

## Children's Column.

LEFT ALONE, OR, THE ORPHANS OF  
PINWOOD COTTAGE.

By FANNIE EDEN.

## CHAPTER III.—(Continued.)

First, there was "Fox and Goose," and Mr. Stanley was the "fox" and Mrs. Stanley was the "goose." A long row of little ones placed themselves behind Mrs. Stanley, and then Mr. Stanley, who was the "fox," tried to get them away; of course the "goose" tried to save her goslings, and oh! what screams of laughter followed each attempt of the awful "fox" to dodge behind and steal one of them; and how the long line swayed to and fro, as the clever "goose" bounded backward and forward, in attempts to save her little ones. Little Peter lay back on his couch and laughed till his sides ached at all the fun; and then followed "blind man's buff," and "hunt the slipper," and many more games that children love so well, until they were quite worn out. "And now for the Surpriment," said Mrs. Stanley when they were all seated, enjoying a rest and some refreshment after their merry games. The children looked at one another with eager wonder. What fresh joy had their kind friend in store for them?

Suddenly the thick curtains at the end of the long room were drawn aside, and cries of "Oh, how lovely!" "Oh, how beautiful!" burst from the children's lips; for there, spread out before their wondering view were all sorts of the most lovely things: dolls for the girls, wheelbarrows for the boys, work-boxes, toy cradles, baby houses, books with splendid pictures—oh, I could not tell you half!

And there was something for each. Mr. Stanley called Maud and her little sisters, and baby-boy (who was not a baby at all now, but a sweet little chatterbox of three), to him, and handed them the presents, and then they carried them to the delighted children, and I cannot tell you which enjoyed it most, those who gave or those who received. Sally and Polly got just what they liked best—a doll that could open and shut its eyes, and a tiny baby house fitted with every necessary for housekeeping.

And what has little Peter got that he is bending over with looks of eager delight? It is a beautiful Bible with large type, that he can easily read. His name is written on the fly leaf, and underneath it he reads, "Jesus said, I am the Way, the Truth, and the Life."

But now the exclamations of joy are hushed, the toys are put aside, and the children rise, in obedience to a word from Mr. Stanley, to sing a hymn, and as they rustle to their feet, with their rosy cheeks and white pinafores, Mrs. Stanley is reminded of a field of fresh, bright daisies.

And now their clear young voices rise and fall to the sweet words of the hymn beginning—

"There is a land of pure delight,  
Where saints immortal reign."

A bright spot of colour beams on Peter's white cheeks as the thirsty soul drinks in the words of the hymn. He listens eagerly, for are they not telling of the beautiful land to which he is so anxious to go?

As the last sweet sound died away Mr. Stanley opened his Bible and read slowly and clearly, so that the least child could understand, the wonderful description, in the Revelation, of the New Jerusalem. There was a tender tone in his voice, as his eyes turned instinctively to Peter, when he read—

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

When he had finished reading about the fair, bright land prepared for those who love the Lord, he paused awhile, and then, turning to the Gospels, he read in solemn tones the pitiful story of the crucifixion, ending with the words of the Lord: "It is finished."

Big tears were stealing slowly down Peter's cheeks ere Mr. Stanley had finished, and yet he held his breath lest he should lose a word. "Dear children," said Mr. Stanley closing his book, and looking kindly round at the listening up-turned faces, "it has given me and my dear wife much pleasure to have you with us to-night. It is very pleasant to see your bright young faces, and to be the means of giving you happiness. Young as you are, many of you know what sorrow means. You know, at times, when your parents' work is scarce, what it is to suffer from cold

and hunger, and although you, brave young children of the poor, often meet your hardships as hardily as the wild flowers do the stormy breezes of the hills, yet you know what it is to weep, and so I have read to you of a fair, bright home, where there shall be no more pain, or sorrow, or hunger. Can you tell us why we asked you to come here and enjoy the pleasures of our home this evening?"

"Because you loves us," said a bright-eyed little girl who was sitting close to Mrs. Stanley.

"You are quite right, dear—because we love you. And why does the Lord Jesus prepare such a beautiful place for you above the skies?"

