drawing nearer and nearer to him. Ye who fondly dream of a limited punishment, tell me, when will these two meet; and where will that heaven be, in which they will both sit down together? Look at the difference between the saved and the lost; to which class would you be long? If you would save to heaven, and rejoice with the saved for ever, repent and believe on the Lord Jesus Christ. Forsake your sins. "Love the Lord thy God with all thine heart." Press forward; look not behind; stay not in all the plain. But if you would sink down with the lost, at whose misery we have but glanced, remain as you are a little longer.—A few days more spent in sin, and your doom is fixed.

S. D.

The consequences of the change that awaits the soul at death, are glorious and tremendous. There is a heaven and there is a hell. God tells no lies to deter men from sin. He is the God of truth. It is an awful eternity we enter. This awful eternity is entailed upon us all: this immortal inheritance is unalienably ours. Reason and revelation prove our responsibility, and the consequences of our choice. If man, with all his powers, and with the peculiar circumstances under which he is placed, were only the creature of the day, we might indeed exclaim, "Wherefore hast thou made all men for naught?" But he has not made them for naught. His justice or his mercy will be glorified in them, and all intelligent beings shall have a display of his divine perfections, by his dispensations towards the children of men. Yes, of more importance. Sin may make our souls miserable, but it cannot make them mortal.—Sin may forfeit a happy eternity, and render our immortality a curse, but it cannot put an end to our being, nor procure us the relief of rest in the hideous gulf of annihilation. Then how shall we spend that eternal duration? Is it a question of infinite moment, and as we must spend it in the height of happiness or in the depth of misery suited to immortal spirits, capable of vast enlargement, and arrived at an adult age, surely the change of future immortality. Sin and deserving all our thoughts. "Let us then seek the Lord while he may be found," and "give all diligence to make our calling and election sure."

Next to the character of Christ, his Religion might be shown to abound in circumstances which contradict and repel the idea of a human origin. For example, its representations of the paternal character of God; its inculcation of a universal charity; the stress which it lays on inward purity; its substitution of spiritual worship for the former and ceremonies, which were where had usurped the name, and distor-

dark and gloomy. When the meeting com-  
menced, but the good Lord, whose eye

are open unto their prayers, heard the cry of his children and began to work among the people. Sabbath evening, while waiting on the Lord, we experienced a refreshing season. On Monday we left the place again. I found the precious Redeemer to work among the people. Eld. Mug had baptized a number and I baptized six, and the work of reformation is still going on. About thirty have experienced pardoning grace. O, that the Redeemer might side on from conquering to conquer, until all become willing to God the Father. The harvest truly is great, and faithful laborers are few in this western country. May the Lord impress it upon the hearts of some of the preaching brethren to come this way.

JOHN WHEELER.

Errie, N. H.—Extract from a letter to a friend in this town: "We hope that the work of grace, respecting which I wrote you, still continues. As many as 15 are happily converted, and a number inquiring. 'What shall I do?'"

Christian Mirror.

#### REVIVALS IN KENTUCKY.

Fayette.—The good work in this town continues to progress. About 20 have been added to the Presbyterian Church within the last two weeks. The late four days' meeting in the 2d Church, was deeply interesting and encouraging. On Sabbath evening about 30 persons presented themselves, as anxious and awakened sinners, asking an interest in the prayers of God's people. Very considerable additions have lately been made to the Methodist Church and several have joined the Baptist Church within the last two weeks.

West. Lum.

#### WINCHESTER.

We are happy to learn that an awakening has commenced in Winchester, and its neighborhood. At a late four days' meeting in that town, a number were added to the Presbyterian church; and the prospects of a revival were very encouraging. We state these facts, to call the attention of the friends of Zion to Winchester, when they are pleading for the outpouring of God's Holy Spirit.—ib.

#### PARIS.

Extract of a letter dated Paris Feb. 15. Mr. Skillman, I have time merely to state that our four days' meeting here was one of much interest, and the effects of which I hope will not be forgotten thro' eternity. Since the last sacramental occasion, which was but a month preceding, about 30 professed their faith in Christ. The whole number of professors in this town is 105, and three have been added by certificate. About 20 writers and 10 blacks appeared on the anxious seat at the close of the meeting. A general religious impression appears to pervade the town and vicinity. The Lord is truly doing wonders in our day.—ib.

