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LABORERS TOGETHER WITH GOD

We are sowing daily sowing,
Countless seeds of good and ill,
Scattered on the level lowland,

Contributors & Correspondents.

GOD'S HIDDEN ONES.

BY THE REV. WM. COCHRANE, M.A., BRANTFORD, ONTARIO.

It is literally as well as figuratively true, that in many periods of the church's history, God's people have been hidden ones.

The Psalm in which these words are found speaks of the Israelites as "God's hidden ones." In many respects they were so.

We may enlarge the original application of the term, and regard it as descriptive of all God's spiritual Israelites.

He did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

This hidden in the purpose of God, believers have by faith hid hold on eternal life. They have fled for refuge to the hope set before them in the Gospel.

This is the completion of the believer's redemption, the consummation in his actual experience of what was purposed in eternity.

Believers are also hidden during life from the observation and knowledge of the world. This arises from a variety of causes.

His cause! It is even so still. Looking at men in general, and taking account simply of the surface of society, how little vital religion seems to exist.

The seal of the covenant, the blood of the Paschal lamb, marked the inmates as the special favourites of heaven.

God's word declares this righteous principle, and the Christian's experience confirms it. "In the time of trouble he shall hide me; he shall set me upon a rock.

Believers thus "hidden" are the recipients of special blessings. The joy of the Lord is their strength.

If we are of the number of God's hidden ones, the fact cannot long remain hidden from ourselves.

CHILDREN.

The smallest are nearest to God, as the smallest planets are nearest the sun.

A REDEEMED SINNER.

I had rather, as a forgiven child, with all the prospects of the future opened up unto me, wear the crown purchased by the redeeming love of Christ, than that which is worn by the unfallen angels.

THE INQUISITION.

PHILIP II. longed to celebrate an "act of faith" by the burning of a heretic, in the cities of Amsterdam and London.

The phlegmatic Hollanders suddenly arose to grand enthusiasm for the defeat of their foes.

In the beginning of the eighteenth century, the vigor of the Inquisition began to decline. Men whose tongues would no longer be silenced by fear of its punishments, denounced the Secret Tribunal unsparingly.

TEACH LOVINGLY.

The man who never smiles has no divine call to the Sunday-school ministry. The half-hour on the Lord's day is not the only time we teach.

THE WARNING KNOCK.

Not long ago, a lady guest came down to the breakfast table, and in the course of conversation remarked in a very casual manner.

next on the floor; but there was nothing there."

"Why, Miss Kate, you don't think it was a warning for you?"

And something did happen: for that very night the sun set over the Jersey sand flats one minute later than it did the day before.

In a few days after the excellent lady sickened; and after a brief interval further, I stood by her grave in Greenwood, under the exceedingly impressive offices of the Episcopal Church.

The intelligent reader will see in this a more coincidence. Cracks and noises in wooden furniture are a frequent result from incessant shrinkage and expansion.

MINISTERIAL DISCIPLINE IN WALES.

The Christian Union gives the following interesting account of the plan of Welsh Congregationalists to obtain and train young men for the ministry:

"The churches and pastors in Wales accomplish the task somewhat after this fashion: The platform of the Sabbath-school and the Society, especially the latter, affords ample scope for preliminary exercises.

"After one receives the sanction of his village, he will preach in the surrounding villages, wherever he may be asked to do so.

The Welsh people find a man reading his sermons, they consider that he is a great man; careful to keep his eye on the beginning of the next line, than he is to impress his audience with the importance of the truths he preaches.

TEST QUESTIONS.

What are the test questions which every one should put to his own conscience searchingly before he makes a public vow or consecration to the Lord?

Do I hate sin heartily, and fight against it daily?

Do I distrust self, and watch my own heart closely?

Do I trust Jesus, and Jesus only?

Do I love souls, and labor to win them to Christ faithfully?

Do I live as I pray, or do I only pray as I live?

Do I care more to please God than to please every other being in the universe?

When men or women can honestly say Yes to these searching questions, they may venture to make open confession of their faith in Christ.

Selected Articles.

IN AUTUMN.

The year grows splendid on the mountain steep... The fatal triumph of the perfect year... The elms, with musical, slow motion, leaves...

