Historical Address.

BY REV. A. W. SAWYER, D. D.

We meet here to-day to review the work of the closing year and consider plans for a new year. This is the fortieth annual meeting of this convention. The mention of this fact naturally turns our thoughts to the past. The greatness of the changes which have taken place since the organization of this body, it would be difficult for us to conceive. The second annual meeting, which was the first to receive reports on the business of the convention, was held in Nictaux. On the list of members then present are the names of twenty-four ministers, one-third of whom are still with us. There was at time about 14,000 church-members, nearly one-half of whom were found in a few large churches. The church whose ample hospitality has opened pleasant homes to this large number of delegates, was then a small body of sixty-five members under the pastoral care of Rev. Charles Tupper. The constitution of that day defined the objects of the convention in general terms, giving special prominence to foreign missions and to the support of superannuated ministers. At that second meeting committees on the following subjects were appointed: Amending the constitution, Bible translation, religious publications, the colporteur en enprire, religious liberty and Catholic aggression, union with Canada, increase and improvement of the ministry, the present state of religion in the provinces with suggestions for improvement, Sabbath schools, temperance, union societies and quarterly meetings. The directors in their report also say that they 'consider the interests of education and home missions to be fully as much matters which might easily be connected with this convention without trespassing hurtfully on any local interests.' The fathers' certainly took a comprehensive view of their obligations. For the most part the objects in which they were interested and for which they wrought, still continue to call for labor and money. Though the workmen have changed, the work goes on. It would be both

INTERESTING AND INSTRUCTIVE

to trace step by step the changes that have taken place in the methods and organizations adopted from time to time by our churches within these forty years for the promotion of christianity at home and in distant lands. The history of this convention divides itself into distinct periods. It has seemed to me that we are just at the close of such a period and that it might be well to review briefly the course of events, as they have been developed during these later years, and note whatever lessons of encouragement or warning they may have for us. The convention has from the first given a prominent place to foreign missions. In the beginning it had an independent mission in Burmah. Afterwards it became auxiliary to the missionary union, and sent to that society considerable sums of money and some valuable laborers. In 1875 a committee was appointed to inquire into the feasibility of establishing an independent mission, and at the same time three missionaries were accepted to labor in India, when the particular field should be selected. About the same time the Women's Mission Aid Societies began to be formed. These have been multiplied and their mode of operation improved until they have become an important agency in supporting the missionary service of this convention. In 1871 it was decided that the time had come for the establishment of a separate mission, and two years after two fields were designated as the scene of our labors. After some time spent in preparation in these fields, the company sailed in 1875, in the land of their life work before them. The humble beginnings have become principal stations have been the property of considerable value acquired, adequate buildings erected, the language has been mastered and churches have been planted. Already the first stage of our mission is past.

ENFORCEMENTS ARE CALLED FOR.

A more liberal supply of means is demanded. New questions must be studied and broader plans adopted. During these years the contributions, though varying somewhat at different times, have been on the whole proportionate to the demands and indicate a strong attachment of the people to this great cause. If we count Rev. Mr. George and wife, who left for Burmah just as the movement for an independent mission was taking shape, during the period of which we are speaking, there have gone out from the churches represented in this convention twenty-three missionaries to labor in Asia—a precious offering for the Redeemer's kingdom. We certainly have reason for thankfulness that so much has been done by our churches for foreign missions in so short a time. As we are entering on the second stage we have to inquire whether the money that will be needed in increasing quantities can be obtained, how rapidly shall the work be pressed on, who are preparing to continue the goodly succession of labourers, and say to those asking for additional helpers, 'Here are we, send us?' These questions awaken some anxiety that must chasten our hope. Our earliest ministers were home missionaries. Our oldest churches were the resul of missionary labor. Our people have always been deeply impressed with regard to the importance of home missions. After the desultory but nevertheless effective labors of the first stage in the history of the denomination in these provinces, there arose a variety of organizations for the propagation of the gospel in destitute places. At the opening of the period which we are reviewing there were two home missions in Nova Scotia, one in Prince Edward Island and one in New Brunswick. A few brethren became convinced that such narrow and unrelated efforts for the spiritual care of the destitute portions of the country were not the best possible. They desired to see one society directing missionary labor in all parts of the maritime provinces. The Nova Scotia home mission union was formed, holding its first meeting in the same year in which

