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MORNING STAR.

For Terms in full, see last Page.

SLAVERY'S DEMANDS ARE CONSIDERED.

Slavery has succeeded and rebelled, and inaugurated the present war, with all its expenses, devastations, ruin and bloodshed. Look over the whole history of this rebellion and what other reason can be assigned for it than the perpetration, extension, or other benefit of this institution? Examine the files of the Congressional Globe, and see what other reason was assigned for secession in the preceding speeches of Iverson of Georgia, Chestnut of South Carolina, Clay of Alabama, Mason of Virginia, and many others in the United States Senate; and Lamar of Mississippi, Pryor of Virginia, Moore of Alabama, Burnett of Kentucky, Millet of South Carolina, Curry of Alabama, McRae of Mississippi, Crawford of Georgia, Bonham of South Carolina, Singleton of Mississippi, Smith of Virginia, Stewart of Maryland, Smiths of Kentucky, and many others in the House, who made the halls of the Capitol tremble with their reasonable thunder, on the eve of this outbreak.

Have patience a moment! I will give you a single specimen as a fair sample of the whole in an extract from a speech from the last named gentleman, Mr. Simms, word for word from the Congressional Globe, while that Union existed which so many desire to see restored just as it was with special care to preserve the institution of slavery with all its claims unimpaired.

He said, "I would speak plainly and tell the gentlemen on the other side that from the very foundation of this government there has been declared public sentiment in the Northern States, against the subject of slavery. He spoke of the continued aggression of the Republican party on the South, on this four-score and six character and influence, who have sought on the stump and elsewhere to diffuse opinions, practically leading to the abolition of the Fugitive Slave Law, and bringing contempt on the Supreme Court because it has declared Congress had no power to restrict slavery or exclude it from the territories. The advance of power in the United States Senate, once deemed a safeguard by the South, has been lost, and the Northern preponderance will be increased by the admission of new States.

Nothing is now left between the South and her assistants but the Democratic party and the Constitution of the United States as expounded by the Supreme Court. The abolition party in the North, having failed against slavery in the South by direct legislation, have sought to overthrow it by insurrection, by poisoning the public mind North, and by keeping up constant theft and robbery on that species of property at the South, scattering incendiary documents throughout the land, and have elevated to the highest positions of honor and influence there is irrepressible conflict between slave and free labor. He was no dissimular, but would ask, was there to be no limit to these assaults on the South? If there be in that burning lake whose hissing serpents and fiery dragons torment the damned, a place more fiery than that reserved for the traitors and the assassins' dagger in the North, would it not be a just and righteous retribution, if the North ceased invading the rights of the South, they would be prepared to meet them at the cannon's mouth. For the last forty years they have committed these things for the sake of the Union."

Such is the spirit and tone of the slave power, and such was our United States Congress; and such the modest bearing of our slaveholding masters who have not hesitated to declare that they were born to govern and to obey; and such the crimes charged and the threats issued towards the North if they dared to think of voting for any man who was not indorsed by the South as soundly in favor of slavery. But the North they claimed, were perpetually meddling with slaveholders and their institutions, with which they had no legitimate business, and the South only wanted to be let alone.

"You shall not meddle with our slaves nor our slavery, nor ourselves. You shall not discuss slavery in Congress nor out of it. You shall not legislate against it, nor legislate on it. You shall not suffer the continuance of this diseased state of public sentiment in the North, which is hostile to slavery. You shall not write books or newspaper articles, nor letters to your friends against slavery, nor preach about it in your pulpits, or mention it in your Independence orations, unless to commend it. Let us alone. Mind your business and we will mind ours."

Here is the ultimatum on which slavery proposes a union with the North. And when the South declare that these are the only terms on which a real Union can be maintained between a slave oligarchy and Republican Freeman, do they not tell the truth? They do. These demands are not merely the offspring of that impetuous necessity brought by the institution of slavery, but they only cover the necessities of the case.

With the march of progress, keeping time to the music of Liberty and Equality—with free institutions on every hand, and the bells of freedom daily ringing out their merry peals upon the free air—with an annual glorification of those liberties for which the ancestors of these very slaves spilt their blood, performing deeds of valor worthy of the palmy days of Greece or Rome—these slaves will pant and groan for freedom. And all the slave laws of the South to dwarf their intellects to their narrow capacities—and all their most vigilant police regulations, cannot abate the hourly danger of servile insurrections, while Northern voices give free expression to the sentiments of Northern hearts and Northern legislation refuse to lend its aid to crush out from the soul of the slave the last vestige of a hope for emancipation. If we were slaveholders and bound to continue this inhumanizing system, and they were not, our very position would make the same demands on them as they make on us.

Now, shall the light of our Patriotic principles be smothered out? Shall the fires on Freedom's altars be quenched? Shall the Liberty of Northern speech and of the Northern press bow to the behests of slavery? Shall the tongues of our philanthropists cease to speak of this outrage against humanity, when all the free countries still even the very despots of the world are uttering their voice against it? Shall ministers and Christians, who hold themselves responsible to Almighty God to "open their mouth for the dumb," to "remember them in bonds as bound with them"—to rebuke all sin faithfully—be made to hush their testimony against this concentration of crime? Shall Northern patriots be compelled to count up the millions annually expended by our nation for the support of this institution, and to see how its wretched curd dries up the enterprise of one half of our common country—and never be allowed, never be allowed to suggest, publicly or privately, the necessity—of detaching this cannon ball from the jaws of our chained and fettered Union?

The thing is, impossible. You may chain the tempest, and compel the deep to cease its restless motion, easier than you can smother

the fires of patriotism, sympathy, philanthropy and religion, in the hearts of Northern freemen, or prevent their fiery eruptions against this "sum of all villainies." They hate slavery and they must hate it; and while a shadow of liberty remains to them, they will denounce it. They rejoice at every slave bogged caused by this war. They honor their noble sons who protect them, and despise those who return to the power of the pretended owner, those who flee to the camp, or for protection. And all the curses that slavery can utter against the North, cannot cure this love for freedom, and hatred for slavery out of their constitutions.

And may the day be dark when that giant monster shall again seat itself upon its throne of mouldering skulls and utter maledictions against Freedom with impunity. A. K. M.

DUTY AND DESIGN OF QUARTERLY MEETINGS.