LITERATURE FOR THE YOUNG.

One of the grave responsibilities which an increased and increasing taste for reading throws upon the shoulders of those who have the care of young persons is undoubtedly the selection of books proper for them to read in their leisure times.

EDUCATION OF WOMEN.

In the light of the late action of the authorities of Cornell University in favour of the co-education of the sexes, and of the more recent majority report of the committee of the Alumni of Williams College in opposition to it...

PULPIT POWER.

Some common element of power must give to the pulpit as variously represented by widely different minds its hold on the public. Men study the style and methods of pulpit models, but down deep by style and method must be some quality more important because more fundamental.

Theological students analyze the methods and study the rhetoric of favorite preachers take their sermons as models and build on the pattern thus afforded; but it is not rhetoric which carries with it the conviction of the congregation, it is not the structure of the sermon; it is not even the form of doctrine.

The fountain of strength in every Christian ministry is the power of the ministry himself to realize God present, and to present him to the people.

Mr Beecher is an actor and orator by nature. Mr Payson used few and simple figures. Whitefield abounded in illustrations, Edwards rarely employed any, Spurgeon's a pulpit conversationalist, argues rarely, but speaks with authority; President Finney treats his audience as a lawyer treats a bench of judges, and argues the problems of truth and duty calmly and with little or no appeal to sentiment or emotion.

There is a spiritual power. The books make little of it, the students do but dimly understand and slightly study it; yet it is spiritual power which gives the pulpit its permanent power.

eyes of his parishioner to the gracious presence of a sympathizing God. We, orphaned and alone, are crying out for our Father. He that points us to Him meets our want.

THE HIGHER EDUCATION OF GIRLS.

But a great many parents, and, perhaps, some girls will inquire, "Can boys? What is the use of all this study? What good will it do? All a woman's education is worth," they will say, "is to enable her to make her market in life, to win a prize in the lottery of marriage; and for this purpose a few brilliant accomplishments have more attraction than all your heavy learning."

And even in the important matter of winning a husband, it is brains that win after all. Men are charmed by women of sprightly intellect and nimble wit more than by brilliant execution on the piano, exquisite flower-painting, or most graceful dancing, if accompanied by rapid conversation and childish imbecility of mind.

THE FORCE OF WRITTEN WORDS.

Who shall tell what may be the effect of writing? If it happens to have been cut in stone, though it lie face downward for ages on a forsaken beach, or "rest quietly under the drums and trappings of many conquests," it may end by letting us into the secret of usurpations and other scandals gossiped about long empires ago—this world being apparently a huge whispering-gallery.

TRUE TO NATURE.

A genuine touch of woman nature, as well as human nature, pervades the following.

A comfortable old couple sat a seat or two in front of us, on the railroad, during one of the hottest days of last summer. The journey was evidently one of the events of their lives, and their curiosity excited the attention of the passengers.

"There! my old man's got left!—he has! There, see he has! Wal," she continued, setting back, "I'm glad on't—it's always been 'Mammy, you'll get left!—mammy, you'll get left!' all my life long; and now he's gone and got left, and I'm glad on't."

ANECDOTE OF PROF. STOWE.

A good story is told of Prof. Stowe, Harriet Beecher's husband. While, visiting a little town in Massachusetts last summer, Prof. Stowe desired a friend to secure a horse and vehicle to take himself and wife to a town nine miles distant, where he desired to consult some genealogical records.

Dr Stowe noticed a phaeton at the door of his host, and hastily summoning his wife, entered it, and started on his journey. To his surprise the horse was a very fleet one, and the phaeton exquisite, with its silk and satin linings, ivory furnishings, and easy springs.

DEAN STANLEY IN A SCOTCH CHURCH.

Dean Stanley has been preaching again in a Scotch Kirk. The church in which he appeared is the parish church of St. Andrew's, of which the pastor is Rev. A. K. H. Boyd, better known as the author of the "Recreations of a Country Parson."

"The church was crowded on this occasion, which happened to be the tercentenary anniversary of the massacre of St. Bartholomew. The text was 'The first and great commandment, 'Love the Lord thy God with all thy heart,' and the second, which is 'like unto it,' 'Love thy neighbor as thyself,' and the lesson taught was, that 'Charity is greater than faith.'"

