

The Baptist.

MEMPHIS, NOVEMBER 20, 1869.

TERMS TILL THE DEBATE
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BAPTIST FAITH.

1. All religious acts are acts of obedience.
2. There can be no obedience where there is no law.
3. There can be no obedience where the law is not known.
4. There can be no obedience that is not voluntary.
5. There is no obedience that is not prompted by love, and accompanied by faith.

Every act of obedience is like baptism. The child of a good conscience toward God.

From the above all can see that infant baptism is not a religious act, because it is not and can in no sense be considered as an act of obedience. There is no law for it; and if so, the law could not be known by them; nor can infants exercise volition, love or faith; nor have they a good conscience to be answered by baptism. Infant baptism, then, not only is destructive of the fundamental principle of Christianity—obedience—but it effectually puts it out of the power of the one sprinkled in obedience to obey Christ's command to be immersed, and it introduces the unregenerate and non-believers into the church—these societies that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

1. Is Christian baptism a personal duty—i. e., enjoined upon parents, as was circumcision, or to be administered to their children?

2. Is Christian baptism the personal duty of a penitent believer?

Infant baptism, like circumcision, it can never be the duty of the child, though its parents were derelict in theirs—and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

FOR CAMPBELLITES.

1. The Baptist Churches are either true churches of Christ, or they are false.

2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize.

3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.

New Campbellite ministers deny that Baptist Churches are the true churches of Christ visible, or that the design of their baptism is Scriptural. They are, therefore, all unbaptized and unordained. But suppose they grant that Baptist Churches are the true churches of Christ; Campbellites then manifestly are schismatics, having been excommunicated as heretics and schismatics.

Again: If the design of baptism as administered by Baptists is Scriptural, then are the baptisms of Campbellites invalid, and null and void, because they do not practice it. But if the baptisms of Baptists are not Scriptural because of its design, then are all Campbellites unbaptized, because Mr. Campbell and the first Campbellite preachers had no other.

If Protestants and Campbellites cannot meet these dilemmas, they rest impaled upon the third—"we cannot tell"—and this makes a "Trilemma," a three-horned difficulty. [See little book entitled "Trilemma" for the history and argument—price fifty cents. S. W. Pub. House.]

CATHOLIC.—If any man shall say that baptism is not essential to salvation, let him be accursed. In baptism, not only are our sins remitted, but also the punishment of sins is graciously pardoned of God. Baptism opens to every one of us the gate of heaven, which before, through sin, was shut.—*Council of Trent, highest authority.*

EPISCOPAL.—Every person confirmed is required to answer these questions:

Q. "What is your name?"

A. "N. or M."

Q. "Who gave you this name?"

A. "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—*Prayer Book Catechism.*

MINISTER.—What are the benefits we receive by baptism?

A. "The first of these is the washing away the guilt of original sin by the application of Christ's death."

"By baptism we are admitted into the church, and consequently are made members of Christ, its head."

"By baptism we who were by nature the children of wrath are made the children of God."

"In all ages the outward baptism is a means of the inward."

"By water, then, as a means, we are regenerated or born again."

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—*Doctrinal Tracts, pp. 248, 249, 250, 251.*

CAMPBELLITE.—The belief of one fact, and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this one fact and submission to one institution expressive of it, is all that is required of Heaven to admission into the church.

1. "A Christian, as defined, not by Dr. Johnson, nor any creed-maker, but by one taught from heaven, is one that believes this one fact, and has submitted to one institution, and whose deportment accords with the morality and virtue of the great Prophet."

2. "The one fact is expressed in a single proposition—that Jesus the Nazarene is the Messiah."

"The evidence upon which it is to be believed is the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts."

"The one institution is baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a disciple in the fullest sense of the word, the moment he has believed this one fact, upon the above evidence, and has submitted to the above mentioned institution."—*Christian System, p. 122.*

BAPTIST FAITH.

There is no salvation but by the free mercy of God; no mercy, but through the mediation of Christ; no interest in Christ, except by personal faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precepts; and testify itself to the world by implicit and cheerful obedience to all his commands; no genuine love to his people that does not influence a man to do good to them, as he has ability and opportunity.