There are two distinct periods in the history of the F. W. Baptist ministry. The first may be considered the aggressive period, during which most of their effective effort was performed by itinerant labor. This kind of work, in spite of all the want of system and support so common and embarrassing, was successful in opening new fields, and planting many more churches than were sustained, and in accomplishing much good that endures after all the many failures and losses left to its charge.

Then came the pastoral or defensive period. A short time sufficed for the transition, and there is not probably now a minister in the whole denomination who gives his time to the work of an evangelist. Our Randalls, our Collys and our Marks, are all gone, and our ministers have changed from what they were to what they are.

Both kinds of labor have their advantages and disadvantages, and the danger is that in the tendency to extremes, so common to all men, we shall struggle for one class of advantages at the loss of others. While, like Paul, we are endeavoring to "ordain pastors in every church," we are like Paul endeavoring to widen and deepen the work by employing men like him, without pastoral relations, to have "the care of all the churches?"

The church of Christ, and especially the F. W. Baptist department, is emphatically an aggressive institution, and more defence will not accomplish the whole work, or even leave the points best defended long in a state of prosperity. The most important points are always first in defence, and if such are not long maintained in mere prosperity by mere defence, what must become of the weaker points? What has been, and what is, the fact, respecting many of our weak churches, which have too little ability or zeal to secure pastors?

It has long seemed to me that the Yearly and Quarterly Meetings have great responsibilities in this respect. A kind of pastoral care should be exercised by one body over the others, as in former times. It seems that this was once the principal object of these general meetings, and churches too weak or negligent to ask for help were supplied, and men sent by Quarterly or Yearly Meetings to labor for the salvation of the church and of souls. In this manner many glorious revivals have been promoted, and some of our best influences secured.

Cannot something of the same kind be done now? Many of our churches are destitute of pastors, and many others burdened with the labors of those whose faults or unfortunate locations and circumstances prevent success. Thus by non-employment or mis-employment a large portion of our ministerial talent is lost, while many of our churches are dwindling and dying. What can be done to supply these churches and vacant places, and what can be done to employ more efficiently the gifts God has given us? Believing that these are the most important questions now before us as a people, and hoping that others will say and do more than I can upon this subject, I take the liberty to make the following suggestions. Let every Quarterly Meeting, at each session, but especially once a year, consider, and as far as possible act upon the following questions:

1. Are there any churches in need of pastors, or of more pastoral labor than is now enjoyed? If so, what can be done to supply them?

Every church should have a pastor, and if one is not secured by church action the Quarterly Meeting should appoint one to act as such, so far as possible, until the church supplies itself. Nominations for such work could be made by a committee or in open conference, and such measures adopted for support as may be deemed advisable.

2. What preachers are unemployed? and what can be done to increase their usefulness?

Many ministers are not wilful nor really lazy, but they see no particular "opening," nor receive any special "piping" call, and so remain comparatively idle, rather forgetful of the Source of their call, and of the fact that they were sent to the world, and not to the church. Such men, by a little counsel in brotherly love, or by a special appointment of the Quarterly Meeting, might be made useful.

3. Are there any pastors or churches so situated that success and the general good of the cause demand a change in pastoral relations?

This undoubtedly is a delicate and difficult question, and one that many would consider a terrible intrusion upon personal rights and church independence. But why so? A man does not, by personal rights, enter the ministry, nor continue in it without the approval of the Quarterly Meeting. And why should not the same authority see that the gift and office which under God it was necessary for them to recognize is not made a curse instead of a blessing to their own members, which they are bound to protect and sustain. And if they are bound to labor for the prosperity of the churches of which they are constituted, does not the law of self-preservation as well as their constitutional obligations to the churches, require that they look at the utility of that relation, which is the most important in the church, and without which churches and Quarterly Meetings must perish. There need be no severe heart-breaking nor ecclesiastical tyranny in this matter. But we all know that many of our churches are dying

under the administration of men who ought to be in other fields; while others are dying from the too sudden removal to other fields of those who ought to have remained. And have not the Quarterly Meetings a right to look after this matter? If not, what in the name of reason have they's right to do?

And respecting the Yearly Meetings, would not the following questions be proper for every session?

1. Is there any Quarterly Meeting in need of more ministerial labor? and if so, what can be done to supply the deficiency?

2. Are there more ministers in any Quarterly Meeting than are employed? and if so, what can be done to increase their efficiency?

3. Could the probable usefulness of any of the ministers be increased by removal to other Quarterly Meetings? Of course all these questions have reference only to the members of the respective bodies in which they are proposed.

These questions and suggestions may appear bold, radical and exceptional. But let us think and pray. Let us have a better plan. Let us have some plan for making our Quarterly and Yearly Meetings of real service, our ministers more active and efficient, and our churches living, aggressive bodies. R. DUNN.

FOR THE MORNING STAR.

INFANT COMMUNION.

Did you hear about that awful thing that took place at the Presbyterian church yesterday? What was it? Why, it was communion day, and before communion Mrs. A. and Mrs. B. had their children baptized. They were both lovely infants, about eight or nine months old. After the baptism was over, when the elements were passed, they both prepared some of the bread in their own mouths, and then gave it to their infants, and also made them take some meaning afterwards (according to Ex. 12:26, 27), and that in the same way baptized children might commune and learn its meaning afterwards. These men acquiesced, though much against their will. They could not object, since in the Presbyterian Directory for Worship, chapter 9, article 1, it is said, "Children born within the pale of the visible church and dedicated to God in baptism, are under the inspection and government of the church."

What did the minister say then? He repeated the text, "Suffer little children to come unto me, and forbid them not," and the women answered that they could do so. He then asked them if they were in baptism, and that he had no right to forbid them, especially since he had just admitted them to ordination. He admitted that they were right, but said that there was one proof of infant baptism, which would support infant communion, namely, household baptism, but they quickly reminded him that in the passover the lamb was to be taken according to their households (Ex. 12:3 and 4) and if in the three households of Israel, it was to be taken in the households of Israel "forever after their generations."

