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OFFICE OF THE MORNING STAR, In the F. W. Baptist Building, Washington St., Near the City Hall, Dover, N. H.

WM. BURN, DOVER, N. H. EDITORS: Wm. Burn, (Resident), M. J. STEARNS, J. J. BUTLER, P. S. BURBANK, J. M. BAILEY, C. O. CHERRY, G. H. BALD, JOHN FULLERTON, H. E. WHIFFLE.

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All abstracts, accounts of revivals, and other matter involving facts, must be accompanied with the proper names of the writers.

MORNING STAR.

THE HOUSE OF GOD AND ITS APPURTENANCES.

AN ADDRESS BY REV. M. J. STEARNS, AT HOLDEN, N.H.

Brothers and Friends:—The Scriptures nowhere inform us that God has made all men of one face. In the "human face divine," as elsewhere, we have variety in unity. But they do inform us that He has made all men "of one blood." Though strangers by face, therefore, yet are we made right by blood—that one blood, in which is the life of all our flesh.

It was not without some hesitancy that we consented to address you on this occasion. Not, however, because of our much modesty; though we trust we have a tolerable share of that excellent grace; but because any preparation, at all commensurate with the wide wish expressed in your very courteous note of invitation, would very seriously interfere with that completeness of doing nothing, upon which, for recreative purposes, we had resolved for a few months.

And if you do not know, you can easily imagine how vexatious it is to a lazy man to have a lay plan frustrated. And indeed, when we did consent, it was with the distinct impression that a failure in this celebration would be a matter of but small importance, since the things celebrated have been achieved. A crack in this discourse may well go for nothing, since there is no crack in that well and excellent bell.

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Our discussion demands a theme. The occasion shall suggest it. It is this. THE HOUSE OF GOD AND ITS APPURTENANCES.

We might have selected a more classic theme—one which would have called us more into the neighborhood of the Muses, and so sit at the shrine of Parnassus. But it would have been less in accordance with our taste, and less in keeping with the proprieties of the occasion. This house is dedicated to Almighty God. His word is our Oracle to-day. And hovering angels shall be our Messengers. Never mind the sameness of a theme—more depends on the methods of its discussion.

The House of God! This is a grave and significant expression. For, it may be asked, will Jehovah, who curls himself from mortal view by the cerulean firmament with his rich embroidery of stars,—will he, the Eternal, dwell in houses made with hands? And inspiration stands ready to answer, "he will!" He will dwell in houses made by human hands, and in hearts beating in human bodies. Thy way, O God, is in the sanctuary!

But what do we mean by the house of God? Jacob, fleeing before the just wrath of his brother Esau, laid himself down and slept in a solitary place upon the sands of the wilderness. There God met him in a vision. And when he awoke, filled with amazement and awe, he exclaimed, "Surely, this is the house of God!" But there was no house there, such as that to which we make reference to-day.

The apostle Paul calls the company of believers in a given locality, the house of God, because God dwells among them. But neither is it in this figurative sense that we speak of the house of God to-day.

Were we addressing an assembly of the old men and daughters of Abraham, gathered from the region round about Jordan; we should be understood to mean by the house of God, the rich and costly temple which shows resplendent upon Mount Moriah, bathed in the rising and setting glories of the Orient! Towards that temple, every pious Jew offered up his prayer, from the great sea to beyond Jordan, from cold Libanus to the "great and terrible wilderness," and from all the "places of his sojourning."

It was for the courts of the Lord's house that he thirsted, panted, fainted! Nor was he ever happier than when compassing its altars. And as David felt, so have good men felt in all Christian ages. They have looked upon the house of God with reverence and the presence that fills it, and with awe—not unmingled with the presence that fills it. But not so the thoughtless masses. To them, it is often but a desolate habitation during the week time, and only a place of fashionable resort on the Sabbath. Of times, they no more see God in it, than the unworthy communicant sees the body of Christ in the bread and wine of the Eucharist!