#### FLEMINGSBURG.

Extract of a letter to the editor, dated Feb. 14, 1828.

A four days' meeting was held in Flemingsburg, commencing on the Friday before the first Sabbath of the present month. The meetings were of such a character as fully demonstrated, that the work previously commenced was genuine and in active progress. 13 were received to the communion of Saints, and many came forward as anxious inquirers. The number who have publicly professed their faith in the Almighty Redeemer since the revival commenced is between 70 and 75.

ib.

#### MAINE BAPTIST CONVENTION.

We have received the Minutes of the Maine Baptist Convention just published, held at Thomaston, Oct. 10th and 11th, 1827, from which it appears that there are in the State of Maine, 6 Baptist Associations, containing 194 Churches; 126 Ordained Ministers; 15 Licentiate; 99 Churches without Pastors; though all of them have supplies a part of the year, and some of them have constant preaching and ministers resident with them.—The additions for the last year, are 900, including churches added the last session; diminution 621; making a net gain of 279. Present number of members in all the churches 12,120. Net loss 88. The receipts and expenditures the past year were \$384.56.—Waterville Intelligencer.

#### GENERAL INTELLIGENCE.

##### FOREIGN.

The British ship Gen. Brown, Capt. Skippers, arrived at Charleston, N. C. from Liverpool on the 1st inst. and brought London and Liverpool papers to the 16th of January, and Lloyd's List to the 12th, six days later than before received; the most important of which are furnished in an extra from the Charleston Mercury.

N. Y. Statesman.

England.—The London papers are crowded with rumors and speculations respecting the contemplated changes in the Ministry. The Courier of the 10th speaks of the resignation of Lord Grey and the appointment of the Duke of Wellington as settled. The New Times of the 14th says: "The only creditable rumor is, that the Marquis Wellesley will be the head of affairs, and that Mr. Peel will be applied to by the

Lord Chancellor and consented to serve; other alteration was thought of for a time." It was rumored in Liverpool, that intelligence had been received, authorizing the belief, that the differences between France and England, and the hostilities. Paris letters stated that the French government were pacific, and that the questions of peace or war would rest with the British Ministry. The accounts from the manufacturing districts were favorable.

Turkey.—The intelligence from Constantinople corresponds with the accounts previously received. The Allied Ambassadors left on the 8th December. Preparations for war were still going on at the Turkish capital. Orders to the number of 120,000 had been procured, and several thousand militia had arrived from Asia. It is said the Sultan was negotiating a loan on the profile of the mine of Asia Minor, to the number of 1,000,000 piastres, with his powerful subject the Vice Roy of Egypt. Up to the 20th of Nov. perfect tranquillity was maintained at Smyrna.—The Turks still had possession of the castle of Sio.

Russia and Persia.—It is stated that Russia had received from Persia a million and a half of specie for indemnity in the last war, and that three and a half millions more were to be paid by instalments.

France.—We discover nothing of interest in relation to French affairs beyond what has already been received, change of the Ministry, appointment of M. Roy in the place of M. Vile, &c.

Spain.—The affairs of Spain continued in the same deplorable condition, and fresh bands of robbers were ranging in the remote parts of the country; mean time the *adored Ferdinand* was making every effort in his power to equip another expedition for South America. It would be difficult to determine which is predominantly the madness or the folly of this prince.

Bolivia.—This government has engaged to enter into negotiations with Buenos Ayres to form a treaty of mutual friendship and alliance. Bolivia is represented to be in a state of peace and prosperity.

Peru.—Private accounts from Guayaquil state that a general levy of recruits was making in Lower Peru, for the army, which were to proceed on some secret expedition under the immediate orders of the President La Oroya. There was much distrust and uneasiness existing between the people and the government; and the contentions of the different factions rendered the stability of the present state of affairs very doubtful. Should Spain make an attempt upon the coast, it was thought the government would be unable to resist without the aid of Colombia. The Colombian minister, though allied to several of the most distinguished families in Lima, was lately assassinated in that capital.