Why, he then said that infants are to be baptized because they are "feebly and helplessly," and that the Directory for Worship, chapter 2, article 4, and they answered that if they were holy enough for baptism they must be for communion. He then told them that infants were baptized because they are "sinful, guilty and polluted," and they answered that if the ordinances rendered guilt at all, why then two were better than one, and of course he had to admit it. He then argued that infants are regenerated by baptism, and that the Directory for Worship, chapter 2, article 6, of the efficacy of baptism, that "the grace promised is not only offered but really exhibited and conferred by the Holy Ghost to such, whether of age or infants as that grace begeth, truly, and that it is true that the Catholic church first taught that infants must be baptized or damned, but that Rome also taught at the same time that infants must be baptized or damned. Both stood upon the same ground. He then asked them how they could be so repugnant to the usages of the Presbyterian church? They replied that they had followed the church to the letter, and showed this to be true, for said they, in the Confession of Faith, chapter 29, section 1, it is said, "The church consists of all those throughout the world who profess the true religion, together with their children," and in section 3, that "unto this catholic, visible church, Christ hath given the ministry, oracles and ordinances of God." This doctrine, as all the elders in that church of believers and their children, and that both believers and their children have a right to them. They also showed that the least little children should commune, even in speaking of children born in the church and baptized, it says: "And when they are come to years of discretion, if they be free from all legal impediments, and able to have sufficient knowledge to discern the Lord's body, they ought to be informed that it is their duty and privilege to come to the Lord's table." They argued from this that if it is their duty and privilege to commune, why should not infants commune, though they are not yet of age, and to refuse any church member, unless for wickedness, is no more nor less than close communion.

What did he say then? "What did he say then? He began to be quite in love with the doctrine, as all the elders but one, and they asked further proofs, which were freely given, both from history and from other sources, from Presbyterian authors and from others. Do you remember them? A few of them, among which were the following quotations from eminent men. For instance, they quoted Dr. Gill: "No instance can be given of infant baptism so early as the infancy of the church." Also Sinner's, a Directory of Worship, chapter 9, article 1, where, in speaking of children born in the church and baptized, it says: "And when they are come to years of discretion, if they be free from all legal impediments, and able to have sufficient knowledge to discern the Lord's body, they ought to be informed that it is their duty and privilege to come to the Lord's table." They argued from this that if it is their duty and privilege to commune, why should not infants commune, though they are not yet of age, and to refuse any church member, unless for wickedness, is no more nor less than close communion.

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and works of sorrow fall. Human strength is weak, and vain is the help of man. The soul feels it, and applies to God. The heart is poured out to him, and he says, "O my God, help in the name of the Lord who made heaven and earth." Thank him for so easy a way of getting it as by the earnest prayer of faith.

Reader, are you moved by any or all of these considerations to pray? You may be if you give attention to them, and grieve not the Spirit. Pray much. Pour out your hearts to God. Thus did Elijah at Carmel, when he would have God answer by fire and consume the prophets of Baal. Thus did Hannah, when she wished for posterity. Thus did Hezekiah when he was sick, and Isaiah when the Assyrians threatened and blasphemed; Daniel when he was forbidden to pray; the thief on the cross; Paul when in prison; and the church for Peter when he was bound and in danger of being put to death. God hears prayer, and will answer right early. And do not fail to pray for wretched sinners.

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accept infant communion too. They also declared their intention of having their infants actually commune after this.

I think that I shall come to the same conclusion, for I see that in order to be honest I must practise both or neither.

For the Morning Star. TO THE BROTHERS OF THE WESTERN BRANCH ORISSA MISSION.

CUTTACK, NOV. 30, 1861. Dear Brethren—I was appointed by our Conference to write in reply to your fraternal letter, written by Bro. Hallam, Wymoch, regretted that Bro. Smith was prevented, by the extremely unfavorable state of the weather, from uniting with us; and we sincerely sympathize with him and with our beloved Sinner, in afflictive dispensation of Providence, which renders their return to America indispensably necessary. It is our earnest prayer that these dear friends may enjoy the guidance and blessing of our gracious Lord in their future course—that they may have a safe and prosperous voyage, a happy and useful sojourn with the friends of their youth, and may then be brought back long and faithfully to labor in this heathen land.

The propriety of your request that a delegate should be sent from our Conference to your Yearly Meeting, and the force of the arguments by which the request was urged, were strongly felt, and the brethren were pleased to select me to represent them at your meeting in March, and to look forward with pleasure, if the Lord permit, to meeting with you. I was also appointed to send an account of the Conference to the Morning Star, and have written a long letter to send by the next mail, but have not had time to do so.

Adversive dispensations of Providence enfeeble us as well as you. Our beloved sister, Mrs. Goadby, is under the painful necessity of leaving for England, and this step will involve a painful separation for two or three years from her dear husband, Miss Butler has also decided, though not on the score of health, to leave for England, at least for a season. But we are encouraged to know that a beloved young brother—Rev. Thos. Bailey—has been sent to assist in our labors and anxieties, and we are all expecting to hear of his arrival in Cuttack.

We have located a native preacher and a colporteur at Russelcondah, and are anxious at the earliest possible period to have two missionary brethren there. This, however, cannot be accomplished this year; but on the return of our beloved brethren Stubbins and Brooks, which we expect, if the Lord permit, will take place next year, we hope the way may be made plain to establish a station at that place. The barbarians who inhabit the hilly tracts of Orissa may be blessed with the gospel of Christ, and raised from their present degradation to sit down in heavenly places in Christ Jesus.

Much of our time has been devoted to our operations in scriptures and tracts. The edition of the New Testament, now passing through the press, has progressed as to the revision to Rev. 1, and as to the printing to 2 Cor. We hope it will be finished in April or May. It is not closed, and it is required, for the necessity to go out into the country and preach the gospel at places which cannot be reached at other seasons of the year. The Lord has in a remarkable manner furnished us with funds for the accomplishment of this important work, the Bible Translation Society having given £450. One interesting feature of our discussion on tracts, was the circumstance that four new tracts (three of them in poetry) were presented by native Christians. We felt this to be very pleasing and encouraging.

We had an interesting meeting with our beloved native preachers. There was, however, one painful drawback. The conduct of Kumroo Naitik has been somewhat unsatisfactory since the ordination of Thoma and Matthew at our next Conference was decided on. We have recently employed more than heretofore, and we are anxious to have suitable men furnished, and openings in Providence presented, to increase the number of these useful fellow-laborers.

An application was made for admission into the Mission College by a young man of the name of Samudra, whose father (Lama) has for twelve or thirteen years been employed as a native preacher.

A suggestive and practical paper was read by Bro. Miller on the question, How can we best distribute our strength? European natives, so most effectually to further the kingdom of Christ in Orissa?