"Because He loves us so," softly and reverently said little Sally, who was listening with eager interest.

"Ah, yes, because he loves you. He was surrounded in His glorious heaven with joy and bliss; bright angels were about Him who ever did His will, and yet he was not satisfied—the great love of His heart (for He is love) yearned for you. And I have read to you what it cost Him, that He might put away your sins and bring you to His home of light and love. Was ever love like His? Was ever friend so kind and true? Oh, children, can you go on sinning when you think of what God's only Son endured that He might put them far away?"

And thus, in a few simple words, Mr. Stanley strove to reach the children's hearts and lead them to the Saviour's feet, that he might lay his hand upon them and bless them as he did the little ones of old. When he had finished, Mrs. Stanley sat down at the piano, and, striking a few soft chords, sang with great pathos and feeling Miss Havergal's beautiful hymn—

## THE SAVIOUR'S APPEAL.

"I gave my life for thee,  
My precious blood I shed;  
That thou might'st ransom'd be,  
And rescued from the dead;  
I gave my life for thee,  
What hast thou given for me?"

"I suffered much for thee,  
More than thy tongue can tell,  
Of bitterest agony,  
To rescue thee from hell;  
I suffered much for thee,  
What can'st thou bear for me?"

And I have brought for thee,  
Down from my home above,  
Salvation full and free,  
My pardon and my love.  
I brought great gifts for thee,  
What hast thou brought for me?"

"O let thy tears be spent!  
Thy life to me be given,  
Earth's fetters all be rent,  
Then endless bliss in heaven;  
Bring thou thy worthless all,  
Follow thy Saviour's call!"

Then Mr. Stanley commended the kneeling children to the keeping of the Saviour, and earnestly he prayed that each one would receive Him as their own.

That night, as little Peter lay in his bed gazing through the curtained window at the starry sky, he said to himself, "I do not fear to die and go up there now, for Jesus, who died for me, will take me safely home."

And his dreams that night were of flowers and fields, and children's happy voices, and angels seemed to hover round him, whispering to him of the blessed Lord. And then, with all the strange inconsistency of dreams, the angels would always change into Mrs. Stanley, who seemed to sit beside him while she sang to him softly—

"There is a land of pure delight  
Where saints immortal reign."

(To be continued.)

THE REV. R. P. ASKE, the companion of the Mr. Mackay, at Uganda, has recently occupied a curacy in Dorset, but has resigned in order to return to Africa.

We are pleased to notice that our old friend, Mr. A. A. BRETT, has commenced business at "The Café Australia," 112 King Street. Mr. Brett is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gunster's Café, in this city. The "Café Australia" has been elaborately fitted up, and the very best attention is paid to diners by a competent staff of waiters—the whole being under the immediate supervision of Mr. Brett himself.

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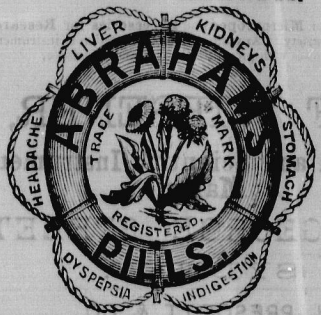
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Melbourne Cathedral.—History.—Description.—Consecration.—Primate's Sermon.

## The Australian Record.

SYDNEY, SATURDAY, JANUARY 31, 1891.

## CADBURY'S COCOA — ABSOLUTELY PURE — CADBURY'S COCOA.

## The Week.

29th January, 1891.

A gloriously bright day was the 103rd anniversary of the foundation of the colony. Multitudes went holiday-making, and the well-dressed throngs of Sydney pleasure-seekers gave no indication of the misery that so closely underlies the surface. There is much distress in the metropolis, and yet who would think it?

The Lang Memorial.

His Excellency the Governor made a capital speech at the unveiling of the Lang memorial. The occasion was worthy of his well-spoken words, for no name will live longer in Australia than that of the great statesman and, withal, minister of religion.

Australian Aspirations.