Nova Scotia.—The subject of Common Schools has at last become the theme of legislative discussion, and vigorous efforts are making to advance the education of children throughout the Province. The *Quebec Gazette* says, that "letters by the 1st of January packet, again speak of the appointment of Sir James Hurlton, to the government of this province. It is believed he will be aided by the friends of the present administration."

#### DOMESTIC.

Bill for the promotion of Education.—The bill, as passed by the Senate, provided for the establishment of a permanent school fund, to be derived from the sales of six townships of land, with the addition of such sum as the state shall receive from the United States on account of the claim of Massachusetts for militia services during the late war over \$10,000, to be applied to the payment or reduction of the State debt then due and owing. The House amended the bill for providing for the sale of twenty townships of land, and the application of so much of the sum, which the state shall receive on account of claims on the General Government, as shall discharge the whole state debt.—ib.

Marion Territory.—A bill is before Congress for establishing a new territorial government, to embrace that portion of the territory of Michigan which lies west of Lake Michigan Mackinaw and Saint St. Marie. The inhabitants of Detroit oppose the measure, because it will take from Michigan government, a portion of its inhabitants, and thus protract the period "when that territory shall become one of the states of the Union."

Fire.—The Rope Walk, together with all the stock, &c. belonging to Mr. John Dresser, at Castine, was entirely destroyed by fire on Thursday morning last. The fire broke out at two o'clock, and from the circumstance of there not being any fire near the Walk for several days previous, there is some reason to suppose it the work of an incendiary. Loss estimated at five thousand dollars.—no insurance.

Both Gazette.

Dr. Payson's Address.—Proposals are issued for publishing a volume of Sermons, by the late Dr. Payson, of Portland. To such members of the christian community as can afford the expense, no other recommendation of the work is necessary, than merely saying it is his. The profits of the book are to be for the benefit of his bereaved family.—Chr. Mir.

Death bed Scenes.—Messrs. Carey, Lea and Carey, of Philadelphia, are about to publish a work entitled *Death bed Scenes and Funeral Conversations*, which has been or is being extensively read and admired in England, having passed rapidly through three editions. It was written by John Wharton, D. D. recently deceased, a man of

great piety, extensive erudition, and uncommon vigor of intellect.—Am. Trn.

Daring Villany.—On the 15th ult. in the town of Elba, Genesee county, a mail carrier was robbed of a horse, by a villain, who would have taken the mail also but for the manful resistance of the boy; and on the 20th, Mr. Caleb Calkins, near the same place, was set upon by three armed foot pads, who demanded his money, when his horse, being frightened by their attack, set off on a run, upon which the ruffians discharged their pieces at him, but he fortunately made his escape with no other injury than a ball through his cravat and collar, and his whip cut off by another. A reward of fifty dollars each, is offered for the detection of the above high-handed offenders.—N. Y. Statesman.

The loss by fire at New-Orleans on the 1st inst. is estimated in the papers of that city at \$350,000.

It is stated that Maj. Gen. Brown, late Clinton, died poor; and has left a large family, who were entirely dependent on the income derived from his commission for support.

Iron Ore.—A large body of iron ore has been discovered on the banks of the Delaware, near Belvidere, N. J.

Cotton in Ohio.—Cotton of the first quality has been raised by John Smith of Belmont county, Ohio, during the last season, and it is thought that its cultivation will one day be as common as that of tobacco. A few years ago the cultivation of tobacco was introduced there, and now vast quantities are raised.

Students.—There are 108 students attending lectures in the medical college of Ohio at Cincinnati. In the medical college of Transylvania in Lexington, Kentucky, the present class consists of 151.

Deaf and Dumb.—A man in Scotland has 12 children—7 boys and 5 girls—all deaf and dumb.

Baltimore.—In the city of Baltimore, there are 1587 houses, one story, 7720 two stories, 1837 three stories, 113 four stories, 1 five stories, and 1 of seven stories.