Though deprived of the presence of Bro. Smith, we rejoiced to welcome amongst us two of your valued native preachers, Hakes and Sita. They both spoke of their missionary meeting, which was a very lively and interesting service; and on the following Sabbath morning Mahes preached to the edification of his hearers a scriptural and practical sermon.

As our statistics are made up to 31st March, I cannot say what has been the increase of the year; but I am thankful to say that we have been favored with some tokens of the presence of the Lord. Still we have much to mourn over.

I am rejoiced to learn of the safe arrival of Miss Crawford in Calcutta, and pray that she may be very useful in the good cause.

We rejoice with you in the success you have enjoyed through the year, and pray that it may be increased a hundred, yea a thousand fold. Be assured, dear brethren, in all your hopes and disappointments, in all your successes and trials, we are one with you. May our common Lord bless us all more and more.

MORNING STAR.

WEDNESDAY, MAY 7, 1862.

EXPENSES OF THE WAR.

The rebellion was organized on so vast a scale, that it was clear at the outset that it would be futile to attempt its suppression without the use of corresponding means.

Selfish men rarely resort to any means to secure a compromise, which they hope to turn to their own account, take pleasure in presenting this subject in its worst light, so as to excite, if possible, a panic, and divide the people.

We are not to be frightened, but to take sober views of this whole subject. These great expenses are a new thing to us. While the mass of the people in other nations have to pay annually for rent and taxation almost as much as the farms and shops of our laboring population cost, we have had no burden to bear in these respects.

And there is another source, not as yet much counted on, and from which much may ever be realized, which in equity ought to, and may, bear the most. Some are timid with reference to it, but we are those who are not afraid to name the word confiscation.

We think that those who have taken such a course as, in the judgment of the world, forfeit their lives, forfeit their property too. When, in the days of old, Korah and his company rebelled against the lawful authority, God destroyed them utterly, with all their possessions.

What Christianity as a whole is designed to be to the world, each local church is designed to be to its immediate community.

The church general is the aggregate of the local churches, as the local church is made up of individual members.

One of these relates to the Christian himself—to his position and duties with reference to God. Were he isolated from all other beings but the Divine, certain obligations would devolve upon him, comprehended in the first table of the moral law, and expressed concisely in the command: "Thou shalt love the Lord thy God with all thy heart."

This primary and essential duty is not always duly considered, in its intrinsic importance, and as fundamental to all others—as a fountain of all real success. As with individuals, it is not the position occupied, the reputation obtained or any outside achievements, that constitute piety; so with churches and denominations; numbers, wealth, standing, endowments do not determine real strength and power.

Another relates to the dissemination of truth, the establishing of principles representative of the Gospel faith. Christians are the light of the world—the salt of the earth. They are to diffuse and sustain a sound moral sentiment. Religion pertains to all our business and social relations; and where its influence is properly felt, it will create a healthful tone. John the Baptist was the harbinger of Christ, came to prepare the way of the Lord. So morality, in its ordinary manifestations, is often preparatory to the reign of grace in the heart. Thus the Gospel, being the foundation of sound morals, prepares through its means for its own higher advancement.

The salvation of sinners. The great commission is, "Go ye into all the world and preach the Gospel to every creature; lo, I am with you always, even to the end." Here the work and triumph of the cross are most fully manifested. This great end is to be ever kept in view by the individual Christian, the local church, the denomination, the body at large. Plans, measures, labors should all contemplate this vital object. The measure of real success of one or of any number or association is to be very much estimated by this result; and where this is not obtained, we may be sure that there is a radical defect somewhere.

We are not to suppose that but one of these objects can be secured at a time—that one may be sought while the others are neglected. By no means. They may and would be all sought together. What promotes one, promotes about equally the others, and together they are mutual helps. It is hence a great error for one to think, now I will attend wholly to my own personal piety; or, now I will seek exclusively to elevate the moral

standard in the community; or, now I will lend all my energies to the salvation of souls. All parts of the divine law are in perfect harmony with each other, and may be promoted in harmony. There may not be the visible result alike in all, but the inward and outer growth should have a just correspondence.

GREAT WORK.

If the "great trumpet" should be blown, and the angel declare that "time should be no longer," what voices of woe would fill the earth. Wailing would burst from millions who are now stupidly rejecting the offers of life. New they may live; mercy is urged upon them: the Saviour pleads for the privilege of blessing them; with Divine earnestness and eloquence he persuades them to accept of life, but they refuse. Soon these efforts will cease, and the decree will prevail, "There remaineth no more sacrifice for sin."

We are overwhelmed with sorrow and fear when we think of the shock of woe which will soon fall upon the rebellious. How can they endure that dread despair? Who can tell the misery of that hopeless night, that eternal night? They have become so accustomed to have mercy proffered to them that they will be terrified when it is forever withdrawn. They do not intend to be lost. They are waiting "for a more convenient season."

When they see that they have waited so long, that the harvest is past, their hearts will sink in awful despair. They will range through the joyless country of the lost, bemoan their folly, their sin, and never cease to grieve that they refused life when they might have had it, and wasted all the days of mercy in neglect. "No more hope; no more Saviour for me; no more sacrifice for sin; no more offer of mercy," will be their regretful confession forever and ever.

Will this be the doom of those we love? Will our friends or children, our dear relatives or neighbors, sink to this horrid misery? Do we walk and talk, day by day, with those who in a few years will be "wrapped in keen despair"? And are we sensible of their danger? Are we doing all within our power to save them? Have we exhausted every means to turn them from the path of danger? Only think of it, Christian, your lukewarmness may prove an eternal curse upon your dear ones.

You contribute to that indifference which threatens to work their ruin. You may arrest their attention and win them to Christ, if your heart burns with zeal, and is filled with love. It is a fearful thing to live on the verge of woe, with deliverance within reach, and be still indifferent. It is terrible to add to or encourage such indifference, since our eyes have been opened. Yet this is often done, and the blood of souls stain the garments of those who bear the Christian name.

