Lunenburg Church History.

(Prepared at the request of the Central Baptist Association, and read before that body in 1887.)

BY REV. A. W. BARSS.

The Lunenburg Baptist church was first established by the labors of Elder Joseph Dimock. He appears to have been the first Baptist minister who preached in those parts. On Nov. 3rd, 1809, a council of brethren from Chester and Newport churches met in Lunenburg (probably North West) and organized the church whose light has continued to shine, without having been altogether extinguished, until now. Although at times the storms have nearly extinguished it, yet by the constant supply of God's oil of grace, it yet burnt. There were seven brethren and three sisters first organized. Elder Joseph Dimock was moderator, and Bro. John Masters, of Newport, was clerk of the council. Brethren George B. Hubley and Joseph Tolkenham were the first deacons, and Ferdinand Hubley was clerk. Elder Dimock continued to visit the church with fatherly interest and pastoral care until 1817, when Mr. Robert Davis came and preached a while. On the 10th of Sept., 1818, a meeting was held at North West to consult about building a meeting-house; £190 17s. 1d. was subscribed, a building committee appointed, and the house was built forthwith. Aug. 16, 1819, Mr. Robert Davis was ordained pastor of the church. Elders Joseph Dimock, Theodore Harding and David Harris were the ministers present on the occasion. Aug. 12, 1820, trustees were appointed for the meeting-house. Elder Davis continued pastor of the church ten years. Then Elder Dimock preached monthly for the church until Dec., 1830, when Maynard Parker, a licentiate, came and commenced preaching. In Oct., 1826, land was purchased for a parsonage lot at North-West, and in 1830 a house was built on it. All the church property was paid for by voluntary subscriptions.

In Aug., 1831, Mr. Parker was ordained pastor of the church. The ministers present on the occasion were Elders Joseph Dimock, Wm. Chipman, Ezekiel Masters and I. E. Bill. They met on Saturday, the 27th, examined the candidate, and appointed Monday following for the ordination services, and left the Lord's day clear for preaching the gospel pure and simple, and other devotional exercises. No doubt but they had a good time.

A meeting of different denominations was held at Mahone Bay, July 17, 1833, at which it was decided to build a union house there for the use of the Lutherans, Presbyterians, Baptists, and Methodists, which was built during the next year and dedicated by a meeting of all the denominations interested in it, Nov. 24, 1834. The building was used harmoniously by them all, until each built their own separate house of worship. The old union house is now used as a dwelling house.

During the first six years of Elder Parker's pastorate, quite a number were added to the church; but in 1836 a division occurred which rent the church with strife for a number of years. About 1828 trouble arose amongst the ministers with Elder Davis, who had been pastor of this church. At a meeting of the Association, held at Nictaux, September, 1831, a document was drawn up and signed by sixteen ministers, asking the Baptist churches not to countenance Mr. Davis as a minister until he should become reconciled to his brethren. It is recorded in the old church book: But in 1836, without becoming so reconciled, he came to Lunenburg, commenced preaching and drew away a number of the church. Thus opposition meetings were established and strife commenced.

July 19, 1837, a council sent by the Association met with the church at North West and gave good advice, but nothing was accomplished by it.

On the 29th of June, 1838, another council, sent by the Association, met with the church at North West, and succeeded in getting a part of the church to act in connection with the Association, under the pastoral care of Elder M. Parker. Forty six members who still clung to Mr. Davis were then excluded. Two leaves containing the next four years' records of the church's business are missing, having been cut out of the church book by some one. It is apparent by the records that very strict discipline was observed during the early years of the church's history. Offences which now are not noticed were promptly dealt with; hence exclusions and restorations were frequent. In 1841 Elder Bennet Taylor became pastor of the church, and remained until 1853. During the first years of his pastorate a number were baptized and I a good degree of harmony prevailed.

The 23d of January, 1855, the writer, a licentiate who was sent by the Central Missionary Board, arrived on the field. A revival of great power immediately commenced. A short time after, Elder H. Achilles, who was sent by the Western Board, arrived. We labored together in the glorious work for several weeks, then I returned to Wolfville to continue my studies, and Bro. Achilles remained with the church all the winter, during which he baptized fifty two persons. A pressing and unanimous call to become the pastor of the church was extended to me, which I accepted for one year, and was ordained at North West in June, 1855. The ministers present on that occasion were Elders S. N. Bently, H. Angel, and S. W. Dublois. They have all gone to the better land, where they are resting from their labors, and their works are following them. During my year's pastorate twenty-four were baptized.