HOLIDAYS OF THE BRAIN.

The masses who depend mainly upon their physical exertions for a livelihood, are apt to fancy that mind-working is light labor. This is a great mistake. No kind of toil more rapidly exhausts the bodily energies than incessant thought.

BUSINESS LAW.

The following brief recapitulation of business law is worth a careful preservation, as it contains the essence of a large amount of legal verbiage:

- It is not legally necessary to say on a note "for value received."
A note made on Sunday is not void.
Contracts made on Sunday cannot be enforced.
A note by a minor is void.
A contract made with a minor is void.
A contract made with a lunatic is void.
A note obtained by fraud, or from a person in a state of intoxication, cannot be collected.
If a note is lost or stolen, it does not release the maker; he must pay it if the consideration for which it was given can be proven.
An endorsement of a note is exempt from liability if not served with notice of dishonor within twenty-four hours of the non-payment.

Notes bear interest only when so stated. Principals are responsible for the acts of their agents. Each individual in a partnership is responsible for the whole amount of the debts of the firm. Ignorance of the law excuses no one. It is a fraud to conceal a fraud. The law compels us to do impossibilities. An agreement without consideration is void. Signatures made with a lead pencil are good in law. A receipt for money is not always conclusive. The acts of one partner bind all the rest.

THE PHYSICIAN'S SABBATH.

The Sabbath was made for man and adapted to the wants of his nature, physical and spiritual. When the Gospel dispensation had succeeded the ceremonial, during which the Sabbath was instituted, the necessity of this divine institution remained in its former force since no substitute for it was provided, and the wants of our nature continued unchanged.

The Sabbath, therefore, is an institution for man throughout all time. Its privileges are the inheritance of our race, and may be claimed by its humblest individual. It is "crowned" with privileges, but all do not so regard it. The "sacred day of rest" to some is neither sacred nor yet a day of rest; they are without faith in its sanctity, and their practice deprives it of rest.

The physician takes his full share of the cares and toils of the secular days, and, besides, these are oftentimes projected through many successive Sabbaths, during which his fellow-man may rest from worldly employments, and ally himself anew with the people of God. Our Saviour, rebuking Judaism by His healing on the Sabbath, commissions every one to perform on that day works that may be necessary or required by mercy. The physician must go to the bedside of suffering, irrespective of the day or hour, and his brain must be as capable and his hand as skilful on this day, when man and beast are "off duty," as on any other day.

Let a Christian brother, however, put himself in his place, and he will realize keenly the privations he suffers from this Sabbath work. It almost becomes a hardship to be exempted from perhaps every religious observance which they exact of others, when he feels that their observance is, if it could be, more necessary for him than for others, and he is without the spur of public opinion. Place yourself where the physician stands and realize that the public has lifted church-going from your shoulders, and you will also realize that more grace is necessary to make it a self-imposed task than when expected by others as well as exacted by your own conscience; you will then feel one of the besetting sins of his profession, and one to which not a few have yielded.

Job says afflictions spring not from the ground, and doubtless he moves in a divine sphere who relieves pain and distress. We all regard it thus, and multitudes would gladly enjoy the opportunities of this sphere if it were not weighted with responsibility and hardship, yet we think, chief among the burdens of his profession, is that which secularizes his Sabbath.

We would point all this with the remark that the public, especially the Christian public, would do well to regulate their relations with their physician by the golden rule. Do to him as you would wish him to do to you were you in his place—the practical working of which will do away with calling on the doctor on Sabbath, because it may save breaking in on the secular labors of the following day or week. It will do more, it will frequently enable the physician to have that which we are accustomed to regard as essential to the physical and spiritual well being of every one, the rest and spiritual advantages of the Sabbath.

The N. Y. Independent says:—"The 'Dunkards,' at their recent annual meeting, decided that as 'instrumental music is of the world, and not of the true Church of God, members had better not engage in teaching it in public schools or elsewhere; that 'it is not advisable for brethren to engage in the banking business,' and that 'a brother who suffers himself to be elected to the legislative assembly as a representative of the people, and to serve in it, cannot be retained as a member of the Church.'"