We should never allow our eyes to become dimmed to the dangers of the sinner. Christians are appointed to seek and save the lost. Sinners are committed to their care. We should consider their case upon our knees before the Throne; we should study their danger and awful end; we should pray that our vision may be clear, that we may see their real state, and be moved to efforts to save them; we should make diligent efforts, and this will increase our interest and enlarge our views; we should spare no labor to arouse, and keep aroused, our whole nature, to see and feel the perils of those in sin. Can we be awake to the fact that woe is hard by them; that their feet already take hold on death; that they will very soon rush beyond the reach of mercy, be lost, forever lost, and not feel, and plead, and study all schemes to win them to Christ? "The redemption of the soul is precious and ceaseless forever," and what we do for it must be done quickly.

LOVEST THOU ME?

Peter had sinned, repented, and been forgiven. But Jesus wished to impress him deeply with the importance of love to him. Thrice he asked the question: "Peter, dost thou love me?" His answer increased in emphasis, "Yea, Lord, thou knowest all things, thou knowest that I love thee." The answer was truthful; Peter did love the Lord. He had denied him, but now he preferred none before him.

The Lord asks every one the same question. What is our answer? Do we love the Saviour? Do we love him more than all other objects? If so, we are rich, happy, honored; he is sure to us, we are safe. "But he that loveth not the Lord Jesus Christ, let him be anathema maranatha." Everything turns on this. With love, all is well; without it, nothing is well.

Jesus first loved us; he loved us when we were sinners; loved us because we were lost and miserable; he loves us still. How rich the boon to be loved by Christ! We value the love of friends, parents, children; but the love of Christ exceeds them all. The lover can say, "Jesus loves me, even me." For this we should thank and praise him. And he deserves equal praise for grace to develop responsive love in us. Could we be saved without loving Christ, salvation would have no bliss. Love is bliss, glory, heaven. Who can measure the luxury of loving Christ? This is the soul of salvation to bring the sinners cold, unloving, unfeeling heart, to love the Saviour. When we love him, we dwell in God, and God dwells in us. Happy place to live! There may all abide, be blessed, be happy, be full of eternal life.

We cannot love Jesus by mere choice of will. Our affections are not directly subject to our wills. Love is a spontaneous flow of the affections; and these, in the sinner, are alienated, cold, paralyzed; and when the intelligence perceives the excellence of Christ, and the will chooses to love him, the affections do not respond. They never can respond, love never can spring up in the soul, except the Lord produce it. The dead, unfeeling heart must be revived, healed, quickened by Divine grace; then it will love, then the fountains of affection will begin to flow. "Love of God shed abroad in the heart," is the penetration of life, Divine energy and responsiveness through the affections.

Love is a duty, as well as a gift, because when we direct our intelligence to the excellencies of Christ, and consecrate our wills to love him, he quickly and certainly renews to life our affections. If we do not love Jesus, it is because we will not open our hearts to his grace. The fount of a dungeon cannot create light, and bring the warm sunshine into his cell, but he may remove the blinds, and then the light will come in of its own force. So the sinner can open the door, bow the will, and Christ will give him love.

He that loves has a new life. "Before, God's affections all pointed to him, but not a promise smiled upon him. Now all the promises are his, but threatenings no longer flash around him. He is safe in life; God's shield is over him; in death there is no fear.

and love is a sure passport to glory. Do you love Jesus, reader? His your heart felt the vital flame? Do you enjoy this luxury?

chaste, virtuous, pious result. Filled with the aspirations of a higher life beyond, aiming to benefit the human race, and enlarging its experience by a constant self-culture. This is life; purer and better than the lovers of pleasure know.

EXPERIMENTAL. NO. 6.

THE GROWTH IN GRACE.

When converted to God, men enter upon a new spiritual life. This is a life of joy and peace.

Sweet was the time when first I felt The Saviour's precious blood, Applied to cleanse my soul from guilt, And bring me home to God. Happy day! happy day! When Jesus washed my sins away.

This new spiritual life has growth and development. The gospel says, "Grow in grace, and increase in the knowledge of the Lord Jesus Christ." Converts are as children, and at their conversion they are infants: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

In Christ Jesus, in the experiences of his love, we begin small, and we increase more and more as we go forward. "The path of the just is as a shining light, which shineth more and more unto the perfect day." In religion, as in the physical world, growth is the law of life. The child that lives, the plant and tree that lives, grows. So the soul that lives in God and in Christian duty, increases in knowledge and strength and grace. "Then shall ye know, if ye follow on to know the Lord; and his coming unto you shall be as the early and the latter rain unto the earth." As the general showers of vegetation in the summer time, so is the Holy Spirit on the hearts of Christians. By a most beautiful figure, Christ says, "Abide in me, as the branch abides in the vine, and ye shall bring forth much fruit." In grace the human heart is as a well-cultivated garden: the seed that is sown germinates, shoots up in the blade, and ripens in the ear unto the full ripe fruit.

Let the children of light study nature's fair volume. "They that sow shall also reap." He that planteth, hath long patience until he receive the early and the latter rain. Development is gradual, but sure in the end. What is slow in the winter of preparation, suddenly puts forth in the genial spring time, and in a few weeks more growth is evident, and in months before. Sometimes the Christian may fear that he makes no progress in the Divine life. Faith is feeble; temptations assail; darkness settles on his path. But let the pilgrim travel on; let the convert be faithful; never weary, never falter; and he shall prove that the pathway shines more and more. There may be seasons of trial; castings down, and times when the Saviour seems to hide his face. But to the persevering, all these shall administer strength; "as winds and storms give strength to the forests which they seem to tear and rend."

Observe the physical growth and the mental development in the kingdoms animal and intellectual. The tender child—always a learner by sight—creeps, walks, works, and becomes the man of muscle and nerve, of fortitude, and the noble deed. His growth has been, year by year, gradual; as the vast oak on the mountain side is the outgrowth of the tiny acorn. So is the growth of piety in the hearts of men. At conversion, it is a spark of grace, that becomes a vitalizing flame. It is a little leaven that a woman hides in three measures of meal till the whole mass becomes leavened. So is the love of God, hidden in the heart, and revealed in the life, in all the rich harvest of an every-day working piety.

The law of mental development, also, is illustrative of the growth of grace. The child learns his alphabet first, and from that humble beginning goes on to the highest summits of knowledge, the mental capacity increasing by its every exercise and by every increase of knowledge. Sir Isaac Newton was once obliged to learn his A, B, C. What growth of mind is seen in such cases! It is so in experimental religion. Men are converts, as they have been children: Everything is to be learned. As we go forward, experience expands. The young Christian, who at first only walks by a feeble faith, becomes strong in the grace that is in Jesus Christ. Randall, Payson, Wesley, Edwards, all commenced the Christian life as children, in love and grace and faith.