On June 12, 1856, twenty-three members were dismissed to form the New Cornwall church. From January, 1857, to August, 1858, Elder David Shaw was pastor. From October, 1861, to April, 1865, Elder L. B. Gates was pastor. Twenty persons were baptized during his pastorate. From June, 1865, to December, 1867, Elder P. A. Shields was pastor. Seven were baptized during that period. From 1867 to 1870, missionary work was done in the field by Elders R. R. Philip, R. Walker, Wm. Hall and others. During 1870 and 1871 Elders P. A. Shields had his second pastorate of the church. Thirty-three were baptized during that time.

From 1871 to 1873, Elder Z. Morton was pastor. Eight were baptized by him. In April, 1874, Mr. A. E. Ingram, recently from England, was called to the pastorate. He was ordained May 28, 1874. During his pastorate the meeting-house at Mahone Bay was built. It was dedicated 14th March, 1875. From that time to January, 1884, the church labored under the pressure of a heavy debt, having to raise a large amount of yearly interest. When the church was in trouble with the debt, the late Edward Young, of Iron Bound, who was a member of this church, came forward and paid the bills and took security on the building for a part and a note of hand for the balance. He made arrangements for the church to be released from the debt at his death, which occurred January 2, 1884, by which means a heavy burden was lifted and the church released to engage in other work.

Soon after the dedication of the Mahone Bay chapel, Elder J. Williams was called to the pastorate of the church, and held the office until September, 1879. Some fifty were baptized during his pastorate. In November, 1879, Elder L. B. Gates' second pastorate commenced, and continued about three years.

In February, 1883, by previous arrangement, the writer conducted a series of special services at Mahone Bay, in which reviving influences were experienced, and a number professed conversion. This resulted in a unanimous call to the pastorate, which I accepted, and entered upon the duties of that office March 1st, 1883, in connection with New Cornwall church. Since that time forty members have been added to the Lunenburg church and seventeen to New Cornwall church.

In 1884 the new parsonage was built at Mahone Bay. April 30th, 1885, fourteen members were dismissed to form a new church in Town. There are now about 170 members' names on the church roll; some forty of them are non-resident.

Besides the pastors and brethren whose names have been mentioned who labored with the church, there were two other brethren—licentiates—who resided with the church for a number of years, whose labors helped the church much. They were brethren Kennedy and Obadiah Parker. They have gone to rest, and their bodies sleep in the cemetery.

Thus the church has passed through various changes and trials. She has had ten different pastors, and three of them have had two pastorates. Thirteen changes of pastors in seventy-six years, during which time there have been intervals, amounting to twelve-and-a-half years, without a pastor. The first four pastorates extended over forty-four years, making nine changes in the last thirty-two years, and seven years of that time without a pastor. Had not He who was in the burning bush been with the church, she would have been consumed. My pastorate closed in April, 1886.

The Blessedness of Not Having Our Own Way.

We learn to submit to the not having our own way because we must always accept the inevitable. Usually, also, we learn in time that the discipline thus undergone is useful. But to appreciate its actual blessedness, the fact that it results in increased peace, and even in happiness of the purest quality, takes longer. Some people never succeed in learning this lesson thoroughly. Yet the fact is undeniable.

The surrender of our own will promotes humility. This is one of the most vital virtues, and perhaps is that which a large majority of us are slowest to acquire. So much emphasis is laid, and rightly, upon the duty of thinking and acting for ourselves, of cultivating a true, proper independence of character, that it is not strange that it should prove difficult to draw the line between commendable self-reliance, and that willing submission to the divine will, which equally is our duty. Were we always to succeed in carrying out our plans, our justifiable independence would develop pride, and we should grow to think ourselves able to disregard God. As it is, we fall into this sin easily and often. Nearly every one needs absolutely and frequently the lesson of humility, which the not having our own way teaches.