"Borrow not a few," saith the Lord to every believer. O, thou sorrowing one, borrow empty vessels in which to receive abundant consolation from Christ. What a magnificent grace shines in the word empty! God will not pour into vessels filled with creature supplies. Thus it is manifest that the oil comes direct from God; the word "empty" shuts out the creature. The words "not a few" leave room for God to enter in. The heart's deep furrows are so many deep vessels to receive streams of comfort. The heart that has many is furnished with vessels "not a few." Truth's warrant is, "Borrow not a few."

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A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church.

On motion of Mr. McMillan, after some discussion, it was resolved that the overture be rejected, and that the above-mentioned paper be recommended to the ministers and members of the C.P. Church as worthy of their hearty support.

British American Presbyterian.

TORONTO, FRIDAY, O T. 4, 1872.

TOPICS OF THE WEEK.

Lord Dufferin's visit to the West has been during the past week the great subject of talk. Toronto put on her holiday attire, and every one seemed anxious to give the representative of the Queen a cordial welcome.

The Governor-General, we understand, means to make himself well acquainted with the country over which he is called to preside. He has taken a house in Toronto for a few weeks, and, while making the capital his headquarters, will no doubt visit all the chief places around.

The Presidential contest in the States becomes more embittered as the decisive day approaches. Both sides are straining every nerve to secure success.

The scandal connected with Mrs. Fair has culminated in her being acquitted by the second jury, after a consultation of sixty hours. The sympathy with that shockingly abandoned woman, displayed by both ladies and gentlemen, is far from creditable to the public opinion of the States.

The Anti-Union movement among certain parties in the Free Church of Scotland is still going on. Meetings are being held in different parts of the country, and strong resolutions passed against that phase of co-operation sanctioned by last Assembly, viz: that which

makes the ministers of the different Presbyterian bodies negotiating for union eligible to be called and settled in any congregation connected with any one of those denominations.

The declaration of Lord Napier at the Social Science meeting against the continuance of the laws of primogeniture and entail, is a very noticeable sign of the times. If the landholders in Britain are wise, they will move in the matter themselves, and not wait till others take up the question in possibly a rougher and much more thorough-going manner.

The cable furnishes but meagre reports of the proceedings of the Congress of "Old Catholics" which commenced its session at Cologne, September 19. It was largely attended by delegates from all parts of Germany and Austria, who have promoted and sympathized with the movement, while representatives of other Christian bodies were also present giving it their countenance.

A new and hazardous style of reporting is coming into vogue. One of the New York papers, desirous of ascertaining the truth as to the internal management of one of the city lunatic asylums, persuaded one of its corps of reporters to feign insanity, and so secure admission as a patient.

Already the nine days' wonder over the marriage of Father Hyacinthe has subsided. The permanent effects of it, however, promise to be very great. Roman Catholics may sneer as they like about the marriage of priests, and may regard anything of the kind as an infamy and a degradation.

It is an outrage upon human nature and human liberty to insist upon vows of any kind, made at a time when the judgment was immature and religious excitement great, should be held as irrevocable, whatever change of feeling may in the mean time have taken place.

OPENING OF KNOX COLLEGE AND INSTALLATION OF PROFESSOR GREGG.

A very interesting meeting was held on Wednesday evening last in Knox's Church, Toronto, when the Rev. Professor Gregg, M. A. was formally installed as Professor of Apologetics in Knox College.

A large number of clergymen were present; among whom we noticed Drs. Topp and Jennings. Professors Caven and Young, and Messrs. Wardrop of Guelph, Campbell, Reid, King, and Wallace of Toronto: Fraser of Bondhead, Dick of Richmond Hill, and many others.

Dr. Jennings then in name of the Presbytery welcomed the newly installed Professor in a very kindly and appropriate manner. After which Mr. Gregg proceeded to deliver the inaugural lecture on "Apologetics" which we trust to be able to give in full next week.

OPENING OF QUEEN'S COLLEGE KINGSTON.

The winter session of Queen's College was opened on Wednesday when a lecture was delivered by Professor Dupuis on the "Progress of the World."

THE RIGHTS OF MAJORITIES.