The growth in grace, let it be remembered, is by a gradual increase, and on the simple arrangement stated thus, "They that wait on the Lord renew their strength." Observe this direction, Christian reader, and you shall attain to a high and very precious experience in godliness.

THIS MIND THAT MAKES THE MAN.

This old proverb has other applications than that the mind is the stature of man's intellectual capacity; it is equally true in the sense that the state of the mind determines whether we are happy or miserable. Human happiness lies more within than without ourselves. Circumstances are not without their influence in estimating the sum of human happiness; but nothing is truer than that some are joyful and cheerful in very trying conditions, and others are unhappy under the most favorable surroundings.

How is this? It is the mind that makes the man. If the heart is vain and sinful, if the affections are placed on vain and foolish amusements, there is disappointment and unrest, whatever gifts and riches God may have bestowed. But if the mind has resources within, rich as mines of purest gold, its possessor is happy, even in poverty and want. There is but little satisfaction in social dissipation, in senseless gossip and worldly friendships. But when from all these, the mind can turn to its own inner treasures, its stores of treasured knowledge, principles and well-secured hopes, it shall have joy and peace with which the world intermeddles not. Self-reliant, a superior mind needs not the frivolous resorts which the lovers of pleasure are compelled to flee to.

By a beautiful figure Christ says, "The water that I shall give them shall be in them a well of water, springing up into everlasting life." Persons who rely on the treasures exterior to themselves must, from the nature of things, be liable to fluctuations, to say the least; drinking of these waters they will "thirst again," and often. But let the mind rest in the love of God, let the heart trust with filial reliance in the doctrines and hopes of the cross—let us have these interior experiences, and we will be joyful and sweetly happy, whatever it has pleased God that our outward circumstances should be. With the mind right, fortified in purity, at peace with God and all mankind, you are qualified to pluck roses where another is lacerated with thorns. "The heart filled with grace, there let earth be, the soul has summer still."

The mind, then, should be as a well-filled storehouse. Fortified with evangelical principles, intent on virtuous ends, working out a

George Muller's Orphan Houses at Bristol, England, was opened recently to accommodate 450 children. Mr. Muller received during the year ending May last nearly \$125,000 in aid of his various schemes.

LOWVILLE, N. Y. The revival interest in the Lowville church has continued all winter, slowly progressing, and very pleasant and profitable in results. While there are many that we hoped might be converted who have refused to obey the gospel, we rejoice over a goodly number who have been "translated into the kingdom." Others are almost persuaded to come in, and we are cheered nearly every week by new penitents who resolve to seek the Lord.

THE WEEKLY OFFERING RECORD.

Who are the rich? You cannot get a man to confess he is rich any easier than you can get him to confess that he is a drunkard. In fact, we have heard the deeply convicted man say, "I am a poor drunkard." But we never did hear one confess, "I am rich." However much they confess to themselves, "I am rich and increased in goods," men do not speak it in words loud enough to be heard very often.

We desired to say a few words this week on "THE WEEKLY OFFERING AND THE RICH," and it then occurred to us, no one will apply the subject to himself. We must, therefore, define what we mean by "rich." We mean by it, in this article, those in every one of our churches who are accustomed to pay the highest contributions on pay bills, say from three to half a dozen persons in each church. There are in most churches a few liberal men, blessed with enterprise and means, who pay very liberally on all the expenses of public worship. They rank their expenses for public worship with their expenses for daily bread. With them the sustaining of public worship is one of the things that must be done. These are the rich men, whether so regarded by themselves and the world or not, to whom we are anxious to address a word.

This class of men paying their money so easily, owing perhaps to their views of the necessity of the case, as much as to their amount of means, are quite likely to neglect the measures by which to bring out the interest and contributions of those of slender means. They sometimes rather tax their purses, than their patience. They are sometimes prone to think with very little favor of any "one-cent-a-week system," as in their haste they may call any stated contribution of small sums weekly. The foolishness of God is often wiser than the wisdom of men on this subject as well as others. A man who is able and willing, for instance, to pay \$50 per rent and then pay another \$50 to make up deficits at the close of the year, might, without a little reflection, think he does more for the cause than two dozen poor men and women who only bring the small sum of twenty-five cents a week. The fact is, however, that their aggregate contributions amount to \$312 a year, or more than three times his own. If the poor are dependent upon the rich to sustain public worship, the rich are still more dependent upon the poor.

Thus it would appear, if we reasoned justly, those men who give largely of their own means can be an additional blessing to the cause of God by encouraging every system tending to introduce the practice of regular and frequent payments on the part of those with slender means. One doing a large business may find no inconvenience in giving his check day by day for \$100 for pew rent and subscription. But he must remember that those who can pay quite easily twenty-five cents a week, might find it difficult, if not impossible, to pay \$13 at one time; he must remember that twenty-five cent offerings weekly may greatly bless many families, while the \$13 a year in one payment, or even in four, might distress and discourage the same. The lesson which we wish to make apparent is this: If a man carry his two dollars a Sabbath as an offering let him so do it as to set an example to him who is able to carry only two York shillings, or indeed two cents. Even, if it is a little trouble to him to get an envelope and put \$2 into it every Sabbath as an offering to the Lord, let him have his reward in reflecting that he is setting an example that encourages and blesses others, and which, being copied universally, would bring to the treasury of the Lord millions of dollars which otherwise will never flow thither.

Take an example. If once fell to our privilege to be the guest of a man for several days, who though blessed with an ample income, practiced as we have suggested. A few people, himself included, had felt it their duty to build a large church to accommodate some two thousand people, most of whom would otherwise be unprovided for. They all taxed themselves liberally to build the house for God, though he was the only man able to give any considerable sum. He paid about sixteen thousand dollars in the benevolent undertaking. While the new church was in progress of building the people maintained public worship in a house very inferior to what their new one is. They sustained the expense of the public worship by weekly offerings. One Sabbath morning after an absence of three Sabbaths on the part of this brother, we noticed that he arranged his envelope with his weekly offerings putting into it, of course four times the weekly amount. The exact amount we do not recollect, but we believe it was about \$2.50 a week, or \$10 for the four Sabbaths. He might have said, "call some day and I will give my check for \$130," or "at the end of each quarter, and I will give my check for \$32.50." The amount of money in both cases is the same he paid by the weekly offering, but by the latter mode this usefulness was immeasurably more. By it he encouraged the people to practise a system by which they can sustain worship if the time comes when they have no lay friend to help them. The greatest and truest charity is to help all to help themselves.