It also impresses the great truth, to which otherwise our eyes might remain closed, that, even when we fail to do as we desire and think best, our Heavenly Father is watching over and guiding our lives. Nothing which convinces us of His constant, overruling love is other than a blessing, and nothing produces this conviction more surely than the discovery that, although our cherished plans have come to nothing, the wisdom of the Almighty has brought to pass results equally, if not even more, advantageous in some form than those sought for by us. To fail often to have our own way casts us back as often upon the divine care and tenderness, teaches us how trustworthy they are, and causes God's affectionate interest in each of us to become more apparent and precious.

It also makes possible for us a closer, sweeter fellowship with Jesus. Although it is true, of course, that He did have His own way, in that He freely chose to live, suffer and die for mankind, it is equally true that His whole earthly career was characterized by the willing, cheerful surrender of His natural, human inclinations for the sake of His redeeming work. His life was one long succession of sacrifices, and His intelligent sympathy for us in our disappointments is based not only upon the omniscience of His divine nature, but also upon His own personal experiences of failure to have His own way as His mere humanity would have chosen to have it. What could make more strong or winsome the tie between Him and ourselves!

Yes, the not having our own way, if we are wise enough to recognize the fact, is a blessing, and throughout all human history they have been the happiest and the most useful children of God who have accepted this truth, and have tried to live in the light of it.—*Congregationalist.*

— Prof. Tyndall states as a most remarkable fact, that the waves which have up to this time been most effectual in shaking asunder the atoms of compound molecules are those of least mechanical power. "Billows," he instructively adds, "are incompetent to produce effects which are easily produced by ripples." It is so with us. Often the greatest of us cannot do things that the smallest and weakest can. God sends power from on high to them, and it should be our prayer that God will endue us with power from on high that we may do His work, even though we be the weakest and humblest of His servants.—*Worker.*

Mr. Spurgeon on the Lesson.

THE PARABLE OF THE LOST SHEEP.

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15: 4-7.

Observe THE ONE OBJECT OF SEARCH. This sheep lies on the shepherd's heart, and he must at once set out to look for it. He leaves the ninety and nine in the wilderness, and goes after that which is lost until he find it.

Observe here that it is a *definite search.* I should have imagined, from the way in which I have seen this text handled, that Christ, the Shepherd, went down into the wilderness to catch anybody's sheep He could find. Jesus knows all about His redeemed, and He goes definitely after such and such a soul. When I am preaching in the name of the Lord, I delight to think that I am sent to individuals with the message of mercy. I am not going to draw the bow at a venture at all; but when the Divine hands are put on mine to draw the bow, the Lord takes such aim that no arrow misses its mark: into the very centre of the heart the word finds its way; for Jesus goes not forth at a peradventure in His dealings with men. He subdues the will and conquers the heart, making His people willing in the day of His power. He calls individuals and they come. He saith, "Mary," and the response is, "Rabboni." Jesus knows what He means to do, and He will perform it to the glory of the Father.

Note that this is *an all-absorbing search.* He is thinking of nothing but his own lost sheep. The ninety and nine are left in safety; but they *are* left. When we read that he leaves them in the wilderness, we are apt to think of some barren place; but that is not intended: it simply means the open pasturage, the steppe, the prairie; he leaves them well provided for, leaves them because he can leave them. For the time being, he is carried away with one thought that he must seek and save the lost one, and therefore he leaves the ninety-and-nine in their pasture. "Shepherd, the way is very rocky!" He does not seem to know what the way is, his heart is with his lost sheep. "Shepherd, it is a heavy climb up yon mountain side." He does not note his toil; his excitement lends him the feet of the wild goat; he stands securely where at other times his foot would slip. He looks around for his sheep and seems to see neither crag nor chasm. "Shepherd, it is a terrible path by which you must descend into yonder gloomy valley." It is not terrible to him: his only terror is lest his sheep should perish; he is taken up with that one fear, and nothing else. He leaps into danger, and escapes it by the one strong impulse which bears him on. It is grand to think of the Lord Jesus Christ with His heart set immovably upon the rescue of a soul which at this moment is lost to him.