Lord Carrington's paper will commend itself to Australians and doubtless direct closer attention to Colonial aspirations at home. We already enjoy independence and freedom, taxation is unfelt, no standing army absorbs millions of pounds, and the monies obtained on loan are spent in permanent improvements. We are too closely bound to Old England with ties of blood to render a severance possible, but sometimes parents forget when boyhood has passed into manhood.

The Safety of a Trust.

The lesson to be learnt from the recent appointment at St. Aidan's Theological Training College is that an endowment collected from Evangelical sources may be wholly transferred to the support of the extremist section. If it is a fact that the Moore College of the future is awaiting an endowment before reconstitution, would it not be as well to secure the administration of the fund by a trust deed?

A Suggestion.

Is it drink, gambling or impurity that most hopelessly degrades mankind until they sink into that social residuum to effectually deal with which perplexes the philanthropist? The inverse order to that above-mentioned is probably the correct one. If Christian efforts against drink are so actively pursued, ought not the campaign against other evils of greater magnitude to be equally sustained. Instead of multiplying agencies, the existing C.E.T.S. might enlarge its borders and warn the young against the other two kindred evils.

Women's Work.

The Evangelical Home Mission Society, "The Church Pastoral Aid," was the first to introduce lay agency into the English Parochial system, and has now added "Female Agents" to its staff, so that lady district visitors can be supplied to any parish in England that may apply for their services, or a sum of money may be granted for their support. The recognition of female agency is a step forward, and supplies a distinct need of the day. One strong claim is that curates in their duties of visiting should not be called upon to undertake rescue work, for who can understand the temptations of women better than their own sex?

Wanted, "A Home."

There is at the present time an urgent need for a Home for rescued women and we know as a positive fact that several are desirous to leave their present unhappy life. It is useless to make organised efforts at rescue without such a Home. Surely there must be some wealthy persons who require but their attention directed to the need in order to help forward so Christ-like a movement.

A Big School Book.

A School History of Australia extending over 433 pages octavo pre-supposes that a great deal of time will be devoted to its study. The Island Continent is large in area, its population exceeds three million persons, and in its one hundred and third anniversary this big book is published. Yet School histories of countries whose record extends over 2,000 years seldom exceed half the number of pages.

Real and Professional Distress.

Indiscriminate charity tends to pauperise the community. The shifty who know the by-ways of begging can find so many arenas of relief open to them that lazy slumbers in Hyde Park can be enjoyed interminably. These schemers will never work as long as they can get food, and yet there is such real distress in the city that the magnitude is appalling to those brought into contact with it.

Expediency before Morality.

The split amongst Irishmen over the Parnell leadership question appears not to heal. The astuteness of the "discrowned King" and his wonderful power of leadership is now pitted against the influence of the priesthood. The question, "Who will win?" will be anxiously watched and yet, does not the

plea that expediency comes before morality indicate a deplorable state of worldly wisdom? The Australian Branch of the National League which met during the week in Sydney extenuates immorality in order to secure a political aim.

Y.M.C.A.

The opening of the great buildings of the Melbourne Y.M.C.A., is an important event. The enthusiasm of the friends of the Association has overcome all preliminary obstacles. The sphere of its usefulness widens daily, and the good that will result from such an institution cannot be over-estimated.

Work in the Sudan.

Australian will notice with regret that the C.M.S. cannot take up the opening for a new agency at Suakin. An English Missionary has done much unaided to teach the poor Sudanese that an Englishman can do them good. Dr. Harpur has received but little money for his venture of faith; yet the greatest good has been done. His has been the only work of conciliation and pacification since hostilities broke out in 1883. Cannot some Australian help be sent him?

Domestic Services to be Preferred.

A letter in the Herald states that whereas pupil teachers receive a salary of 12s per week, domestic servants get 18s and their board. The writer complains moreover that the examination test applied to pupil teachers is too severe. But why should it not be severe? The public service has a right to get the best talent available, and if young women despise domestic service and crowd the teaching profession, who is to blame but themselves or their friends.

The Pestilence that Walketh in Darkness.

A murrain amongst horses is perplexing the veterinary surgeons of the city. The euphonious name of "pink-eye" applies to a severe attack of equine influenza, which, when introduced into a district carries off many a victim by death. The cause has not yet been minutely studied, but sufficient is known to lead to the suggestion that a tiny germ of infection is the active propagator of the disease.