OUR FIRST FOREIGN MISSIONARIES

were sent forth. This society was gradually accepted by the churches of Nova Scotia and Prince Edward Island. Subsequently the constitution of the convention was changed to include home missions among its objects, and in 1880 the missionary operations of the entire home field came under the control of this convention. This change has been so recently effected that we are not yet able to compare the conditions of the field under the different systems. But the possibility of more comprehensive plans and of the concentration of labor at important points, the possibility, also, of more permanency in the plans and of the continued devotion of the energy and wisdom of men especially fitted for such service to the maturing and successful accomplishment of far-reaching purposes, to care for the neglected thousands in the land and at the same time to build up strong churches in the centres of business, and social influence should make the next decade conspicuous in comparison with similar periods in the past for the success that should crown the faithful activity of your board in extending and strengthening our denomination in these provinces. At a very early day in its history the convention adopted Acadia college, and became responsible for its support. As the invariable policy has been to make the college as effective as possible for the time being, and provide for its enlargement as fast as means could be gathered, its history cannot be divided into very distinctly marked stages of growth; but in the period which is under review some changes have taken place which ought not to be overlooked in estimating what the people have accomplished during that time. In 1873 more than $20,000 was added to the endowment in connection with the creation of the new scientific professorship. In 1874 enlarged accommodations were provided for the collegiate academy at a cost of nearly $20,000. As a consequence of the discussion respecting affiliation in 1876, an effort was made still further to increase the endowment, which resulted in the addition of several thousands of dollars. In the midst of this movement the college building, with nearly all its contents, was destroyed by fire. With admirable alacrity,

THE PEOPLE RALLIED TO THE WORK

of rebuilding, and in a little more than one year two buildings were completed and furnished, one for the use of the college, the other for a ladies' seminary, at a cost of about $45,000. Since that time subscriptions have been given which practically cancel the debts on the buildings. Thus within some twelve years the endowment has been raised from about $40,000 to $100,000, buildings have been erected at a cost, exclusive of the insurance money, of $57,000, the college with an enlarged staff of instructors has been maintained in the interval, though the annual expense is nearly double what it was twelve years ago, and, if we count the subscriptions to the college as paid, the board are now substantially free from indebtedness, with the departments under their care indicating at least as much promise of growth and increase of usefulness as at any time in the past. Certainly in view of this we may thank God and take courage. In regard to theological education the changes of the period have terminated in the adoption of a new policy. Since 1870 various attempts have been made to meet the demand that something should be done to provide theological instruction for our students at Acadia. But the invariable experience has been that whatever might be attempted at Acadia in connection with this subject, a large number of our brethren were not satisfied. They urged that it would be better for our theological students to study elsewhere and that the energies of our people should be concentrated on strengthening the arts course. In the midst of the perplexities of the board by reason of these conflicting views, the proposition came from our brethren in Ontario that all the Baptists of Canada should accept one institution as their theological school. We acceded to this and our deliberations and discussions regarding theological education are presumably at an end. Here we ought to make grateful mention of the munificent liberality of Senator McMaster in bestowing such bountiful gifts to promote the education of ministers for the Baptists of Canada. Expressions of thankfulness are due to him for what he has done, and to God for all. He has wrought through the heart and the hand of his honored servant. Whatever the Baptists of the maritime provinces may judge to be best in the future, for years to come our churches

WILL LOOK TO TORONTO

as the immediate source from which they are to receive their ministers and their missionaries. The remaining subjects on the first list of committees appointed by the convention will require but brief consideration. The united societies of that day are represented at the present time by the financial system adopted by the convention in 1879. The confusion and confliction caused by the separate and irregular appeals for funds by each board make it necessary that there should be some method for harmonizing the claims of different objects and educating the members of the churches to feel the constant obligations of duty in regard to all departments of public work. Whether the present system is as well adopted to our needs and condition as some other would be, is a question that will call for patient and wise study in the immediate future. The distribution of religious literature has always been regarded by the Baptists of these provinces as of prime importance, and various agencies have been used for this purpose. A short time since, by the concurrence of the convention, a separate society was formed for this particular object. It has entered into its chosen sphere of service with energy and wisdom, already giving promise of permanence and large usefulness. The denominational papers have not been directly connected with the convention. But the fact ought here to be noted that after a seperate existence of nearly forty years, the two papers, within the past year, have been united. So far as the union or the press is concerned is producing unity and consentration of effort, henceforth our denominatonal work should be carried on in even better condition than those which have existed in the past. Union with Canada is one of the subjects claiming the attention of the convention today as it claimed the attention of our predecessors more than a generation ago. Exactly how much the expression may mean now, it might not be safe to undertake to say, but in those earlydays it meant union in