Do not send money to us for the Publishing Company or other parties. It is all we can do to attend to our own business. When money is lost we are expected to pay—and we cannot risk for other parties. All moneys for Tracts and THE BAPTIST, and none other, address to J. R. GRAVES.

ARKANSAS STATE CONVENTION.

We have just returned from Helena, where we attended the session of the Convention. It was many times larger than one year ago. If it increases in representation for the next three years in the same ratio, it will compare favorably with the largest conventions of our oldest States. Arkansas is a large State, rich in productive lands, and destined to an early day to be filled with a desirable population; this is now coming from Tennessee, Alabama and Georgia, and among the immigrants a large number of Baptists. Already there are scores of neighborhoods and growing towns where churches could be at once organized, and support, in whole or in part, contributed, were there only ministers to preach to them. What is needed in Arkansas is the very thing sought to be attained through the Convention—the union of the Baptists now in the State, in order to provide ministers for destitute churches, proper schools for their children, and to secure the dissemination of a thorough denominational literature throughout the entire State.

The late Convention entered upon its great work with a will. A Board of Ministerial Education was organized, and two general agents appointed to canvass the entire State, to raise means to educate every poor young minister, and to visit the churches and look out those whom the Master has called, and encourage them to enter his vineyard. Before this month passes there will be means enough raised to send one to Murfreesboro or Greenville. Who will be the first to offer himself to the Board?

The work of the year will be to organize a Baptist Sabbath-school in connection with each church, and introduce books and tracts, and at least one Baptist paper into every Baptist family of the State, and into as many others as possible.

The question was raised and discussed, "WHAT IS THE DUTY OF THE BAPTISTS OF ARKANSAS?" It was answered, "To let the people of Arkansas know what Baptists believe." We do believe and hold the truth as it is in Jesus—the once delivered faith that alone can save a world—and it is our business to make this truth known. No people are so misunderstood, because none are so constantly and persistently misrepresented by other denominations as are Baptists, and hence the necessity for greater effort and sacrifice of our means to counteract misrepresentation and establish a pure Christianity in the State. There is not a living Baptist in Arkansas but can do something—a great deal—to let his neighbors and friends know what Baptists believe. He can do it by aiding to support a faithful minister—and he should aid no other—to preach to his church. He can do it by aiding to get up a Sabbath-school in his church, and teach in it, and assist in influencing scholars to attend it. He can do it by circulating Baptist tracts and books, and all can do this. He can do it by circulating Baptist papers that faithfully teach the truth.

Bro. Mayfield, pastor at Helena, was elected President of the Convention, and Bro. Searcy, of Bradley county, Secretary. Brethren were present from the remote sections of the State. All were disappointed in not seeing Brother Coleman, Compton, Cox and Boon, but they were providentially hindered. Brethren Cruij, Lea, Thomas, Searcy, Robert, Griffin, Murphy, Marshall and others, were present, with a body of earnest laymen with their armor fully on. The Convention was a unit in thought and feeling, expression and action. It inaugurated a new era in its history. This session will be dated from in all coming years. We have space this week only for this notice, to announce the encouraging fact that the Arkansas Baptist

Convention is a living, breathing, moving reality.

The Convention chose a page of this paper, to be filled by all the ministers in the State—who are requested to write and furnish news items, etc.—rather than one editor. We shall devote the third page to Arkansas news, and if it is not sufficient to fill it, to Tennessee and Mississippi also. We say to one and all—the space is yours; write, write—articles worthy of yourselves and of Arkansas.

"THE BAPTIST" THE ORGAN OF THE BAPTISTS OF ARKANSAS.

The question, What paper will you make your organ? has been fairly presented to the Baptists of Arkansas this summer and fall, owing to the fact that one has been declared their organ which they did not select. Every association that we have heard from has recommended this paper, and at the late State Convention it was resolved and unanimously carried that "THE BAPTIST" be the organ of the Baptists of Arkansas, because it is an exponent of their sentiments." We suppose we shall now be congratulated for all that is implied in this choice. We shall do our best, in conjunction with the best writers of Arkansas and Mississippi, to make a paper that shall fully meet the wants of Tennessee, Mississippi and Arkansas. Let all contribute information from their several fields in short but able articles, and we shall have a paper of unequalled interest.