It is *an active search*, too; for observe, he goes after that which is lost, until he finds it; and he does this with a *personal search.* He does not say to one of His underlings: "Here, hasten after that sheep which was lost, and bring it home." No, *He* follows it Himself. And if ever there is a soul brought from sin to grace, it is not by us poor ministers working alone, but is is by the Master Himself, who goes after His own sheep.

For notice *the perseverance of the search*: "until He find it." You and I ought to seek after a soul, how long? Why, until we find it. The parable says nothing about His not finding it; no hint of a failure is given; we dream not that there may be a sheep belonging to Him which He will never find. Oh, brethren, there are a great many whom you and I would never find; but when Jesus is after His own lost sheep, depend upon it such is His skill, so clearly doth He see, and so effectually doth He intervene, that He will surely bring them in. A defeated Christ I cannot conceive of.

The whole Christ seeks after each sinner; and when the Lord finds it, He gives Himself to that one soul as if He had but that one soul to bless. How my heart admires the concentration of all the Godhead and manhood of Christ in His search after each sheep of His flock.

Now we have *one burden of love.* When the seeking is ended, then the saving appears: "When He hath found it, He layeth it on His shoulders, rejoicing." Splendid action this! How beautifully the parable sets forth the whole of salvation. Some of the old writers delight to put it thus: in His incarnation, He came after the lost sheep; in His life, He continued to seek it; in His death, He laid it upon His shoulders; in His resurrection, He bore it on its way, and in His ascension, he brought it home rejoicing. Our Lord's career is a course of soul-winning; and in it you may trace the whole process of salvation.

This laying on the shoulders was *an appropriating act.* He seemed to say, "You are my sheep, and therefore I lay you on my shoulders." He did not make his claim in so many words, but by a rapid action he declared it: for a man does not bear away a sheep to which he has no right: this was not a sheep-stealer, but a shepherd-proprietor. It is all well with that sheep, for it is positively and experimentally the Good Shepherd's own, just as it always had been His in the eternal purpose of the Father.

It was *a deed of service* to the sheep. The sheep is uppermost, the weight of the sheep is upon the shepherd. The sheep rides, the shepherd is the burden-bearer. The sheep rests, the shepherd labors. "I am among you as He that serveth," said our Lord long ago. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." On that cross He bore the burden of our sin, and what is more, the burden of our very selves. Blessed be His name, "The Lord hath laid on Him the iniquity of us all," and He hath laid us on Him, too, and He beareth us. Remember that choice Scripture: "In His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Soul-melting thought, the Son of God became subservient to the sons of man! The Maker of heaven and earth bowed His shoulders to bear the weight of sinners.

It was a *rest-giving* act, very likely *needful* to the sheep which could go no further, and was faint and weary. It was a full rest to the poor creature if it could have understood it, to feel itself upon its shepherd's shoulders, irresistibly carried back to safety. What a rest it is to you and to me to know that we are borne along by the eternal power and Godhead of the Lord Jesus Christ! "The beloved of the Lord shall dwell in safety by Him, and he shall dwell between His shoulders." The Christ upbears us to-day: we have no need of strength: our weakness is no impediment, for He bears us. Hath not the Lord said, "I have made, and I will bear; even I will carry and will deliver you?" We shall not even stumble, much less fall to ruin: the Shepherd's feet shall traverse all the road in safety. No portion of the way back should cause us fear, for He is able to bear us even to His home above. What a sweet word is that in Deuteronomy: "The Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place." Oh, the glorious grace of our unfailing Saviour, who consecrates Himself to our salvation, and concentrates upon that object all that He has and is!

THE ONE SOURCE OF JOY. This man who had lost his sheep is filled with joy; but his sheep is the sole source of it. His sheep has so taken up all his thought, and so commanded all his faculties, that as he found all his care centred upon it, so now he finds all his joy flowing from it.