A quarry of oil stones has been discovered in Perry County, Ohio, which are said to be superior to the far-famed Turkey oil stones, for sharpening razors, &c.

Those who have taken an interest in the progress of the English Thames Tunnel, may be pleased to hear that the celebrated scientific engineer, Mr. J. Brunel, superintendent of that work, is a citizen of the United States. He was the inventor of the celebrated rock machinery at the Dock Yards at Portsmouth.

Meetings are held in various parts of Massachusetts, and New-York, in support of the Boston and N. B. Railroad.

The Legislature of Indiana has passed a law authorizing the construction of a Canal from the navigable waters of the Wabash to those of the Mianus, of Lake Erie. The estimated expense is about one million of dollars. The lands which the United States have given towards constructing the work, are supposed to be worth that sum.

A melancholy accident happened in this village, on Wednesday morning, 13th inst. A young man, aged 19 years, named John Cook, employed in the machine shop of Oliver S. Hovee & Co. being at an engine turning rollers, in leaning forward over his work, his neck-handkerchief caught on the roller, and he was so jerked back, as to extricate himself he was drawn down to the engine, and shoving to relate, his neck instantly broken. He was an industrious and enterprising mechanic, and was much respected by all who knew him.—Fall River Monitor.

#### WEEKLY ALMANAC.—MARCH, 1828.

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13	14	15	16	17	18
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25	26	27	28	29	30
31					

#### DIED.

In Hollis, of a fever, on the 14th ult. Miss Hannah Goodwin, daughter of Eld. Humphry Goodwin, after a confinement of sixteen days, aged about 20. (By her own wish, she was buried in the family grave.)

Here the affectionate brothers, with a surviving sister, have to mourn the loss of one with whom they were in the habit of the most harmonious and peaceful intercourse.

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The remains of our deceased sister, in Christ, were entombed on the fifteenth inst., after a solemn, edifying, and appropriate address on the occasion, by Eld. John Stevens, to a large assembly of friends and neighbors. Revelations of the love of God, and the power of his grace, were made manifest in the most striking manner, and have washed their robes and made them white in the blood of the Lamb." He gave a full representation, and a satisfactory view of the characters alluded to in the text, and the contrast and the awful situation of the unawakened sinner, and a soul refreshing cordial to the parents and relatives.

Time like an ever rolling stream, Bears all our days away; We are like leaves that flourish here, But we are soon withered and away.

Time like an ever rolling stream, Bears all our days away; We are like leaves that flourish here, But we are soon withered and away.

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## DEVOTION.

FOR THE STAR.

Addressed to a Friend.

A few more rolling suns, or years at most;  
A few more turns on this delusive stage,  
And thou, Charlotte, pride of the festive throng,  
In circles brilliant, and assemblies gay;  
Wilt appear no more, a factitious guest;  
But from thy earthly tenement dislodged,  
To sublimity thence, must bid adieu,  
And take thy flight from this unreal sphere,  
Far beyond the refulgent price of day,  
Or the glittering lamps of dreary night,  
To scenes unexplored, and to worlds unknown,  
From whose bourn, no traveller e'er returns.  
Then if thy allotted time, here on earth,  
Have not in virtue's noble cause expired;  
Thy golden years in dull amusements, vain,  
Have rolled away, and thus unprofitably—  
Ah wretched fate of those—strictly arraigned  
At the tribunal of thy righteous Judge,  
For every idle word, or idle thought,  
And all thy works are into judgment brought,  
To seal thy final doom! No kind reprieve  
Can reach thy dark abode of full despair!  
But if in fair wisdom's enlight'ning page,  
Attentively instruction thou hast sought—  
Of an opposing world, hast felt the frowns;  
Or the deep waves of tribulation passed,  
Intent in aiding Immanuel's cause—  
Happy alternative! Blissful ore!  
Thy name in the Lamb's book of life enrolled,  
And thou receiv'st in the pure realms of light  
Where celestial joys perennial bloom,  
And one tide of pleasure, perpetual springs.  
With a hope of these transports, may you be blest!  
A hope, the rugged maze of life, will smooth,  
And thro' the rough, shadowy vale of death,  
Be thy guide, dear youth, and attendant still.