Will not every minister in Arkansas send at once for the paper—get a club of five subscribers on or before the 1st of February, 1870—and so get his paper gratis? We will send the paper and wait for the club until February. You can get the club and your paper free. Try it. Let us have the name of every Arkansas minister.

THE APPEAL'S REPLY.

We publish the reply of the Appeal in this issue, because we have the pledged word of the editor that our review of his article shall appear in the Appeal, but up to date it has not appeared. We reserve our strictures until another week, as they may be modified by explanations of the editor.

We are astonished at the positions taken by the editor-in-chief, in attempting a vindication of the publication we complained of. He will not see the point we made. We do not object to the Appeal giving "current news," but we do protest against its penning or publishing current slanders or palpable falsehoods upon our people.

EDITORIAL BREVITIES.

"Pia of the Old Sow."—Elder Ford, a Methodist circuit rider, preaching in a school house about half a mile from Coldwater Baptist church, Marshall co., Miss., on Thursday before the second Sabbath in August last, alluding to the reproach cast upon Methodist societies, that they are but offshoots from the Catholic church, asserted with triumph, "I glory in that I am a pig of the old sow!" We understand that his brethren are not particularly proud of their ecclesiastical ancestry. We never said a worse or a truer thing of Methodism, than that it was the grandchild of Rome—the old Harlot.

At a meeting in Augusta county, Rev. J. C. Richardson baptized eight Campbellites and seven Methodists.

There was some Baptist preaching at that meeting without a doubt.

A wonder is here recorded. We know Dr. Evans personally; he is a minister of more than twenty years' standing, and he would not misstate a fact:

"J. B. Evans, of Russellville, makes the following statement, on the authority of five witnesses of irreproachable character: In last month, in fifteen miles of this place, a protracted meeting was held by Rev. Isaac Barrow; a great number of professions were made, and among others, a deaf and dumb man (twenty years of age) seemed to have been the subject of poignant conviction on account of unrepented sin. He went often to the altar of prayer; at length he sprang to his feet, striking upon his breast and pointing upward toward heaven, seemed full of rapturous bliss. The minister approached him, around whose neck he threw his arms, and exclaimed in a loud and shrill voice, 'Glory to God!' These were the only words he ever spoke."

THE IMPRESSION OF A STRAY COPY OF THE BAPTIST.—Elder W. L. Palmer, of West Cornwall, Vermont, writes, under date of October 27th:

"Bro. GRAVES—I am just now reading one of your papers, THE BAPTIST, and I admire it. It speaks the truth plainly and sharply, without bitterness or sarcasm. I will take it next year. I have just been writing to some of our leading scholars, as Baptists, telling them that we have the truth, but our views are not adequately stated and defended. I hope it is not so. South. Has Dr. Hibbard, the Methodist, been reviewed there? Do you keep files of your paper, and have at the end of each volume an index? Have the prize essays been published separately in books? Will you send me a catalogue of all the Baptist works published South? I have 'Theologia,' two volumes (it is admirable), and 'Grace Truman.' Our controversial literature here at the North is defective. It is not up to the times. Has Dr. Bal's Classic Baptism been reviewed South? If it is able done, in a high scholarly spirit, I shall look for it to be done there. I want in addition to your catalogue (if you be a different one), a catalogue of the Southern Baptist Publication Society."

Answer.—We are pleased with your spirit and your sentiments, Bro. P. You are losing ground yearly in New England. As a general thing you are far from being dissonant enough. You have lost the real and only ground of protest against Protestantism by conceding them to be evangelical churches, and associating and exchanging with their ministers as gospel ministers. It will not do. It ruined the Mennonites. It has ruined the English Baptists, and it is fast ruining New England Baptists. We send you THE BAPTIST—if you will get a club of five yours will be gratis. We send you a catalogue of our publications. We do not know of any review of Dr. Hibbard. We have no index to our BAPTIST files. The prize essays have not been published in book form, but they will be as often as they supply sufficient matter for a book. Dale has not been reviewed South. He only furnishes us amusement here. No one quotes him as authority down here.