A circular has been addressed to clergymen of the Free Church of Scotland bearing the signatures of the following leaders of that church:—Robert S. Candlish, Robert Elder, Robert Buchanan, Robert Raiyn, Alexander Duff, James Lumsden, Patrick Fairbairn, John Adam, William Wilson, and Thomas McLaughlin.

"If, through consent or connivance, those who attempt to control the actions

of the church by threats of disruption, and of appealing to the courts of law, are encouraged to persevere, the result will very certainly be disruption in the end; for whatever deference may be due to scruples based on fair reason or argument, no church will submit, or ought to submit, to have its course of procedure, and its final decision on great questions of public religious duty, overborne by such modes of opposition as those against which we have felt ourselves constrained to make this solemn appeal."

There can be no doubt that this is the correct view to take of such matters. A noisy and presumptuous minority in a church, claiming under threat of disruption or secession to control all the movements of the majority can never be tolerated or yielded to unless the great mass of such a church are willing to sink into absolute noneties.

Dr. Carpenter's opening address at the late meeting of the British Association, has caused a greater sensation in certain quarters than even the speeches and repartees of the discoverer of Livingstone. It has become fashionable with certain readily scientific men and with more who falsely claim to be such to ignore every thing but matter and immutable laws.

DR. CARPENTER AND THE SCIENTISTS.

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ling by law the sequences of matter. Thus the conception of force implies a God, and to reject and absorb all things in matter and laws he affirmed to be "as arrogant as it is unphilosophical"

UNIVERSITY LOCAL EXAMINATION.

Several years ago, the University of Edinburgh, following the example of the Universities of Cambridge and Oxford, instituted annual examinations in the higher branches of study. That is, the authorities in the University agreed to hold certain extra-academical examinations, to which all who chose might come, to have their attainments fully and fairly tested, and receive certificates to that effect.

REV. WILLIAM FLETCHER, MANITOBA.

We are sorry to learn that the Rev. Wm. Fletcher, of Portage La Prairie, has been constrained from failing health to withdraw from the Presbyterian Mission in Manitoba, and return, for a time at least, to Ontario.

BRITISH ECCLESIASTICAL NOTES.

Rev. Dr. Bisset, of Bourtie, a leading man in the Church of Scotland, died a few weeks ago, in the 46th year of his ministry.

Rev. Dr. Runciman, of Glasgow, died last month, in the 68th year of his age and 48th of his ministry. Dr. R. was originally settled in Edinburgh, but has been minister of St. Andrew's parish, Glasgow, since 1844.

Dr. William Anderson, for the last fifty-one years a prominent minister in Glasgow, died on the 15th September, in the 74th year of his age. Dr. Anderson has written a good many works on theological and controversial subjects, and in them he has displayed great vigor and originality.

To comprehend a man's life it is necessary to know not merely what he does, but also what he purposely leaves undone. There is a limit to the work that can be got out of a human body or a human brain, and he is a wise man who wastes no energy on the suits for which he is not fitted, and he is still wiser who, from among the things that he can do well, chooses and resolutely follows the best.—Gladstone.

ecclesiastical.

PREBZYTERY OF WATFORD.

This Presbytery met at St. Marys on the 24th inst. Mr. J. W. Mitchell, M.A., Moderator. One of sixteen ministers eleven were present, together with five elders. The Clerk was instructed to read the minutes of the last meeting and to give notice of the following resolutions.

Moderator having placed the call in Mr. Davison's hands, he instructed Mr. Macfarlane to read the minutes of the last meeting. The minutes were read and approved. The Moderator then read a letter from the Rev. Mr. Davidson, inviting the Presbytery to meet at Langside on Tuesday the 10th proximo, at 11 o'clock, a.m., to receive Mr. Davidson's trial, and if they should find him qualified to preach, to ordain him and to install him in the office of a minister.