South American Turmoil.

What can the Central American States have to quarrel about? Perhaps the example set in Argentina finds imitators elsewhere. It may be that the facility of borrowing loans and their lavish waste of money brought about by politicians has induced such a misery of discontent that the common people rise up in arms against corruption. The cause must be a galling one to lead to revolution—the last resort too frequently of the oppressed.

Critics Wrong Again.

The attack upon the Bible delivered by those who want to disprove its truth crumbles on all sides. The latest decipherments of inscriptions of ancient Babylonia show an advanced state of civilisation and literature. People read and wrote fluently, the children were carefully educated and women were neither jealously secluded nor untaught. Probably boys and girls learnt at the same school, and the ancient world was as full of literary activity as the world of to-day. If, then, the Israelites in Canaan were surrounded by such an educated people, is it likely that they alone remained uncultured?

Rome Rule.

The denunciation by Lord Salisbury of the power of the Roman priesthood in Ireland is a remarkable fact, yet hitherto those who said that Home Rule was synonymous with Rome Rule were counted fanatics. The feature at a recent Irish election of the priests leading bands of voters to the poll has at last opened the eyes of politicians who had fondly hoped that a self-ruled Ireland would be a model of toleration and justice.

## Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

## ST. ANDREW'S CATHEDRAL.

Sun., Jan. 18.—Holy Communion, 8 a.m. and Mid-day. Preachers—11 a.m., the Dean; 3.15 p.m., Canon Kemmis; 7 p.m., the Precentor.

## DIOCESAN.

Sun., Feb. 1.—St. Mary's, Balmain. German Service, 9.30 a.m.

## Notes.

The Rev. J. D. Langley preached a special sermon at St. Philip's Church on Sunday evening on the subject of "The needy and the unemployed."

The annual meeting of the Surry Hills Wesleyan Juvenile Missionary Society was held in the Bourke-street Wesleyan Church on Sunday afternoon.

GAMBLING, it is said, is very prevalent among the middle and upper classes of Japan.

The most Rev. the Primate, during his absence from Sydney, visited Ballarat and was the guest of the Bishop. His Lordship preached on Sunday last.

The usual monthly meeting of All Saints', Petersham, Parochial Council was held on Monday evening.

The annual meeting of the Benevolent Asylum took place on the 27th inst. at the Institution.

The members of the Evangelical Alliance met at the Y.M.C.A. rooms on Tuesday last for prayer and conference.

Mr. HINDS SMITH has been lecturing at Adelaide on behalf of the Y.M.C. Association.

The new buildings of the Y.M.C.A. in Bourke-street, Melbourne, were opened on Tuesday afternoon by the President, Mr. J. M. Davies, M.L.C.

A BAZAAR in connection with the Presbyterian Church, Bowral, was opened at the School of Arts on the 27th inst. by Mr. Bruce Smith.

The 17th annual harvest home festival in connection with the Church of England was held on Monday last at Emm's farm, Carcoar.

Messrs. Entwistle, Joyce and Gould, missionaries en route to China, delivered several addresses in various localities during the week.

The Rev. Thomas Hanton, Wesleyan Minister at Gladstone, was drowned while crossing the Upper Macleay. The Primate preached at Melbourne Cathedral on Wednesday evening last.

The annual meeting of "The New South Wales Home Teaching Society for the Blind, and the Industrial Home for Blind Women" was held at the Y.M.C.A. Hall on Thursday evening.

The annual meeting of the Randwick Asylum was held on the 29th inst. at the Institution. There was a large attendance.

His Excellency the Governor opened a bazaar in connection with Trinity Church, Goulburn, on Thursday last.

The Bazaar in aid of the Church at Menindie was a great success.

The Bishop of Goulburn held a confirmation service in St. Matthew's Church, Albury, on Wednesday morning. At the close of the service the Bishop preached a short and appropriate sermon.

An address was delivered on Wednesday evening in the Pitt-street Congregational School Hall by the Rev. G. J. Allen of Macleodfield, England, on "Christian Endeavour Societies." The object of the Society was to keep young people from drifting away from the Church.