—We enter upon our freelist the names of thirty-three young ministers studying at the Crozer Theological Seminary, at Chester, Pa. They express to us through T. N. Coleman, their sincere thanks for the favor. May God abundantly bless them, and make them what thousands of living ministers are not, faithful ministers of the New Testament. The present, and the coming age demands faithful Baptist ministers. God bless Crozer and its noble corps of Professors.

We shall send all to T. N. Coleman, and he will distribute them.

We also enter thirty-five young ministers studying at Rochester Theological Seminary upon the free list, and are gratified at their expressed appreciation of the favor. We shall send all to Chas. H. Bascom, with our sincerest prayer for their welfare and usefulness.

We send fifty-one papers for the students at Greenville, to Bro. Spores, and the Richmond list to Bro. Provance.

An Imposition.—For the information of Baptists in Arkansas and the West, we will state that W. C. Capell was a Nolen's church excluded from one of Eld. Nolen's churches in West Tennessee. Let all beware of him. He was at the time published in this paper.

QUERY.—The Jockey Club of merry racers of this city urgently invited all ladies to come out, since they had taken the most stringent measures to keep all improper characters—suppose they meant immoral—out of the grounds. The query is, was the largest crowd inside or outside of the inclosure? Who tells this?

day besides giving to missions. He will give more in 1869 than many wealthy men. A poor shoemaker who had a fat, wily gave five cents on every dollar that he made. He made a dollar every day. This made thirty cents a week, or they occupy. Let every church make days, and in fifty-two weeks \$15.60. His delegation a committee on finance, to make two dollars a week by assessing the wants and duties of each individual member of the church in his relation to church expenses and benevolence. The little boys gave five cents on every dollar of a general and denominational character. Then let this committee in a quiet way present it to the praiseworthy efforts, but commence

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Scientific.

The Discovery of America by the Chinese. Was Columbus the first discoverer of America, or did he only rediscover that continent after it had, in remote ages, been found, peopled, and forgotten by the Old World? It is curious that this question has not been more generally raised, for it is very clear that one of two things must be true: either the people whom Columbus found in America must have descended from emigrants from the Old World, and therefore America was known to the Old World before Columbus' time, or else the aborigines of the western hemisphere were the result of spontaneous human generation, the development of man from a lower species of animal, or descended from a second Adam and Eve, whose origin would be equally puzzling. Unless we are prepared to cast aside Holy Writ, and all our general notions of the origin of the human race, we must believe that there was at one time communication between the Old World and the New. Probably this communication took place on the opposite side of the world to ours, between the eastern coast of Asia, and the side of America most remote from Europe; and I believe it is quite possible that the inhabitants of Eastern Asia may have been aware of the existence of America, and kept up an intercourse with it while our part of the Old World never dreamt of its existence. The impenetrable barrier the Chinese were always anxious to preserve between themselves and the rest of the nations of the Old World renders it quite possible that they should have kept their knowledge of America to themselves, or at any rate, from Europe. The objection that the art of navigation in such remote times was not sufficiently advanced to enable the Chinese to cross the Pacific and land on the western shore of America is not conclusive, as we have now found that arts and sciences which were once generally supposed to be of quite modern origin existed in China ages and ages before their discovery in Europe. The arts of paper-making and printing, among others, had been practiced in China long before Europeans had any idea of them. Why, then, should not the Chinese have been equally, or more, in advance of us in navigation? The stately ruins of Babylon, with gigantic arches across the streets, whose erection would puzzle our modern engineers, the Pyramids, and other such remains of stupendous works point to a state of civilization, and the existence of arts and sciences in times of which European historians give no account.

One fact corroborative of the idea that the Old World, or at least some of the inhabitants of Asia, were once aware of the existence of America before its discovery by Columbus, is that many of the Arabian *utema* with whom I have conversed on this subject, are fully convinced that the ancient Arabian geographers knew of America, and in support of this opinion point to passages in old works in which a country to the west of the Atlantic is spoken of. An Arab gentleman, a friend of mine, General Hussein Pacha, in a work he has just written on America, called *En-Ner-Ek-Tayir*, quotes from Djeldek and other old writers to show this.