The Rev. Mr. Davidson, of Kent, deferred his trial to the next meeting of the Presbytery of Harrow. Mr. Davidson, however, presented the House Mission Committee, giving a full report of his work in London, and recommending that the Presbytery, for the year terminating on October 1st, embracing statistics prepared recently and directly from nearly all the presbyteries of the denomination, should report as follows:—The work of the Presbytery for the year terminating on October 1st, embracing statistics prepared recently and directly from nearly all the presbyteries of the denomination, should report as follows:—

ministry. During the consideration of this report which occupied nearly two hours, the Rev. J. Fraser made a long and able contribution to the debate, concerning the Mission Field in America. The minutes of the Presbytery were then read by Mr. Fraser. It was then moved by Mr. Cameron, seconded by Mr. Rodgers, that the Presbytery should send a circular letter to all the presbyteries of the denomination, with a view to their sending in their reports to the Presbytery of Harrow, for the purpose of enabling it to send a full and complete report to the General Assembly at Glasgow.

approved to spend the next evening of every Sabbath, Prebzytery Meeting, in holding a free meeting of general interest to the members. Two sessions were proposed for the next regular meeting, in order to afford opportunity to the efficacy of prayer, with special reference to the views of the Bible as set forth in Mr. Walker's "The Work of the Holy Spirit in our own souls," published by Mr. W. L. Watson. A considerable amount of Home Missions work was gone through; among which was the consideration of a petition from a lady of the name of Mrs. J. W. Watson, praying to have three congregations organized there. The Report of the Missionary Laboring Society was most cheering, there being at present upwards of seventy persons being prepared to be engaged in Home Missions work, and to disperse the ordinance of the Lord's Supper. A call was laid on the table from the Female Association, addressed to Rev. H. W. Watson. Mr. Fraser was appointed to preach in Bethel on Sabbath, 25th October, to notify the congregation that the next regular meeting of the Presbytery would be held in Bethel, and to give notice to those who were absent from their interests at an adjourned meeting of this Presbytery, to be held in Bethel on the 25th October, at 11 o'clock.

JOHN FOTHERINGHAM, Clerk of Presbytery.

PREBZYTERY OF BRUCE.

The Presbytery of Bruce held its ordinary meeting in Kilmacduick, on the 21st and 22nd inst. There were six ministers and six elders present. In the absence of the Moderator, Mr. Tolmie was appointed to read the minutes of the last meeting and to give notice of the following resolutions.

The Moderator read a letter from the Rev. Mr. Davidson, inviting the Presbytery to meet at Langside on Tuesday the 10th proximo, at 11 o'clock, a.m., to receive Mr. Davidson's trial, and if they should find him qualified to preach, to ordain him and to install him in the office of a minister.

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PREBZYTERY OF LONDON.

The Presbytery met in St. Andrew's Church on the 24th and 25th Sept. A call from Detroit to the Rev. Wm. W. Wallace, of Detroit, offering \$1,000 per annum with manse, was sustained by a majority of 15 to 5. A call from Windsor to the Rev. Mr. McKeane, offering \$1,000 per annum with manse, was sustained by a majority of 15 to 5.

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ministry. During the consideration of this report which occupied nearly two hours, the Rev. J. Fraser made a long and able contribution to the debate, concerning the Mission Field in America. The minutes of the Presbytery were then read by Mr. Fraser. It was then moved by Mr. Cameron, seconded by Mr. Rodgers, that the Presbytery should send a circular letter to all the presbyteries of the denomination, with a view to their sending in their reports to the Presbytery of Harrow, for the purpose of enabling it to send a full and complete report to the General Assembly at Glasgow.

approved to spend the next evening of every Sabbath, Prebzytery Meeting, in holding a free meeting of general interest to the members. Two sessions were proposed for the next regular meeting, in order to afford opportunity to the efficacy of prayer, with special reference to the views of the Bible as set forth in Mr. Walker's "The Work of the Holy Spirit in our own souls," published by Mr. W. L. Watson.

JOHN FOTHERINGHAM, Clerk of Presbytery.

PREBZYTERY OF BRUCE.

The Presbytery of Bruce held its ordinary meeting in Kilmacduick, on the 21st and 22nd inst. There were six ministers and six elders present.

The Moderator read a letter from the Rev. Mr. Davidson, inviting the Presbytery to meet at Langside on Tuesday the 10th proximo, at 11 o'clock, a.m., to receive Mr. Davidson's trial, and if they should find him qualified to preach, to ordain him and to install him in the office of a minister.

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