EVANGELICAL LABORS

among the French-speaking people of Canada. Something has been attempted by our churches for the spiritual good of some of these people through all these years. But is it not time to inquire whether our sporadic and not wholly satisfactory efforts in this department might not well give place to the plans and laborers of one general board—possibly the Grand Ligne? Such a board, if it were composed of men intimately acquainted with the habits and condition of the population whose spiritual good is desired, and were aided, perhaps, by a French department in our theological college, could have at its command a large number of well trained assistants, and would be better qualified to direct mission ary labor in any part of the Dominion where a French-speaking population is found. How need effectually to aid disabled ministers and give assistance to the widows and orphans of deceased ministers, has been a vexed question during the entire period since the formation of the convention, and the problem is still unsolved. It is to be hoped that before long some suitable system may be put in operation by which the righteous obligations of the churches in regard to these objects may be in some good measure discharged. If there could be joined with this the administration of a sustentation fund by which every pastor laboring in an approved field should be assurred of a minimum sum that would equalize somewhat the financial condition of men engaging for the sake of the churches in a common service, a large number of our ministers would be lifted out of the depressing circumstances in which they are now toiling, and, by reason of the added vigor and courage thus imparted to them, would become much more effective and useful as teachers and leaders of the churches. This review of the various departments of the business of the convention seems to me to disclose evidences of a good degree of spiritual health and normal growth. It might be thought pertinent to make a reference to the statistics of the relative dates. But this in itself would be misleading. If our records show that nearly one hundred ministers have been ordained in the last twelve years, they do not reveal the fact that a large number of

CANDIDATES FOR THE MINISTRY,

converted and educated among our people, have gone to the south and the west and are giving their strength to build up churches, in strange lands. If our records show an increase of ten thousand in our membership in the last twelve years, they omit the fact that thousands of our church-members have gone from their native land and are scattered in almost all lands. We are eminently a missionary people, sending forth an almost unbroken current of christian men and women, some of whom in their new experiences of life may lose their spirituality, but multitude of whom become elements of strength and success in communities where such helpers are needed. A partial view of this fact may awaken discouragement. We labor and struggle for the benefit of others at a distance from us. But after all this is the highest kind of life, if only our vision could be purified to see things as they are. Whether the world takes account of what we are doing or not by the force of character and the earnest spirituality of these representatives who go forth from us, we may exert a power in behalf of truth and righteousness that shall be felt in the busy centres of commerce and on the prairies of the west, where the vanguard of civilization are laying the foundations of christian states. If, notwithstanding this priceless contribution to the good of distant lands, there has been steady and positive gain at home, we ought not to consider the measure of the blessing alloted to us small. In closing this review two or three reflections of a practical nature arise. By geographical and political conditions these eastern provinces constitute a community by themselves. The people dwelling here must be affected in common by these special conditions and moulded in their character to somewhat of a common standard. They are to a considerable extent separated from other people. They live largely among themselves. They must care for themselves. If our feeble churches and struggling interests are not helped and strengthened by ourselves, it is not probable that anyone else will do it. If our educational institutions are not developed and made strong by ourselves, strangers will not come here and do it for us. It may not be possible for us to make for ourselves a great name by the largeness of our gifts and the magnificence of the scale on which our benevolent operations are maintained. But it is possible to find among ourselves all that is needful to make our churches the