This lightness with which many look upon the house of God, admits of easy illustration.—It is proposed, for instance, to erect one in a certain community. One of the citizens being called upon, thinks the matter over, and finally concludes to subscribe to the building fund, because it will add much to the appearance of the place. He likes the contemplated site, and imagines how finely a spire would appear rising above it. Carees little, whether it rise from a workshop, exchange, or livery stable, if it only beautify the village. However, he would rather it should rise from a church, because it will, from association, thereby the better answer his desire. As a house of God, he knows nothing, cares nothing about it. He would have all the bread of the Tabernacle, "shew bread."

But after all, we find no fault with this man's motive in giving. It is good so far as it goes. For it is right to desire to fill the eye with majesty and beauty. So has God garnished the heavens gloriously! We only find fault with this man's lack of a higher motive. Did he not regard the house of God too lightly, he would say, "Yes, I will give, because it is to build a house for God."

Another person, after calculating the chances of loss and gain, concludes also to give; for, says he to himself, it will be a profitable investment. It will add greatly to the value of my mill, and make it far easier procuring good help. He, perhaps, would just as quickly go in for a Railroad through the church site, or, for a bowling saloon upon it, provided it promised equally to his coffers. He is a yankee without grace.

But neither do we find fault with this man's motive. Not the desire for gain, but the abuse of it, is sinful. We find fault with this man, also, only for having no higher motive. For know all men that churches were designed to bring honor to communities, and add to their material wealth—to make the place of God's feet glorious. Misers and vain men may therefore join with Christians in building them.

But still another person, being asked to subscribe to the church building fund, answers flatly, "No, not a cent. I go for taking care of my sins. Build a prison and I am with you." Why, said a staid farmer, when a rich merchant was asked, in his presence, to subscribe for the erection of a church in a notoriously wicked village, "you had a great sight better build a states prison there." That farmer knew many things, but had not learned that an ounce of church-preventive is worth a pound, a thousand pounds, of states prison-cure—that the restraints of the sanctuary are better than the bars and bolts of the penitentiary—that the presence of a house of God truly dedicated, awes a community, as does the presence of a grave and holy man the loose and vulgar rabble. He had not learned how few souls are caught away from beneath the turrets of God's house of prayer, to the dismal cells of felony. For, had he known this, he would have no more spoken as he did, than the Jews would "have crucified the Lord of Glory." He was treating the house of God too lightly.

If we go into the street, and listen to the random talk of the multitude, the half of whose words are no true exponent of their real convictions, and are therefore to be taken at a discount, we shall only be confirmed in the truth of the proposition with which we set out.

To be sure, the house of God may be so prostituted as to be no better than a den of thieves. But when used in accordance with the solemn design of its dedication, it is not simply a fixture of society, but an essential element of its prosperity. It then stands in calm dignity, quiet amid the din of secular enterprise, an awful monitor, in whose presence crime stands in awe. And then is its week-day ministry scarcely less impressive than its Sabbath ministrations, while it is ever drawing the religious thoughts of the people around it, and thence winging them up to Heaven.

The house of God lightly esteemed! Why, does it not improve all men in all ways? Does it not educate their minds and hearts? Does it not save them physically as well as spiritually? Is not the school house among its first born? And by diminishing crime, does it not diminish calamity, and add to the security of property? Certainly. And hence, said a good man now in Kansas, what I give to the church is my insurance money. The church,—why it is the best friend to longevity,—the comfort of both age and youth! By revealing a Savior it relieves good men of the terrors of suffering forever; and by opening the shining pathway up which the Redeemer passed into the Heavens, it makes dying beds easy.

The throne of God—let no man esteem it lightly. It is the glory of New England to-day. It is the bulwark of a state. For men make a state, and the church makes the men. A region without a church is a desert without water, a heaven without a sun, an earth without a firmament!

Many do not esteem God's house lightly. That lady does not who refuses to furnish her parlor until the Bangor church is finished and furnished. We trust you do not who have wrought at the work we to-day celebrate. May you all one day tread celestial "courts" and "mansions," finished and furnished at the dear price of the blood of the Son of God.