There is, however, among Chinese records not merely vague references to a country to the west of the Atlantic, but a circumstantial account of its discovery by the Chinese long before Columbus was born.

A competent authority on such matters, J. Hauley, the Chinese interpreter in San Francisco, has lately written an essay on this subject, from which we gather the following startling statements drawn from Chinese historians and geographers.

Fourteen hundred years ago even America had been discovered by the Chinese and described by them. They stated that land to be about 20,000 Chinese miles distant from China. About 500 years after the birth of Christ, Buddhist priests repaired there, and brought back the news that they had met with Buddhist idols and religious writings in the country already. Their descriptions, in many respects, resemble those of the Spaniards a thousand years after. They called the country "Fusany," after a tree which grew there, whose leaves resemble those of the bamboo, whose bark the natives made clothes and paper out of, and whose fruit they ate. These particulars correspond exactly and remarkably with those given by the American historian, Prescott, about the maize tree in Mexico. He states that the Aztecs prepared a pulp for paper-making out of the bark of this tree. Then, even its leaves were used for thatching; its fibers for making rope; its roots yielded a nourishing food; and its sap, by means of fermentation, was made into an intoxicating drink. The accounts given by the Chinese and Spaniards, although a thousand years apart, agree in stating that the natives did not possess any iron, but only copper; that they made all their tools,

for working in stone and metals, out of a mixture of copper and tin; and they in comparison with the nations of Europe and Asia, thought but little of the worth of silver and gold. The religious customs and forms of worship presented the same characteristics to the Chinese fourteen hundred years ago as they did to the Spaniards four hundred years ago. There is, moreover, a remarkable resemblance between the religion of the Aztecs and the Buddhism of the Chinese, as well as between the manners and customs of the Aztecs and those of the people of China. There is also a great similarity between the features of the Indian tribes of Middle and South America and those of the Chinese, and, as Hauley, the Chinese interpreter of whom we spoke above, states, between the accent and most of the monosyllabic words of the Chinese and Indian languages. Indeed, this writer gives a list of words which point to a close relationship; and infers therefrom that there must have been emigration from China to the American continent at a most early period in time, as the official accounts of Buddhist priests fourteen hundred years ago notice these things as existing already. Perhaps now old records may be recovered in China which may furnish full particulars of this question. It is at any rate remarkable and confirmative of the idea of emigration from China to America at some remote period, that at the time of the discovery of America by the Spaniards the Indian tribes on the coast of the Pacific, opposite to China, for the most part, enjoyed a state of culture of ancient growth, while the inhabitants of the Atlantic shore were found by Europeans in a state of original barbarism. If the idea of America having been discovered before the time of Columbus be correct, it only goes to prove that there is nothing new under the sun; and that Shelley was right in his bold but beautiful lines: "Thou canst not find one spot whereon no city stood." Admitting this, who can tell whether civilization did not exist in America when we were plunged in barbarism? and, stranger still, whether the endless march of ages in rolling over present cultivation may not obliterate it, and sever the two hemispheres once again from each other's cognizance? Possibly, man is destined, in striving after civilization, to be like Sisyphus, always engaged in rolling up a stone which ever falls down.—*Gentleman's Magazine.*

The Home Circle.

How the Ladies Dressed their Hair in Ancient Times.

If we closely compare some particular fashion of those remote days with the fashion of our own time, we shall be surprised to notice the slightness of the difference in taste. Take, for instance, the mode of arranging the hair. But before all, take the hair itself. Yes, take it, touch it, handle it, look at it long, till you make sure of its color. It is the very color we admire so much to-day—red hair; blonde hair and blonde women were then as much admired, as much sought after, as the choicest blonde blossoms of our drawing-rooms of to-day. So great was the preference given to blonde and yellow and red hair, that all sorts of toilet artifices were resorted to to obtain from drugs and ointments the one color which painters and poets still delight to picture in their softest dreams of fair women. We beg pardon of all the magnificent Junos whose black tresses match the night. Had they lived in that carnival of luxury they would, no doubt, have done what some of them try to do now. They would have used dyes.