HOMES OF INTELLIGENT AND ACTIVE CHRISTIANS,

ready for every good work—to provide them with a ministry which, uniting the graces of the spirit to a literary training suited to their work, shall be able to minister to the spiritual wants of a people hungering for the bread of life—to train our youth to habits of obedience to Christ, leading them to see that any life that conforms to the sermon on the Mount is honorable—to shed upon the feeble churches and the less prosperous communities the perpetual dew of christian sympathy and benevolence, so that the most rugged places shall be made beautiful by the exercise of love to God and love to man—to make the land the abode of an intelligent, moral and God-fearing people who shall use the gifts of God's hand to honor Him and do good in the world. 'Happy is the people that is in such a case.' That blessing may be ours and it is enough. But we must not forget that an ampler air is about us and that ours is part of a larger land. Special duties are pressing on us now in regard to the moral or spiritual condition of the western provinces. Other denominations are pouring in their thousands to shape and direct the growing population of those new lands. We, the Baptists of the eastern and middle provinces are late and slow in taking hold of this great enterprise. As we sow, we shall reap. Natural compassion, patriotism, affection for our kindred who are settling in those distant parts by the thousand, love of truth for Christ's sake, all conspire to rouse us from our negligence and prompt us to do what we can that the gospel in its purity and power may be exalted and honored in the formative period of the young, but strong people who will so soon be a great power for good or evil in this Dominion. Permit me in closing, to name our greatest need—the need of that which is indispensable to true success in the work to which we are pledged—the need of more spirituality, of more vital godliness. Chosen before the foundation of the world that we should be holy and without blame before Him in love: created in Jesus Christ unto good works; is this the description of some ancient people,—or of some ideal people,—or of all who are in Christ Jesus? The secret of the christian life, the blessedness of the life in Christ and for Christ,—when we understand these more perfectly in the more perfect development of that life within each of us, our power in the service of Christ will be greatly increased and usefulness enlarged.

FIND us a better answer to the questionings of our spirits than Christ has furnished! Show us a better ideal of manhood than he has given! Bring us a better testimony of the life beyond the grave than he has borne! Ah! for four thousand years the world tried in vain to return to God; and now that he has come himself to be the way, we will not give him up for any negation.—*W. N. Taylor.*

Deacon Zack.

For months the righteous souls of Briarly Center church-goers had been vexed within them at the sight of a low groggery, which flaunted its sign opposite the little white "meeting-house" where the various denominations represented in the village were wont to worship in turn; and now it was rumored that another whiskey-shop was to be started under the very eaves of the sanctuary. This was more than these quiet-loving men and women could endure. Less in response to the formal call than in response to a common impulse, they came together in the little church to hold a council of war. The Rev. Arthur Allan, a young minister who preached at the Center once a month, making his home during his visits to the village with the family of Deacon Zack Briarly, opened the meeting, and briefly stated its object. Others followed, speaking in unstudied language, yet with that unconscious eloquence in which intense feeling often expresses itself. By and by Deacon Zack, the village oracle, arose, and placing his hands on the back of the pew before him, began to speak, projecting the words from his mouth as if he were sending shell into the ranks of the enemy.

"If somebody was to come among ye to-night, 'realin' out bottled-up fire to your children," he said, "I guess you wouldn't set in your seats quite so comfortable. But these ungodly scamps across the road hev got some o' the fire from t'other world down yender bottled up, and they're sellin' it to your boys, to burn 'em, body and soul! I tell ye what I'd tell them of they was here,—which I needn't say they aint,—that of ye was to take all the snakes and the lizards an' the creepin' things of the airth, all"—he paused for breath and for a fresh comparison, found both, and went on—"all the hyenys and the wild beasts of Ashey and Afriky, an' *bile 'em down*, an' git the strongest concentrated meanness thet could be made out on the hull on 'em, ye wouldn't hev anything one hundred billionth part as the man that brings the trail of this whiskey sarpent's foot into the blessed Eden of home, to break the hearts of trustin' wives, to darken the lives of innocent little children, and bring the gray hairs of old fathers and mothers down in sorrer to the grave."

Deacon Zack sat down, overcome by his feelings. There were no more speeches that night. All felt that the climax had been reached, and after passing some spirited resolutions, the meeting adjourned.

Our heart was exceedingly heavy. The Rev. Arthur Allan, struggling through the moonlight with pretty Eva Briarly leaning on his arm, was not so happy as young men are supposed to be under such circumstances. "Deacon Zack is altogether too zealous," he was saying to himself. "His extravagant speeches injure the very causes he most desires to aid. I feel it to be my duty as his pastor to gently exhort him to greater caution."