OUR FATHER. When Jesus was on earth he gave his disciples a comprehensive form of prayer. Not that they should be confined to the precise language he taught, but "After this manner pray ye." Let this be your pattern and guide. The several petitions of this prayer, comprehend the blessings we need for ourselves, and good for mankind.—Each sentence is full of meaning. The address is instructive, presenting the relation we sustain to God, which is the foundation of obligation to obey, and encourages us to hope in our Father which art in heaven.—What a thought! The great and mighty God, the Creator of the heavens and the earth, permits, may more, encourage simple mortals, worms of the dust, to approach his presence, and call him FATHER. Not only in this prayer, but else-

where in Scripture, are we taught to recognize God as our Father. There is a sense in which all men may look upon God as their Father. Mal. 2: 10 we read, "Have we not all one Father, and hath not one God created us all?" Here by creation God is called the father of us all. Having given His Son for the redemption of the world, and by Him provided salvation for all who will accept of it by faith, he may be called our Father by redemption. "Doubtless thou art our Father though Abraham be ignorant of us, and Israel acknowledge us not, thou O Lord art our FATHER, our REDEEMER." Jas. 6: 16. And in view of this relation he says, "Al! I am a father where is mine honor?" Mal. 1: 6. There is a sense in which all are not recognized as children, consequently in this sense he is not the Father of all. In the parable of the wheat and tares Christ says, "The good seed are the children of the Kingdom; but the tares are the children of the wicked one," i. e., the devil, recognizing only the righteous as the children of God. Matt. 13: 38. In Eph. 1: 5 Paul speaks of the adoption of children by Jesus Christ, i. e., the taking one not a child, and treating it as a child. This is effected, when by regeneration we become new creatures in Christ; and receive the spirit of adoption, whereby we cry Abba, Father. Thus the Son of God is our Father, and we are his children.

What are their sentiments about emancipation? "They say but little about it one way or the other." "Would the majority be willing to give up their slaves, provided they were paid a fair price for them?" "If they would very readily, and there is where I think the people of the North are in fault. Slavery has been entailed upon us. We find ourselves surrounded with the system, and we know not in what way to get rid of it. We further, that great care to be used, yet will admit to solve the problem of emancipation. Would the people of the North come generally forward and help us pecuniarily, I think the slaveholders would be willing to give up the system. But, instead of this, you come to us and say, 'Let us take up your slaves, and you will do it, or we will have civil war.' Such a course never will conciliate the people of the South.—When you touch their pockets in this way, you touch them in a tender spot. As you have seen participants in this great evil, I think the best way to get rid of it, is to get the people generally to assist us with their money in getting rid of slavery. We are not the men to be driven. It will be much better to try and coax us."

There was much truth in his remarks, and so far as my own view of the subject were concerned I could readily agree with him. It has seemed to me that our anti-slavery parties have been at work on a wrong basis altogether. Instead of saying to slavery, that it should go no further, and that it should be abolished, we have been saying to it, "We will give you a fair price for your slaves, and you will do it, or we will have civil war." Such a course never will conciliate the people of the South.—When you touch their pockets in this way, you touch them in a tender spot. As you have seen participants in this great evil, I think the best way to get rid of it, is to get the people generally to assist us with their money in getting rid of slavery. We are not the men to be driven. It will be much better to try and coax us."

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ed to leave their sins, drunkards become sober, harlots chaste, the proud humbled, swaithers learn to pray, and unbelievers be filled with faith and the Holy Ghost. The gospel is to have great success, for he who God speaks, Ministers are to run to and fro; like angels of light they are to fly in the midst of heaven, having the everlasting gospel to preach to every creature. And may God speed on the day and the blessed work.

CHRISTIANS IN GENERAL ARE TO HELP IN THE WORK OF SAVING SOULS. It is by the church that the manifold grace of God is to be made known to the world around. It is not too much to say that every true, faithful child of God may be the means, directly or indirectly, of saving at least one soul. If they live in unity, their example will be felt for good. They may not see the good results of their efforts here, but blessed be God, they will hereafter. They, that led sinners to Christ, shall shine as the brightness of the firmament and as the stars forever and ever.

In this subject we find a work of immortal beings. It is the work of instructing the lost and the erring in the things of the kingdom of God. It is laboring to conduct them in the way that leads to everlasting joy and bliss, while they are in the world. It is difficult to be known. God grant all his people success, and may those who shall turn many to righteousness be multiplied, and they, with those who are instrumental of saving, will ere long rejoice together.