I invite you to notice the first mention of joy we get here: "When he hath found it, he layeth it on his shoulders, rejoicing." That is a great load for you, shepherd! Joyfully he answers, "I am glad to have it on my shoulders." The mother does not say, when she has found her lost child, "This is a heavy load." No; she presses it to her bosom. She does not mind how heavy it is; it is a dear burden to her. She is rejoiced to bear it once again. "He layeth it on his shoulders, *rejoicing.*" Remember that text: "Who for the joy that was set before Him endured the cross, despising the shame." A great sorrow was on Christ when our load was laid on Him; but a greater joy flashed into His mind when He thought we were thus recovered from our lost estate. He said to Himself, "I have taken them up upon My shoulders, and none can hurt them now, neither can they wander to destruction. I am bearing their sin, and they shall never come into condemnation. The penalty of their guilt has been laid on Me that it may never be laid on them. I am an effectual and efficient Substitute for them. I am bearing, that they may never bear, my Father's righteous ire." His love to them made it a joy to feel every lash of the scourge of justice; His love to them made it a delight that the nails should pierce His hands and feet, and that His heart should be broken with the absence of His Father, God. Even "Eloi, Eloi, lama sabacthani," when the deeps of its woe have been sounded, will be found to have pearls of joy in its caverns. No shout of triumph can equal that cry of grief, because our Lord joyed to bear even the forsaking of His Father for the sins of His chosen whom He had loved from before the foundation of the world. Oh, you cannot understand it except in a very feeble measure! Soul, remember you have given Jesus great joy in His saving you. He was for ever with the Father, eternally happy, infinitely glorious, as God over all; but yet he must needs come hither out of boundless love, take upon Himself our nature, and suffer in our stead to bring us back to holiness and God. "He layeth it on His shoulders, rejoicing." That day, the shepherd knew but one joy. He had found his sheep, and the very pressure of it upon his shoulders made his heart light, for he knew by that sign that the object of his care was safe beyond all question.

Now, he goes home with it, and this joy of his was then so great that it filled his soul to overflowing. The parable speaks nothing as to his joy in getting home again, nor a word concerning the joy of being saluted by his friends and neighbors. No; the joy of having found his sheep eclipsed all other gladness of heart, and dimmed the light of home and friendship. He turns round to friends and neighbors and entreats them to help him to bear the weight of his happiness. He cries, "Rejoice with me, for I have found my sheep which was lost." One sinner had repented, and all heaven must make holiday concerning it. Oh, brethren, there is joy in the heart of Jesus over His saved ones to flood all heaven with delight. The streets of Paradise run knee-deep with the heavenly waters of the Saviour's joy. They flow out of the very soul of Christ, and angels and glorified spirits bathe in the mighty stream. Let us do the same. We are friends, if we are not neighbors. He calls us to-day to come and bring our hearts, like empty vessels, that He may fill them with His own joy, that our joy may be full. Those of us who are saved must enter into the joy of our Lord. When I was trying to think over this text, I rejoiced with my Lord in the bringing in of each one of His sheep, for each one makes a heaven full of joy. But, oh, to see all the redeemed brought in! Jesus would have no joy if He should lose one; it would seem to spoil it all. If the purpose of mercy were frustrated in any one instance, it were a dreary defeat of the great Saviour. But His purpose shall be carried out in every instance. He "shall see of the travail of His soul, and shall be satisfied." He shall not fail nor be discouraged. He shall carry out the will of the Father. He shall have the full reward of His passion. Let us joy and rejoice with Him this morning!

But the text tells us there was more joy over that one lost sheep than over the ninety and nine that went not astray. Who are these just persons that need no repentance? Well, you should never explain a parable so as to make it run on four legs if it was only meant to go on two. There may not be such persons at all, and yet the parable may be strictly accurate. If all of us had been such persons, and had never needed repentance, we should not have given as much joy to the heart of Christ as one sinner does when he repents. But suppose it to mean you and me who have long ago repented—who have, in a certain sense, now no need of repentance, because we are justified men and women—we do not give so much joy to the heart of God, for the time being, as a sinner does when he first returns unto God. It is not that it is a good thing to go astray, or a bad thing to be kept from it. You understand how that is; there are seven children in a family, and six of them are all well, but one dear child is taken seriously ill, and is brought near to the gates of death. It has recovered, its life is spared, and do you wonder that for the time being it gives more joy to the household than all the healthy ones? There is more expressed delight about it a great deal than over all those that have not been ill at all. This does not show it is a good thing to be ill. No, nothing of the kind; we are only speaking of *the joy* which comes of recovery from sickness.