Mistake us not. Let not any man who is not able to give \$16,000 to benevolence, say our lesson applies not to him. We mean that it is the duty of those most able in every church and community to give largely to encourage those who are able to give only a little to give that little in small weekly offerings. There are many communities in which a good industrious preacher is toiling the whole year for the good of the people, and receiving from them not more than \$300 a year; communities in which if the most liberal men would set themselves about the work, giving the influence of their own example, they would find it easy to secure forty weekly subscribers, averaging twenty-five cents each. This would afford the pastor a salary of \$520. There are other communities in which the expense of living is greater and in which the preacher is dragging out a living death on \$700 a year. If the liberal and enterprising undertake it they can find eighty subscribers who would average twenty-five cents each a week; that is a salary of \$1040 a year.

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We are assured by the Clerk of the Grand Rapids Q. M. (Mich.) that S. M. Prentiss has never been disowned by that Q. M., as was stated in the Star some months since; but that he is still recognized as one of its ministers.

We regret to learn that Rev. Wm. H. Bowen has been obliged by failing health to resign the pastorate of the Freewill Baptist church in Blackstone, Mass.

The New Hampshire Yearly Meeting, it will be held by the notice in another column, is to be held at East Andover, on the Northern railroad.

We would invite attention to the remarks of Bro. Dunn, printed on the first page. The subject is one of vital importance, and is treated with his usual ability and earnestness.

Don't overlook the entertaining narrative under the head of "Mrs. JAMESON'S Family Circle" department. It is drawn to the life, and its attentive perusal cannot but have a beneficial effect upon many a parent and child.

THE BIBLE IN THE SACRA For April serves up some strong theological meat which one who has anything else to do will need three months to digest. The first article, "Doctrines of Methodism," is in pursuance of the plan which introduced the article in defence of Close Communion in the last number. This allowing each school to speak for itself in the same publication is very convenient to the reader, and may tend, as the editors hope, to the unity of the church. In the present article the points of difference between Arminian and Calvinistic theology are presented. Article 2, "Leading Ectology as adapted to popular use," is English facts and principles. Very good. 3. "Permanent preaching for a permanent pastorate." Worth any minister's while to read it, whether looking for a permanent pastorate or not. 4. Place and value of ministers in the Christian system. 5. Humaneness of the Mosaic code. 6. The Sacrament of the Lord's Supper. 7. The Divine Decrees. Published by W. Y. Draper, Andover, Mass. \$3 per annum.

ROMAN CATHOLIC.

A recent pamphlet on the Roman Catholic periodical literature of Germany, evidently written by an Ultramontanist, presents the following highly colored view of the prospects of Romanism: "From the future the church has nothing to dread, if the laity and clergy will do their duty. A Catholic atmosphere is spread over the world. The struggle in respect to concordats in Germany belongs to the past. The time in which the Lord will decide on which side the truth and on which falsehood lies, is apparently near. The opposers of the church lack unity and thought, and are split more and more into sects. By the secularization of its property, the church has become poor, and poverty has been a means of making it victorious; it has learned to be humble and tri-umphant, and has thus been borne on to triumph."

In the United States of North America the hierarchy of the church is represented by 47 archbishops and bishops, whose sees have for the most part been formed within the last thirty years; the Jesuits have possession of the University in Washington, and in different institutions are training those who will have the management of affairs. The Redeemers save for the church the German emigrants. The Benedictines have already become powerful. The revolution there will belong to the church, especially in the South, a blessing, and the six millions of Catholics already assume an imposing position toward all England, where there were but 70,000 Catholics fifty years ago, there are now two millions. A large number of the higher classes are every year converted.

Four or five millions of Bulgarians are returning to the Romish church. In China and Syria the influence of Romanism are advancing. Not less than 200,000 converts are at work for the church. The Russo-Greek and the Romish churches are coming nearer together, and throughout the world there is ground of astonishment at the immense number of conversions.

STATISTICS FOR THE REGISTER AND FOR THE GENERAL CONFERENCE. Clerks of Churches, Q. M.'s and Y. M.'s please read.

For the purpose of reminding our clerk brethren of a duty which has been too frequently neglected, I will here insert the action of the General Conference of 1856 on the subject of statistics—Minutes of General Conference, page 428: "Whereas it is important that the statistics of the denomination should be reported to the General Conference—Therefore, Resolved, That as it is the duty of the church clerks to make a statistical report every year to the Quarterly Meeting, the Q. M. clerks annually to the Yearly Meetings, and the Y. M. clerks triennially to the General Conference, those who have done so are worthy of commendation, while those who have not, have presented no sufficient excuse for their delinquency."

Whereas it is important that a deep interest be maintained in Sabbath schools—Therefore, Resolved, That the number of scholars in our Sabbath schools and Bible classes should be reported without fail each year for the Register.

That it is the duty of each church to report the yearly amount of its collections for Missions to be inserted in the Register.

FORMS OF STATISTICAL REPORTS. The following are the statistics which each church is now required to report to the Q. M. of which it is a member at the session next preceding the first Sabbath in June in each year: 1. The number of members added by baptism during the year, ending on the first Sabbath in June (or at the time of making the report to the Q. M. next preceding the first Sabbath in June).

The number added by letter during the same time. 3. The number dismissed. 4. The number excluded. 5. The number deceased. 6. The present number of members. 7. The whole number of scholars which have belonged to the Sabbath school and Bible class in the course of the year (not the average number). 8. The whole amount of money which has been contributed by the church during the year for Missions, including both Home and Foreign.

From these reports the clerk of each Q. M. will make a report for the Register, and also for the Y. M. to which his Q. M. belongs, including the number of ministers which has been licensed and ordained—the number of churches added during the year, with the present number of churches and ministers.

It is most ardently hoped that our reports will be more correct than they have heretofore been. Some of our clerks probably do not take the Star, nor have a copy of our Treatise, and consequently they do not know the nature of the report they are requested to make. If one single church in a Q. M. fails to make a report, or makes an imperfect one, omitting the number of Sabbath school scholars or the amount raised for Missions—that Q. M. report cannot be complete.