It is reported that Canon Edwards, of North Queensland, has received the offer of an important living at the Blue Mountains in the diocese of Sydney; but out of allegiance to the Church in his present diocese coupled with the desire to assist the Bishop Elect, he has declined the offer.

## A Contrast.

THE NEW CANON OF S. PAUL'S.—A correspondent from home writes as follows:—It is so nice being in England and to see the wonderful work going on in the Church, Canon Newbolt is a very worthy successor to Canon Liddon. His sermon yesterday on "The message of the Prophets," in which he spoke admirably of Dean Church, was splendid. He will soon be known as a power at St. Paul's.—*Australian Guardian*.

Many Christian men will regret to learn that the antecedents of Canon Newbolt, the new Canon of St. Paul's, do not hold out much hope at this crisis. According to Rev. L. Holland, at the late meeting of the Church Association in Hull, he introduced to the Ely Theological College a book called, "Lesser Hours of the Sarum Breviary." The book contains the Feasts of Corpus Christi, of "Relics," of "St. Thomas of Canterbury"; also days to be kept in honour of Papes Clement and Sylvester, and which contains in an appendix a "Full Service of the Blessed Mary," with the words, "Holy Mother of God, ever Virgin Mary, intercede for us with the Lord our God." It is not to be wondered at that cries of "shame" greeted this statement in Hull.—*The Christian*.

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Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have a tint peculiar to no other artists."



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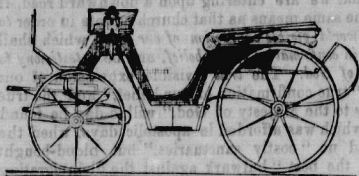
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### FEBRUARY, XXVIII Days.

Sexagesima Sunday.

Morning Lessons.		Evening Lessons.	
1. Gen. 22	Mat. 18 to 21	Gen. 22 to 24	Acts 13 to 17
2. Ex. 13 to 17	18 to 21	Gen. 24 to 27	22 to 25
3. T. Genesis 28	18 to 21	Gen. 27 to 30	25 to 28
4. W. Ex. 28	18 to 21	Gen. 30 to 33	28 to 31
5. Th. Ex. 28	18 to 21	Gen. 33 to 36	31 to 34
6. F. Ex. 28	18 to 21	Gen. 36 to 39	34 to 37
7. S. Ex. 28	18 to 21	Gen. 39 to 42	37 to 40
8. S. Ex. 28	18 to 21	Gen. 42 to 45	40 to 43

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JANUARY 31, 1891.

### SOCIAL REFORM—AND ITS CRITICS.

THE scheme proposed by the Rev. J. D. LANGLEY for  
the relief of the unemployed and needy has been  
well and honestly discussed. Mr. LANGLEY's sermon on  
Sunday evening last has also been reported, and leading  
articles on the subject have appeared this week in the  
daily press. In the discussion the scheme has naturally  
provoked. It is gratifying to find that with but one or two  
exceptions, it has the cordial support and sympathy of the  
public. It is an admitted fact that in our land there are a  
number of persons who are unemployed, who are in need,  
consequently suffering, and in distress. It is also admitted  
that indiscriminate almsgiving is a pernicious waste and it