TO THE CHURCHES OF THE HOLLAND PURCHASE, N. Y. M. Dear Brethren:—The committee to whom our Yearly Meeting, at its recent session, assigned the duty of suggesting some plan to raise funds for missionary purposes, would respectfully and most earnestly recommend to you, as churches of the Holland Purchase, to send collections for Home Missions the second Sabbath in August, and forward the same to our treasurer, L. J. Madden, West Bethany Mills, Genesee Co., N. Y.

We believe, dear brethren, considering the great importance of our home missions, being sustained by you, we should cheerfully to the above recommendation. The fact that we have not a dollar in the treasury at this time to meet the urgent and righteous demands of our home missions, should not awaken in the churches of the Holland Purchase, N. Y. M. generous response to our call for contributions. Opportunities for doing good are increasing and will doubtless continue to, in proportion to the rapidity with which we are passing from our "labor of love" to the enjoyment of an earthly reward on high. Eternity now than ever before. Already has it placed us farther in the journey of life, farther in the way to heaven, and farther towards the retributions of a final judgment, than when first we entered the sanctuary of our Lord. Alas! no period have we stood so near eternity, as we now do, and yet so far from the privilege of aiding in every good word and work, however numerous. Should we not consider existing and increasing opportunities for the spread of truth and its greater efficiency for good, as so many indications of a desire, on the part of God, to make us increasingly useful and happier on both sides of the grave? The last call—a call to glory—must come soon. A favorable response to the demands of the gospel, is the only way of our probation, will make this last call more glorious. Will the pastors of our churches call the attention of their people to this subject, and present its interests in an appropriate sermon on the second Sabbath of August, or if any of our churches are destitute of pastors and preaching, will not their clerks or deacons call timely notice that a collection will be taken? It is very desirable, in every church, that some one should be appointed to see that the collection is made, and that the money is sent to the proper authorities. Should this notice meet the eye of brethren and sisters whose circumstances may not admit of their meeting with their churches on the day of taking collections, they should, in some way, forward a contribution of money, or of some other valuable article, to the proper authorities. Will the pastors of our churches call the attention of their people to this subject, and present its interests in an appropriate sermon on the second Sabbath of August, or if any of our churches are destitute of pastors and preaching, will not their clerks or deacons call timely notice that a collection will be taken? It is very desirable, in every church, that some one should be appointed to see that the collection is made, and that the money is sent to the proper authorities. Should this notice meet the eye of brethren and sisters whose circumstances may not admit of their meeting with their churches on the day of taking collections, they should, in some way, forward a contribution of money, or of some other valuable article, to the proper authorities.

Now it is more than probable some will give me a list of members of our churches. Their contributions will be welcome to our family members, it does seem, ought to secure to our home enterprises a sum not less than \$440.00, without detracting from our efforts in other directions, or looking to those whose circumstances do not admit of their meeting with their churches on the day of taking collections, they should, in some way, forward a contribution of money, or of some other valuable article, to the proper authorities. Will the pastors of our churches call the attention of their people to this subject, and present its interests in an appropriate sermon on the second Sabbath of August, or if any of our churches are destitute of pastors and preaching, will not their clerks or deacons call timely notice that a collection will be taken? It is very desirable, in every church, that some one should be appointed to see that the collection is made, and that the money is sent to the proper authorities. Should this notice meet the eye of brethren and sisters whose circumstances may not admit of their meeting with their churches on the day of taking collections, they should, in some way, forward a contribution of money, or of some other valuable article, to the proper authorities.

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ed to leave their sins, drunkards become sober, harlots chaste, the proud humbled, swaithers learn to pray, and unbelievers be filled with faith and the Holy Ghost. The gospel is to have great success, for he who God speaks, Ministers are to run to and fro; like angels of light they are to fly in the midst of heaven, having the everlasting gospel to preach to every creature. And may God speed on the day and the blessed work.

CHRISTIANS IN GENERAL ARE TO HELP IN THE WORK OF SAVING SOULS. It is by the church that the manifold grace of God is to be made known to the world around. It is not too much to say that every true, faithful child of God may be the means, directly or indirectly, of saving at least one soul. If they live in unity, their example will be felt for good. They may not see the good results of their efforts here, but blessed be God, they will hereafter. They, that led sinners to Christ, shall shine as the brightness of the firmament and as the stars forever and ever.