Inspired by this laudable purpose, at the breakfast-table the next morning the Rev. Arthur almost ignored the fair-haired Eva and her hospitable mamma, in his anxiety to pave the way for the coming exhortation.

"Did you sleep well, Deacon?" he asked, with an admirable affection of interest, when grace had been said, and the coffee poured. "No, Elder," said Deacon Zack, as he heaped the minister's plate with sausage and potatoes, "I didn't shet my eyes to sleep the hull night durough! The fact on it was, thet when I came home I was thet excited I could's go to bed, an' so I set here by the fire-place, thinkin' over the meetin'. I kep' a-sayin' over an' over to myself what an opportunity I'd hed to say suthin' on this peaky whiskey business, an' then to think thet when I got up there I couldn't say a word! I'd jest got ez eloquent a speech as ever you heard planued out, thet I might hev made, ef only I'd thought on it in time, when thet nasty little whiffet of Mis' Perkins' commenced to bark! I set an' bore it for two mortal hours, an' then I went out to the woodpile an' went to throwin' wood at the everlastin' nuisance. An' there I kep' at it, till I'd throwed more'n thirty cord o' wood at thet dog, an' never hit him once!"

"That is a great deal of wood," said the young dominie mildly, thinking this an opportunity for driving an entering wedge.

"I guess it is," assented Deacon Zack, cheerfully, "an' I tell ye, ye jest began to git a realizin' sense of how much 'tis when ye have to throw it out, a stick to a time, at a dratted little dog! An', by the time I got to bed, I was thet used up I couldn't no more hev gone to sleep than I could hev flew off to the moon."

The Rev. Arthur Allan felt that the present was hardly the time to administer the contemplated exhortation, yet the necessity for it was clearer to him than ever before. So intent was he on finding some "short and easy method" of carrying out his purpose that all the morning he seemed a trifle absent-minded, and Miss Eva thought she must have been mistaken in pronouncing him the most agreeable young gentleman she had ever met. But at dinner time an idea dawned upon his mind, and he immediately became so suave and genial that the young lady returned to her first opinion of him.

"Deacon," he said, innocently, "I have decided in place of the regular church prayer-meeting to-night to hold a Bible-reading, if you are agreeable."

"Yes, I be," said Deacon Zack, emphatically, "I kin git more edification out of a passage of Scripter any day than I kin from hearin' old Dan'el Mayfield tell that seventeen year ago the ninth o' last March the Lord saved his soul. Ef I hed ez small a soul ez he's got, I wouldn't do such a powerful sight of talkin' about it."

"I have selected 'speech' as the topic for our instruction this evening," continued the minister, wisely ignoring the subject of Mr. Mayfield's soul. "I shall ask you to read the thirty-seventh verse of the fifth chapter of Matthew, and to comment on it."

"Wal, I'll read the Scripser, an' mebbe I may feel like sayin' a few words, but I seem to be losin' all my gift for public speakin'. I'll see, though, I'll see."

That night, when Deacon Zack entered the little church, his daughter and the minister having preceded him, the Rev. Arthur was surprised to find that the old gentleman's face, instead of the subdued expression he had expected to see there, wore a look of unwonted exhilaration. When his passage was called for, he rose, and read, in clear, emphatic tones: "'But let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil.' Brethren," he continued, emphasizing each word in his sharp, crisp way, "I take it that the Master o' us all meant this for a solemn rebuke to them that refuse to stand out on any question, either fur or against it. I tell ye this ever-lastin' quibblin', an' guess-so-in', an' mebbe-so-in', can't come from nothin' but evil, an' the prince of all evil at thet! Why, when I read this passage over to-day, I felt mean clear way down to the soles of my boots, to think I didn't come out on this whiskey question last night in a way thet ye might all on ye understand me. Brethren"—the dear old man's voice trembled—"we're all on us selfish, an' we don't realize danger thet don't come nowhere near us, but we want to remember that there aint a home in Briarly Center but thet is threatened by this hydry-headed monster. You hev sons—bright, lively boys, thet'll be men afore long, an' ye look to 'em to be the stay o' your old age. But jest ez bright boys ez yours hev filled drunkards' graves. I hev a daughter—she's a good, dutiful girl, thank God—an' I'd gladly give the little thet's left of this worn-out life of mine to make her happy. But jest ez good girls ez mine hev married drinkin' men, an' hed their young lives wrecked, an' gone down to airly graves thet mebbe they was only too glad to fill." The Deacon was in tears, and his were not the only moist eyes. "Brethren," he went on, with a sudden burst of holy wrath, "when I think on these things, I want to see these grog dealers sent down to the lowest depths of perdition, an' I want to *foller 'em down*"—people held their breaths, wondering what would come next—"an' cram brimstone down their throats with a red-hot poker!" concluded Deacon Zack, as he took his seat, and mopped up his tears and perspiration with a red bandana handkerchief.