is further admitted that the mere bestowment of charity  
"paralyzes" the recipient. How are these facts to  
be met? Their admission means responsibility. Who  
is responsible? As individuals we can do but little to meet  
the aggregation of misery which confronts us. As Chris-  
tians we ought to do something. That something must be  
practical, it must go straight to its object and strike at the  
root of the evil. Sentimental affection or animal sympathy  
may exist and find expression in relieving promiscuous  
cases of distress; this expression—however valuable it may  
be—simply touches the surface and fails to be fruitful in  
raising humanity morally. The great principle of love  
which comprehends all things good, noble, and pure is the  
only thing that will be active and unwearying in its opera-  
tions. This is why "Mr. LANGLEY would operate through  
the organization of the Church" and make it one great  
Samaritan society. It is impossible to "deny the sound-  
ness of the doctrine so clearly laid down that Christianity  
and practical philanthropy are inseparably connected," and  
it is true "that it is the mission of the Church to urge  
upon its members obedience to the command 'Love thy  
neighbour as thyself,' why should the doubt be expressed  
that 'it does not necessarily follow that the Church is the  
fitting organization by means of which amongst the com-  
plexions of modern life, the spirit of philanthropy can be  
exercised in the most practical and beneficial way.' Why  
not? Hospitals are the creation of Christianity. This must  
be conceded—but that 'men have instinctively recognized  
the principle that practical work should be done by  
institutions outside the organization of the Church' re-  
quires more proof than mere bald assertion; and we  
are bold enough to question also the accuracy of the state-  
ment that 'they now rest on their own foundations,  
follow their own methods, and do not form part of an  
ecclesiastical system.' We affirm that they are not simply  
the creation of Christianity, but that they are supported,  
maintained and exist because Christianity lives. Their  
foundation is a Christian one; their methods are Christian,  
and their ecclesiasticalism is wrapped up in the far-reaching  
decree which none but an all-wise God could compass into  
a single sentence—'Thou shalt love thy neighbour as  
thyself.' Take Christianity out of the land, and the  
wheels of the organized and incorporated machinery of  
hospitals and other charitable institutions would gradually  
"slow down" and in a short time cease to move. It can-  
not be generally denied that a great deal of the present  
charitable and philanthropic expenditure is innocently but  
none the less effectually operating to increase and per-  
petuate the very evil which it undertakes to remedy.  
Facts are before us. Those who believe that 'men have  
instinctively recognised the principle that practical work  
should be done by institutions outside the organization  
of the Church' must admit that side by side with the  
growth of these institutions—whether they are hospitals,  
refuges, asylums, and the like—there rises the growth  
of pauperism which is at once a perplexity. With all  
those institutions whose Christian motive has so warmly  
enlisted the sympathies of Christian people, there are  
those who have no home, no shelter, no work, no food, a  
kind of social wreckage, drifting and floating about and  
alone in the world. All honor to those institutions and  
agencies which are doing a noble work. Mr. LANGLEY's  
scheme does not interfere with their objects, nor will it  
cripple their usefulness. There is a wide distinction  
between these charitable institutions and Mr. LANGLEY's  
scheme, which may be better enforced by illustration.  
By the sea side in England, the traveller will often find  
the simple structures which have been reared by the  
forethought of the Royal Humane Society. They are pro-  
vided with every apparatus for the rescue of drowning  
persons, and with every means for their restoration.  
Nobody would dream of dispensing with them, and no  
one, we imagine, would dream of living in them. In other  
words, they are meant to meet a necessity, and as soon  
as their purpose is accomplished their transient inmates are  
helped and hastened to their homes. We say, God bless  
the hospitals and asylums, which help the sick and succour  
the old; but there are waits sinking in the waves, there  
are hungry men, women, and children—the driftwood of  
the life of the metropolis—and Mr. LANGLEY's scheme is  
to seek and feed and employ them, and teach them how to  
grow up to be virtuous and self-respecting members of  
society, and become an element of strength in the life of  
the colony. Let us test in another direction the value of  
that practical work which it is said men have dis-  
covered by "instinctive recognition" must be done by  
institutions outside the Church. The London Times and  
the Spectator do not generally speak with undue haste,  
and they have characterised the report from which we are now  
about to quote as one of the "most valuable contributions  
ever made to the literature of charitable relief." It is the  
report of Mrs. SENIOR, a gifted lady who addressed herself  
to the examinations of institutions in connection with the  
English system for the relief of the poor. She took the  
task of tracing out the history of young girls who, after  
having been reared in seventeen schools supported by the  
public charities of London, had been sent out to service.  
The names and addresses of six-hundred and seventy  
girls between the ages of 14 and 16 were taken. She  
traced them from place to place, the answers were dis-  
heartening, and so followed them down, down into still  
lower depths, until many of them disappeared, having  
fallen lower and lower in a life of sin until at length, in  
the expressive phrase of the police reports, they "dropped  
out of sight." The result of Mrs. SENIOR's inquiries may  
be soon told—out of the 670 she only received, what could

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