In this subject we find a work of immortal beings. It is the work of instructing the lost and the erring in the things of the kingdom of God. It is laboring to conduct them in the way that leads to everlasting joy and bliss, while they are in the world. It is difficult to be known. God grant all his people success, and may those who shall turn many to righteousness be multiplied, and they, with those who are instrumental of saving, will ere long rejoice together.

TO THE CHURCHES OF THE HOLLAND PURCHASE, N. Y. M. Dear Brethren:—The committee to whom our Yearly Meeting, at its recent session, assigned the duty of suggesting some plan to raise funds for missionary purposes, would respectfully and most earnestly recommend to you, as churches of the Holland Purchase, to send collections for Home Missions the second Sabbath in August, and forward the same to our treasurer, L. J. Madden, West Bethany Mills, Genesee Co., N. Y.

We believe, dear brethren, considering the great importance of our home missions, being sustained by you, we should cheerfully to the above recommendation. The fact that we have not a dollar in the treasury at this time to meet the urgent and righteous demands of our home missions, should not awaken in the churches of the Holland Purchase, N. Y. M. generous response to our call for contributions. Opportunities for doing good are increasing and will doubtless continue to, in proportion to the rapidity with which we are passing from our "labor of love" to the enjoyment of an earthly reward on high. Eternity now than ever before. Already has it placed us farther in the journey of life, farther in the way to heaven, and farther towards the retributions of a final judgment, than when first we entered the sanctuary of our Lord. Alas! no period have we stood so near eternity, as we now do, and yet so far from the privilege of aiding in every good word and work, however numerous. Should we not consider existing and increasing opportunities for the spread of truth and its greater efficiency for good, as so many indications of a desire, on the part of God, to make us increasingly useful and happier on both sides of the grave? The last call—a call to glory—must come soon. A favorable response to the demands of the gospel, is the only way of our probation, will make this last call more glorious. Will the pastors of our churches call the attention of their people to this subject, and present its interests in an appropriate sermon on the second Sabbath of August, or if any of our churches are destitute of pastors and preaching, will not their clerks or deacons call timely notice that a collection will be taken? It is very desirable, in every church, that some one should be appointed to see that the collection is made, and that the money is sent to the proper authorities. Should this notice meet the eye of brethren and sisters whose circumstances may not admit of their meeting with their churches on the day of taking collections, they should, in some way, forward a contribution of money, or of some other valuable article, to the proper authorities.

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Poetry.

For the Morning Star. SABBATH MORNING. The Sabbath day is dawning, Night's shadows flee away...

"I will, if you desire it," she replied, "for I have seen it. My parents possessed a competence, and my girlhood was surrounded by all the comforts of life..."

expression of the individual opinion of the judge; and it has been said, that if general dicta are to be considered as establishing the law, nothing is yet settled or can long be settled. Bearing this in mind, let us look at the case. It was taken by his master to Illinois, and thence into a territory of the United States where slavery was prohibited by the Missouri Compromise...

heart, he turned towards his home. Who can tell what hopes, what fears agitated that wife's bosom on their homeward journey, as that husband vowed to drink no more. We saw them enter their own cottage, and quiescent on their beds, and the next morning, the "Our Child." Simple and touching, it perhaps saved a human soul.—Baltimore American.

At the village of Montigny la Mare, near Paris, M. Lanquet, a druggist, lately established a nursery of leeches in a marsh or pond, where he was accustomed to feed them by drying an old worn-out horse, purchased at a knacker's yard, every morning into the muddy water, and allowing the leeches to gorge themselves at the expense of the horse's life...

Two Dangers in Salted Hay. If salt be applied to too large quantities, the animal fed upon it contracts the condition. When an animal is forced by long abstinence, or its food being too highly salted, to partake of salt beyond what the natural instinct of the animal would dictate, then it becomes insensible to the danger, and detaches the health and condition of the animal by undue secretions from the liver, bowels, &c. These excessive secretions rob the animal of a portion of its food, and carry off what would otherwise be converted into fat, flesh, or milk, &c.