There are special circumstances about repentance and conversion which produce joy over a restored wanderer. There was a preceding sorrow, and this sets off the joy by contrast. The shepherd was so touched with compassion for the lost sheep, that now his sorrow is inevitably turned into joy. He suffered a dreadful suspense, and that is a killing thing; it is like an acid eating into the soul. That suspense which makes one ask, Where is the sheep? Where can it be? is a piercing of the heart. All those weary hours of searching, and seeking, and following, are painfully wearing to the heart. You feel as if you would almost sooner know that you never would find it than be in that doubtful state of mind. That suspense when it is ended naturally brings with it a sweet liberty of joy. Moreover, you know that the joy over penitents is so unselfish that you who have been kept by the grace of God for many years do not grieve that there should be more joy over a repenting sinner than over you. No, you say to yourself, "There is good cause. I am myself among those who are glad." You remember that good men made great rejoicing over you when you first came to Jesus; and you heartily unite with them in welcoming newcomers. You will not act the elder brother, and say I will not share the joy of my Father. Not a bit of it; but you will enter heartily into the music and dancing, and count it your heaven to see souls saved from hell. I feel a sudden flush and flood of delight when I meet with a poor creature who once lay at hell's dark door, but is now brought to the gate of heaven. Do not you?

The one thing I want to leave with you is how our gracious Lord seems to give Himself up to His own redeemed. How entirely and perfectly every thought of His heart, every action of His power, goes toward the needy, guilty, lost soul. He spends His all to bring back His banished. Poor souls who believe in Him have His whole strength engaged on their behalf. Blessed be His name! Now let all our hearts go forth in love towards Him who gave all His heart to work our redemption. Let us love Him! We cannot love Him as He loved us as to measure; but let us do this in like manner. Let us love with all our heart and soul. Let us feel as if we saw nothing, knew nothing, loved nothing save Jesus crucified. As we filled all *His* heart, let Him fill our hearts.

Oh, poor sinner, here to-day, will you not yield to the Good Shepherd? Will you not stand still as He draws near? Will you not submit to His mighty grace? Know that your rescue from sin and death must be of Him, and of Him alone. Breathe a prayer to Him, "Come, Lord, I wait for Thy salvation! Save me, for I trust in thee." If thou dost thus pray, thou hast the mark upon thee of Christ's sheep, for He saith, "My sheep hear My voice, and I know them, and they follow Me." Come to Him, for He comes to you. Look to Him for He looks to you.

— The Russian agnostic who has recently become a Baptist, Ivan Panin, gives the following account of his conversion. It has the old ring to it, and shows the way people are saved:

"I began to read the Bible carefully, to find out what good there was in it. I knew there must be much that was valuable, or it would not have retained its life and interest through the centuries. I determined I would pass over the miracles and other difficulties, and treasure up the things of ethical value that I might find. I thought that in this effort God—if there was a God—would give me light. So I read the Bible trustingly, leaving the difficulties alone, till God should enlighten me, and I strove to follow out its teachings where I could. I gained light day by day, and soon I found the Bible becoming its own interpreter. I also went trustingly to God in prayer. As I could not believe, I asked for power to believe. If I were not strong enough to follow Him, I prayed for the necessary strength, in all things coming as a child to Christ for help. Continuing thus for some time, I soon learned my utter inability to live without God. Then I got to see how deep I was in sin. Sins of which I had not formerly been cognizant now troubled me and gave me no rest, showing me how my very being was permeated with sin, and that I required what the Bible called regeneration, or I should never get rid of my burden of sin, or be free from the demons which dwelt in my carnal nature. It became evident to me that I must give myself to Christ, if He would receive me. I did so, and received Him as my Saviour, and, wonderful to tell, the moment I testified to His saving power, I became a new man."

If the simple gospel were preached more there would be less agnosticism and less of a good many other wrong things. —*Wes ern Recorder.*

— Rev. J. B. Huff, writes: "I have great pleasure in testifying to the good effects which I have experienced from the use of Northrop & Lyman's Vegetable Discovery for Dyspepsia. For several years nearly all kinds of foods fermented on my stomach, so that after eating I had very distressing sensations, but from the time I commenced the use of the Vegetable Discovery I obtained relief."

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