EMMA.

From the Boston Evening Gazette.

## JERUSALEM.

On Lebanon the Cedar grows,  
Jordan reflects the life blue,  
In Sharon's valley blooms the rose,  
And still on Hermon falls the dew.  
But learned pilgrims seek in vain,  
The place where once the Temple stood,  
No shaft to mark the spot remains,  
The city is a solitude.  
The lion roams around the walls,  
The light Gazelle flies on the plain,  
Hyenas prowl beneath the hills,  
Where desolation holds her reign.  
The time may not far distant be  
When, what is ruined shall be raised,  
The Lord redeem captivity,  
And be in his own Temple praised.

## MISCELLANY.

### SOLITUDE.

The following extract is from a Sermon delivered in Boston, by Rev. F. W. P. GREENWOOD.

To those whose hearts are open to its influence, solitude is favorable to the most exalted feelings of devotion. There is a quietude, which deepens the heart, and seeks to be secluded, which shrinking away when it is to be brought forward and displayed, which droops if it be but touched, and even more than sensitive, will not be breathed upon, will not be gazed upon too nearly. It retires further and still further from the crowd, it pursues its flight till the faintest hum of a busy world has died away, and then alone and unobserved, it rears an altar, and prepares a sacrifice, and kindles a flame and the altar is sacred, and the flame is brilliant and pure, and the sacrifice is "holy and acceptable, which tells our outward senses, and calms our earthly passions, and soothes our restless cares till

"We are laid asleep.

In body, and become a living soul."

If our ears are not closed, and our hearts are not hardened, we cannot choose but join, with all our spirit's harmonies, in the universal song of praise. When the clear cold moon rolls silently in the heavens and silvers the dark clouds which are floating past her, when the waters glide and murmur with an unvaried sound of quietness—when the inconstant breeze scatters fragrance and freshness about us, the heart must beat, the bosom must swell—there is no need of forms—the impatient affections will not wait for them—our wrapt and full sensation expresses all—it is the prayer of dependence, it is the hymn of thanksgiving; in language which cannot be uttered it declares the sublime perfections of God, speaks of his goodness, his wisdom and his power, tells him how ardently he is loved, how reverentially he is feared by the creature of his hands, how grateful he is for his mercies, and how entirely he confides in his care. No noise disturbs this silent prayer, no discord disturbs this

secret harmony, no cold and earth-born vapor rises up to throw a chill upon this glow of feeling—there are no witnesses to this homage of the heart, but the woods, the rocks, the waters and the skies, and with them the worshipper holds perfect sympathy, for there is no infidelity in Nature—everything is holy, and everything is kind, the fresh turf is under him, the pure heaven is over him, the flowers from their perfumed urns are offering their best incense to the Creator, and the stars, as they brightly wake to worship God, seem as if they were also watching over the repose of a sleeping world.

**PIETY TO GOD THE FOUNDATION OF GOOD MORALS.**—What I shall first recommend is piety to God. With this I begin, both as the foundation of good morals, and as a disposition particularly graceful and becoming in youth. To be void of it, argues a cold heart, destitute of some of the best affections which belong to that age. Youth is the season of warm and generous emotions. The heart should then spontaneously rise into the admiration of what is great; glow with the love of what is fair and excellent; and melt at the discovery of tenderness and goodness.—Where can any object be found, so proper to kindle those affections, as the Father of the universe, and the Author of all felicity? Unmoved by veneration, can you contemplate that grandeur and majesty which his works every where display? Untouched by gratitude, can you view that profusion of good, which in this pleasing season of life, his benevolent hand points round you? Happy in the love and affection of those with whom you are connected, look up to the Supreme Being, as the inspirer of all the friendship which has ever been shown you by others—himself your best and your first friend; formerly, the supporter of your infancy, and the guide of your childhood; now, the guardian of your youth, and the hope of your coming years. View religious homage as a natural expression of gratitude to him for all his goodness. Consider it as the service of the God of your fathers; of him to whom your parents devoted you; of him whom in former ages your ancestors honored; and by whom they are now rewarded and blessed in heaven. Connected with so many tender sensibilities of soul, let religion be with you, not the cold and barren offspring of speculation, but the warm and vigorous dictate of the heart.