The Pompeian women obtained from the East an unguent with which they saturated their hair, and then sat in the sun until the foreign substance was dried in and the hair was transformed. Sometimes the process took days to be perfected, and then if the lady had so large a circle of acquaintance that she could secure no privacy in her city house, she betook herself to the country, and remained there till her hair was made more silken and more rich with golden hue. The mode of dressing the hair varied as it varies with us, fashion being more of an arbitress than taste in that important detail of woman's costume. "Rats" and cushions were skillfully adjusted by the slave *coiffeuse* to the head of her mistress, and we find some traces of the waterfall. Curls were to have been the favorite style of dressing the hair for a time—curls thrown back of the head and flowing on the neck, such as we call Grecian curls. Wearing the hair in a large knot on the summit of the head, or in short ringlets around the forehead, was also a favorite mode with the exquisite of those days of exquisite elegance. But what adorned most the head of the Pompeian belle were the jeweled combs and pins with which they used to fasten their hair. Some of those are marvelously beautiful—not in color only, but in poetical design. One of these pins found in Herculaneum and about seven or eight inches long, is surmounted by a Venus chiseled in gold; she is twisting her hair

and looks at herself in a mirror held by Cupid. Another is ornamented with a small figure of Psyche kissing Love. Another is still more beautiful, being the workmanship of some Greek jeweler. It represents the Goddess of Plenty caressing a dolphin, while her head is surmounted by two horns, symbols of consecration to the Goddess Isis. The jeweled pins are, perhaps, the most interesting feature of a woman's *parure*. They seem to have been selected with such dainty care as best harmonized with the occasion in which they were worn; showing at once that the symbols they represented were not overlooked, nor their poetical name unremembered.

We moderns cannot admire those pins without wonder at the perfect taste which the Pagan artist used in forming the least trifle. Would it be possible to use with more effect or with more grace so small a space as the head of a pin for the hair? Could any more graceful idea be expressed than that of the God of Love, rendering to his mother the same service that slaves and infatuated lovers render to their mistresses?

Our algettos, our diamond constellations, and our koo-inoors are very beautiful, but among all our modern designs for jewels and *parures* none awaken in our mind association of ideas so exquisite as those suggested by the taste of those graceful pagans.

Young girls in Pompeii wore nets, and exercised the charming capriciousness of their fickle taste in choice of color, texture and style. Some of them were made with gold thread, studded with pearls and other precious stones. When looking into the profuse luxury of that vanished life of centuries ago, we must acknowledge the superiority in inventive fancy and elegant taste of those men and women. For even the most insignificant trifles that seemed to decorate their houses or adorn their persons, reveal in the graceful variety of their forms, a richness of fancy that shames our modern refinement into silence. What are the crystal arrows, the crystal drops, the inlaid combs or flagree butterflies that our women wear, compared with the elegance of the ornaments that made the Pompeian women so beautiful and so glad in their beauty? And how can we wonder at that, when we think that the State disdained to give laws in regard to the dress of women, so as to make it a part of their magnificent pride? Many a Christian Government has legislated religion, and established, and adjusted divine mysteries by law; but in Rome the Senate ordered that the slave-women hair-dressers should remain such a time as apprentices, so as to become skillful in their art. Ovid does not fail to tell us a good deal about it, nor about the importance some of those hair-dressers acquired when, after months of labor, they became expert in making the cushion named *latulus*, which the ladies wore on the summit of their head, and around which centered all the whims of the reigning fashion.

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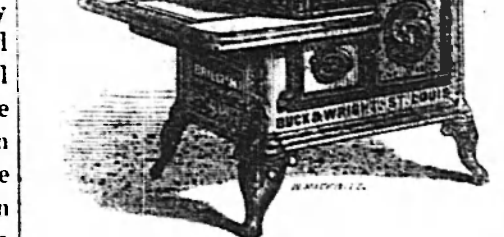
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President Selph will, for the present, continue his labors in the field in raising an endowment, and his classes will be distributed among the other members of the faculty.

For further information apply to any member of the faculty or to

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