PITTSFIELD ACADEMY. THE Term of this Institution will commence on Monday, August 15, 1857. It occupies eleven weeks, under the instruction of HENRY BURNETT, A. M., Principal, Miss ELIZABETH G. BROWN, Professor of English Literature, and Miss MARY ANN BROWN, Professor of French. Expenses of Board and Tuition are heretofore. Rooms can be conveniently obtained for self-boarders. Qualifications for admission are, that the student should be a native-born American, and should have completed a course of ordinary school studies, or the equivalent. Advantages very similar to those of Teachers' Institutes. Pittsfield, N. H., July 17, 1857.

The Family Circle.

Farmer writes to know if Madam Smith's situation is like the majority of farmers' wives, or an extreme case. I reply, that it was sketchy from life, and that I know plenty more of the same sort, albeit I hope it is not the rule.

Government of Children.

Anticipate and prevent fretfulness and ill-temper, by keeping the children in good health, and a contented spirit. Never quit by giving to eat, or by bribing in any way, still less by opiate.

What Makes a Gentleman.

"I tell you, he isn't anything?" "Why not? He certainly is comely, and civil, and successful in business, and in every respect, appears like a gentleman."

Death from Imagination.

A story is told in a late number of Nouvelle Zeitung, of a physician who tried an experiment on a criminal capital condemned, illustrating the power of imagination. The man was permitted to eat and drink, and to see all the symptoms of falling life as detailed by the physician, till the moment of the animal's death. Immediately after, the criminal's eyes were opened, and his arm pierced with a lancet, though no vein was opened, and he was found to be very volatile, hence by submitting the roots to the action of heat it is driven out, it is only when eaten raw that it is highly dangerous.

Hay Caps.

Our readers know that this one of our "weaknesses." The fact is, we believe in them. There is no need of losing twenty-five or fifty cents on every one hundred dollars worth of hay that is out in a rain. Good light sheeting, six feet square, with loops in the corners, or with a stone sewed in, or with both, is all that is needed.—Honest.

Obituaries.

John Smith, aged 62 years, died at his residence in the city of New York, on the 15th inst. He was a native of the State of New York, and had resided in this city for many years. He was a member of the Methodist Episcopal Church, and was a man of high character and great industry.

Western Book Agency.

THE undersigned transferred the Agency at Warrenton, Ore., to J. M. HAYNES, who will be responsible for all the books and papers ordered from this office. The books and papers ordered from this office will be delivered to the order of the subscriber, and the amount of the bill will be paid by the subscriber to the order of the publisher.

ARE WE TO LOSE OUR FRUIT TREES?

The question that heads this article is a very serious one. We published last year the sad denunciation of the loss of whole orchards of old apple trees in Massachusetts, and in this state for some time past, which very excellent and productive trees have been cut down, and the orchards left bare.

AGRICULTURE.

Recent experiments have been made in France by distilling the cassia root and containing the vapors for the purpose of ascertaining the amount of prussic acid. A very small quantity of prussic acid was obtained, about 0.004 per cent. of the vapor, but the roots employed in the experiments were not fresh, hence it is reasonable to suppose that the amount of prussic acid would be less when fresh drug from the ground was used.

TAPIOCA.

Many persons are familiar with this as a kind of diet, which is used for the purpose of supporting the system, and is a very valuable article. It is the product of the cassia root, and is a very nutritious and palatable food. It is used in many parts of the world, and is particularly valued in the tropics.

AGRICULTURE.

It is a well known fact, that the soil is becoming more and more exhausted, and that the crops are becoming smaller and smaller. This is due to the fact that the soil is being worn out, and that the crops are being raised on a soil that is becoming more and more sterile.

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Miscellaneous.

WHAT THE DRED SCOTT CASE DECIDED, AND WHAT IT DID NOT DECIDE. The Boston Law Reporter for June contained a very able and thorough review of the Dred Scott Case, which will enable the reader to know what the Supreme Court has decided in that important case far more readily and clearly than he can learn from the official reports.

Miscellaneous.

Such was the explanation that reached our ears as we passed along the street in Baltimore one evening or two since. The speaker was a neatly dressed young man, and beautiful. The person to whom she spoke these simple words, in deep tones of affection, was a finely formed man, in the morning of life.

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