### EDITORIAL PERPLEXITIES.

"TO OUR PATRONS."—Many an intelligent reader of a religious newspaper supposes himself to understand what are the peculiar duties of an editor, and is ready to form in his own mind a plan of management which would be preferable to any which has been carried into effect. This is perfectly natural. But the man who steps into the editorial chair is soon surrounded with innumerable difficulties, and is in a fair way to learn that it is easier to conceive than to execute. In all matters of a prudential nature there are endless varieties of opinions. What one would advise, another would censure. What one would approve, another would condemn. One is all for duty; another is for doctrine. A third desires little else than intelligence; a fourth is best pleased with discussion; a fifth deprecates the influence of discussion. A sixth likes an occasional tinge of sectarianism; a seventh abhors it. An eighth is pleased with knotty points in theology; a ninth would confine these points to the appendix of his numbers. A tenth presumes, on the learning and intelligence of our patrons, would have us raise our paper to a higher intellectual pitch; an eleventh, presuming that we have none but common readers, would have us become less intellectual, more simple and diffuse. A twelfth, perchance, thinks every thing of stories and wonderments. A thirteenth has heard whispers and surmises, and is on the look out for sectional feeling, prejudice and individuality; and thus perhaps, when his own season of country has furnished the articles in question.

What then remains to be done? The editor of the Recorder is ready to listen with patience to all these and a thousand other suggestions, and to be continually seeking the path of duty; but while he does this, he must be allowed to make up his own judgment, as in the fear of God. His alone is the responsibility. To his own Master he must stand or fall. At the same time he would be grateful for every useful hint or communication.

West Recorder.

### TYROLEAN WARFARE.

The following passage, from the *Life of Napoleon*, describes the fate of a division of 10,000 men of the French and Bavarian army, who were defeated by the Valley of the Inn, during the campaign of 1809.

The invading troops advanced in a long column up a road bordered on the one side by the river Inn, there a deep and rapid torrent, where cliffs of immense height overhung both road and river.—The vanguard was permitted to advance unopposed as far as Prutz, the object of their expedition. The rest of the army were, therefore, induced to trust themselves still deeper in this tremendous pass, where the precipices, becoming more and more nar-

row as they advanced, seemed about to close above their heads. No sound but of the screaming of the eagles disturbed from their cry, and the roar of the river, reached the ears of the soldier, and on the precipices, partly enveloped in a hazy mist, no human forms showed themselves. At length the voice of a man was heard calling across the ravine, "Shall we begin?" "No," was returned in an authoritative tone of voice, by one who, like the first speaker, seemed the inhabitant of some upper region. The Bavarian detachment halted, and sent to the General for orders; when presently was heard the terrible signal, "In the name of the Holy Trinity, cut all loose!" Huge rocks, and trunks of trees, long prepared and laid in heaps for the purpose, began now to descend rapidly in every direction, while the deadly fire of the Tyrolese, who never throw away a shot, opened from every bush, crag, or corner of rocks, which could afford the shooter cover. As this dreadful attack was made on the whole line at once, two thirds of the enemy were instantly destroyed; while the Tyrolese, rushing from their shelter, with swords, spears, axes, scythes, clubs, and all other rustic instruments which could be converted into weapons, beat down and routed the shattered remainder. As the vanguard, which had reached Prutz, was obliged to surrender, very few of the ten thousand invaders are computed to have escaped extricated themselves from the fatal pass.

A frequent cause of failure in education is, that a *habit of industry* is not seasonably and firmly established. It has been justly remarked, that industry is the fountain under God, of all human attainments and enjoyments. Without it the most splendid talents are comparatively useless; and with it, an ordinary mind may rise to high attainments, and extensive usefulness. Those men, who have been distinguished in political literature, and science, or any branch of knowledge, over their elevation and usefulness, in a great measure, to the regular distribution an diligent improvement of time. Industry is as essential to the respectability and happiness of the rich as of the poor, and idleness is as fatal to the well-being of the heir of a million, as to the child of a day-laborer. There is not a single immortal, whose wealth can purchase for him the right to be prodigal of time—Idleness not only prevents the future usefulness and happiness of children, but makes them an easy prey to temptation, leads them to kill time in evil company, and is the prolific parent of the worst vices.