It is hoped that at least one copy of the Morning Star is taken in every church in the denomination, and it is also hoped that some one brother or sister in each church will feel enough interest in the subject to inform the clerk of his duty, should he not have the means of knowing it. Do, brethren, make a special effort this year to have our statistics in a better shape than they have ever been. The work must be done by the churches. Let each church which has not already made its report for this year see that a full and correct annual report is sent to the next session of the Q. M. Most of the Q. M.'s in the connection will hold a session in May or the first of June.

SILAS CURTIS, Sec. of Gen. Con.

WASHINGTON CORRESPONDENCE OF THE STAR.

Arlington House—Home for Contempts—The Emancipation Commissioners—New Treaty for the Suppression of the Slave Trade—Hayti and Liberia—The Confiscation Bill—Committee on Contracts—News of the capture of New Orleans.

WASHINGTON, April 29, 1862. One of the most noted objects which arrests the eye as you stand upon the dome of the Capitol and look westward across the Potomac is "Arlington House," famous for its association with the family of the "Father of his Country." Arlington House was erected by George W. P. Custis, the adopted son of Gen. Washington, in the beginning of the present century, and it was his place of residence till his death in 1857. His body lies buried in the grove near his late residence. The present owner of Arlington House is Gen. Lee, the leader of the rebel army at Yorktown, according to report. This edifice is beautifully situated, crowning an elevation of about two hundred feet above the Potomac river, surrounded by an extensive growth of noble oaks, with a small open lawn in front descending towards the river, and affording an unrivalled view of Washington and its surroundings. The building consists of a central portion, with a projecting facade, supported by massive columns and wings extending north and south from the main building on a line with its eastern face; the whole, columns included, built of brick and covered with mastic, except the rear face. As seen from a distance it is quite imposing in appearance; but on a visit to it a few days since, I found that, (like many other southern institutions) it did not bear close inspection well. The entire arrangement and finish of the interior are far inferior to those of many houses of less pretension. The building was abandoned by its rebel owner in haste, and much of the furniture remains. Upon the walls are many pictures of Revolutionary battle scenes, painted by G. W. P. Custis. Several portraits of the rebel owner, Lee, also those of Gen. Washington, Lafayette and others grace the chambers, while the walls of the main hall are adorned, after the old English baronial style, with the antlered heads of black slain in the chase. Here were to be seen several articles of furniture which had belonged to Gen. Washington, among which was his washstand, with sliding looking glass, to be elevated or lowered at pleasure. These interesting relics were being removed to the Patent Office at Washington, on the day of my visit. Arlington House has been the headquarters of a division of our army during the past winter, and the graves of the soldiers are to be seen in the grove not far from that of Custis.

Let us now turn from this former residence of one of the lordly F. F. V.'s, and look eastward from the Capitol across the Capitol grounds, and we shall see the headquarters of another order of F. F. V.'s, the colored Elysian Fugitives of Virginia. I mean Duff Green's Row, the reception house for contrabands, and quite an "institution" at the present time. Without entering into any description of the "institution," I will state the system of conducting it. When the fugitives arrive at Washington, they are first carried before the Provost Marshal and examined. They are then sent to Duff Green's Row,

where buildings are hired for their reception by government, and where they are furnished with food. Here they are under the charge of an agent of the government, who, on their arrival, enters their name in a book, and furnishes them with a paper setting forth that they are under the military protection of the government. Hither resort all persons who are in need of servants, and with the assistance of the government agent in cases of children without proper discretion, or with the contrabands alone, bargains are made for their services, and away they go to service. In all cases the bargain is written down in a book by the agent, and signed by the hirer, and a minute taken of his place of residence. Persons of disloyal sentiments are not permitted to employ the fugitives, if the fact of their disloyalty is known. The wages vary from board and clothes for children, up to six dollars per month for females, and ten to fifteen dollars per month for males; and is paid in all cases directly to the employers. No clothing is furnished by the government, and for the fugitives must depend upon their own exertions or the charities of the benevolent. There are about two hundred men, women and children at the "institution" at the present time, some of whom are much in need of clothing. Many are coming and going daily; and in attending to their wants, and those of the larger number who come daily seeking servants, the agent of the institution has a very busy time of it; but is discharging his duties successfully and well, so far as appears.

The Emancipation Commissioners have organized, and entered upon the discharge of their duties, and claims are being rapidly filed before them. Union ex-slaveholders are multiplying, as it is necessary to affirm their loyalty in order to be remunerated for their slaves. And I verily believe that emancipation will convert more of them into true Union men than any other measure could.

In Congress, the principal action of the past week has been, the ratification of the treaty with England for the more effectual suppression of the slave trade. The main features of the treaty are, an agreement for a mutual exercise of the right of search of vessels engaged in the African trade, the constitution of prize courts to try questions arising upon seizure of vessels, and an agreement as to what are to be deemed contraband articles in the African trade, subjecting the vessel to seizure. It is believed the treaty will be efficient in the suppression of the iniquitous traffic.

The Senate has also passed the act recognizing Hayti and Liberia, and authorizing the President to enter into diplomatic intercourse with them. The bill will doubtless speedily pass the House. It is a measure which has long been demanded by our commercial interests, and would long ago have been the law of the land, had not pro-slavery domination compelled the nation to forego its interests, that those of slavery might be promoted.

A large part of the time of the Senate has been consumed in the discussion of the confiscation bill of Senator Trumbull. The subject is confessed on all hands to be important and difficult, and the debate thus far exhibits a wide discrepancy of opinion among the friends of the Administration, and it is doubtful if any measure can be passed, except such as shall make confiscation a consequence of conviction for treason. Such a measure, however, will fall to reach the cases of such traitors as shall fly from the country; and will therefore prove very inadequate to the necessities of the case.

In the House there has been a very sharp debate upon the proceedings of the committee to investigate contracts. It is quite evident that the committee have stirred up a hornet's nest, but it is regarded as an indication that they have been examining some pretty bad transactions, which has made the interested parties wince, and has stimulated the attack upon the committee. "Let the galled jade wince," and let corruption be brought to light, if it exists, and the guilty parties punished, whoever they may be.

The news of the capture of New Orleans diffuses universal joy among union men, as it is felt, if the news is confirmed, that the days of the rebellion are numbered, and we are drawing near the beginning of the end.

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