By this time all had forgotten that they were convened for a Bible-reading. One after another spoke, each pledging his time and property to the wiping out of the disgrace that had fallen on Briarly Center. Need I say that their efforts were successful,—that the flame of enthusiasm, kindled by Deacon Zack's torch, spread, until the little village became saloon-keepers?

So far as I know, no other attempt has ever been made to "reform" the Deacon. If his pastor is sometimes tried in spirit by some unusually extravagant expression, he is careful to refrain from remark. For the Rev. Arthur, who has been for many years the good old man's son-in-law, long ago came to share in the opinion held by all of us who know him best, that if, among the crowns of heaven, there are some of transcendent glory, one of these will surely belong to Deacon Zack.—*Good Cheer.*

The Metal of the Future.

"The metal of the future," said a prominent mechanical engineer to me, "is aluminum. In a few years it will displace iron and steel, and simply revolutionize industrial arts everywhere. The millennium will be the age of aluminum."

"But," said I, "iron is the commonest of all metals, and aluminum is comparatively rare. Is there enough aluminum in the world to take the place of iron?"

"Yes," said he, "and your former assumption is an error. Aluminum is the most plentiful of all metals. The world contains ten times as much of it as of iron. It is everywhere. Every clay-bed is an aluminum mine."

"What is the reason," I asked, "that it has not already come into general use?"

"The great cost of producing it," he replied. "The metal called sodium is used in the production of aluminum, and it is very expensive. Numberless methods have been tried, and hundreds of chemists all over the world are devoting their lives to the task of finding a cheap way of producing aluminum. The man who succeeds will be more fortunate than though he had found the philosopher's stone. Whoever can produce aluminum at $1 a pound will make a fortune, while a man who can make it for twenty-five cents a pound can buy out the Rothschilds in a day."

"What is the cost of aluminum now?"

"The raw materials for making it are not worth $20 a ton. That is, $20 for enough to produce a ton of the metal. But a ton of aluminum, perfectly manufactured, is worth at least $20,000."

"What are the valuable properties of aluminum?" I asked, "and to what use can it be applied?"

"It can take the place of almost every other metal in the world," said he, "and very largely that of wood also. In the first place it is very strong. Its tensile strength is more than three tons to the square inch greater than those of the best Bessemer steel. In fact, it is by far the strongest metal known. A cannon made of it would be three times as strong as one made of steel or gun metal. It is very stiff or rigid too; three times as rigid as the best of bronze. Another important thing is that it will not tarnish. Neither air, nor water, nor salt, nor acids, nor corrosive gases, have the slightest effect upon it. Neither does intense heat change its color. It is the best conductor of heat known in the world; also of electricity. It would make the best telegraph wires in the world, having twice the conducting power of copper with only a third of its weight, and lasting practically forever. It is very ductile, and can be drawn into wire more easily than almost any other metal. Moreover, it is easily worked either cold or hot. It is suitable for anything that iron or steel or copper or brass or bronze or gold or silver is used for, from the wheels of a watch to a monster steam engine."

"How does it compare in weight with other metals?"

"It is by far the lightest; lighter, indeed, than many hard woods. It is little more than one-third the weight of cast iron. To be exact, a cubic foot of aluminum weighs only 166 pounds. The samesized block of cast iron weighs about 451 pounds; of wrought iron, 487 pounds; of copper, 554½ pounds; of lead, 709 pounds; of brass 528 pounds; and of gold about 1200 pounds. In brief, it is the lightest, easiest worked, strongest, most durable, and generally the most valuable of all metals, and the man who invents and patents a method of making it cheaply will revolutionize industry, and become the richest man in the world."—*Trenton Correspondent Pittsburg Dispatch.*

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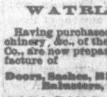

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