The ancients supposed that the torrid zone, where the heat of the sun is most intense, was uninhabited, and incapable of supporting animal life. But the Divine Architect has so planned his plan in the formation of the earth, that his man in the very centre of the torrid zone, enjoys the most delightful temperature; and what is still more astonishing, he suffers the unremitting cold of the poles. In that part of the torrid zone, which extends along the coast of Peru from the equator to the tropic of Capricorn, the cordillera of the Andes exhibits every gradation of climate. The burning heat of the valleys diminishes as the traveller ascends the mountains; he finds the vigor and productions of the vegetable kingdom, and the verdure of the fields, until he arrives at the frozen deserts of the summit of the Andes, where no living thing can subsist. To these mountains, therefore, may be applied, with the utmost propriety, what the Arabian poets say of Mount Lebanon:—"that its head is crowned with Winter, and its neck adorned with Spring; that *Julianus* reposes in its bosom, and *Summer* sleeps at its feet."

Juries, with all the blunders to which their ignorance may expose them, sometimes are better arbiters of justice than the judges of law—though on the bench. In 1630, at the trial of the earl of Castlemain for treason, Titus Oates and Mr. Dangerfield were witnesses against him. These Powder Plot instruments were objected to, the latter having broken prison, been outlawed, stood in the pillory, and burnt in the hand. The court decided that the outlawry was no disqualification, being restored not by the king's pardon, but by the punishment he suffered, and his testimony was admitted. The jury, however, although required to hear the evidence, did not feel themselves obliged to believe the villains and acquitted the prisoner.

Ac. Y. S.

To be merry ourselves, or make sport of others, on the errors or mistakes of our friend or companion, is certainly very unkind. But if our jest is on the infirmities or defects of his person, it is cruel to the last degree; and if on his misfortunes, monstrously ungenerous and base. I know nothing in effect that strikes longer and more into the mind than to see a man, especially when conscious of his being some foundation in truth.—*Female Spectator.*

The grand error of life is that we look too far: we scale the heavens—we dig down to the centre of the earth for systems—and we forget ourselves. Truth lies before us; it is the highway path;

and the ploughman treads on it with his clouted shoes.

Sterne.

**Reputation.** The way, according to Socrates, to obtain a good reputation, is to endeavor to be what you desire to appear. "Men should be, what they seem."

**Lying.** says Blaigne, is a hateful and accursed sin. We have no sin, near or further than the one another bear our word. If we did but discover the horror and consequences of it, we should pursue it with fire and sword, and more justly than other crimes.

**Truth** we are bound to speak to our neighbor: for the use and application of speech implies a tacit promise of truth; speech having been given us for no other purpose. It is not a compact between one private man and another; it is a common compact of mankind in general, and a kind of law to all men, which we are bound to observe. Now whoever tells an untruth, violates this law and common compact.—*Nicoll.*

**Ingenious evasions.**—The restrictions on the French press were successfully and ingeniously evaded by the publication of the signature editions of pamphlets from some of their best writers put upon, and within the covers of penny snuff-boxes; grocers were furnished with quantities for wrapping papers, and sent forth laden with edges in the form of little bibles to distribute gratis to passengers; they were crammed into the centre of pound cakes and muffins, and sold by the restaurateurs; and though last, not least, the coffee houses and the sugar cakes and macarons.—We have seen (says the editor of the N. Y. Statesman) the copy of a work received in this city under the guise of frosted and cream cakes, and containing matter of great value and contains matter enough, to fill an octavo of 200 pages in the ordinary style of workmanship. We do not wonder that Monsieur Velle was obliged at last to abandon the system. Unperceived in the market, it was introduced into the country, it was wholly inadequate to cope with the inexhaustible resources of Gallican genius.

## COMPANION DEPARTMENT.

**TWELVE QUESTIONS TO DRUNKARDS.** [Extracted from the works of Richard Baxter.]

But if thou still say, that thou art willing, but unable, I will convince thee of thy falsehood.

1. Tell me then, what is used to make thee sin against thy will? What thou carried to the ale house, or didst thou go thyself? What thou gagged, and was it poured down thy throat by violence, or didst thou take the cup to thy mouth, and down thyself? Who was the man that held open thy mouth, and poured it in? Nay, if it had been thus, it had not been by sin; for, *quod nulli, no sin.* Or didst thou set a sword-point to the throat, and so forth? Or if thou hadst had no sword, but forced thee unwilling, but only that they forced thee to be unwilling. And their force is no excuse; for God threatened hell, and thou shouldst have feared that word.

2. Didst thou love the drink, or loathe it, when thou wast drinking it? Didst thou love it against thy will, when love and unwillingness are all one?

3. With thou forbore the next time till thou art carried to it, and till it is forcibly poured down with whom? If not, confess it is thy will.

4. Couldst thou not forbear, or thou judge or the will to be able to be abstinent, and thou didst bear when God stands by? If thou wilt thou canst.

5. Couldst thou not forbear, if thou wert sure to be a diabolical edition, and that thou hadst drunk, and the hangman were at thy back? surely thou couldst. And canst thou not then forbear, if thou wilt, when God hath made it worse than hanging; and when death is coming to fetch thee to eternal life?

6. Couldst thou not forbear in sickness, if thy physician required it, and told thee, if thou drink, it will be thy death? I doubt not but thou couldst. If thou didst think that thou couldst not deny thyself a cup of drink, for the saving of thy life. And thou art as unworthy to be saved, if thou wilt not do that to save thy soul, which thou wouldst do to save thy body.

7. Yes, couldst thou not forbear, if it were but to save the life of thy wife, or child, or friend, or neighbor? If thou knewest that forbearing thy forbidden cup, would save the life of any one of thy friends, or thy wife, or child, or neighbor, wouldst thou not do it? If not, thou tellest the world what a husband, father, friend, and neighbor thou art, that would not forebear a cup of drink to save a friend or neighbor's life. I should think thee that thou wouldst do it, wouldst thou not do that much at thy friend's request, though there were no such necessity laid upon it. If this be so, I will never take a drunkard for my friend; for, he would not forebear a cup of drink for my sake, no, not if I were to save my life. If thou say, God forbid; I would do more than that; why then didst thou say, "I cannot forbear." Mark how thy tongue reproves thy flesh, and thou art a drunkard, and thou dost that for thy own end, which thou couldst do for the life, or at the request of a friend or neighbor?

8. Couldst thou not forbear if it were to gain a lordship, or a kingdom, or any, or save thy estate, or thy life, or thy wife, or child, or neighbor? I doubt not but thou couldst. Why then dost thou say thou canst not do it?

9. If thou wert certain that thou art to die to-morrow, and that thou must drink to-day, wouldst thou be sure to die this week or month, wouldst thou be drunk ere then? I do not believe thou wouldst. Fear would so long shut thy mouth. Thou seest then that thou canst forbear, if thou art but willing, and were but awakened out of thy stupidity and folly.

10. What if thou wert sure that there were an ounce of arsenic, or other such poison in the cup, couldst thou not forbear to drink it? Wouldst thou not do it? I plain, therefore, that thou speakest falsely, when thou sayest that thou canst not. And is not God's wrath and curse in the cup much worse than poison?

11. What if thou wert sure that thou hadst a devil, and offering thee the cup, and persuading thee to drink it, couldst thou not forbear? Yes, no doubt of it. And is he not as certainly there tempting thee, if thou art not sober? We have matter in proof against thee in thy own conscience, that if thou wilt forbear thou canst.

12. But if yet thou wilt not, bethink thee, whether thou canst better bear the pain of hell, or the pain of being drunk to-day, and then to-morrow, if thy thirst be harder to bear than hell, then choose that which is easiest to thee; that remembrance, hereafter, that thou hadst thy choice,