Poetry.

For the Presbyterian Banner and Advocate.

There is an End.

To every thing beneath the sun
There is an end;
To man, and beast, and every one,
There is an end.

To every hope, to every fear,
There is an end;
To every sorrow, every tear,
There is an end.

To all calamities we feel,
There is an end;
To all that comes, both woe and weal,
There is an end.

Mortals, take warning then, and know
There is an end;
And that to dwell in bliss or woe
There is an end.

Remember time, with all its cares,
Shall have an end;
Then make the burthen of your prayers,
A happy end,

That you may with the angels sing,
Without an end,
The bliss of heaven, the only thing
That has no end.

July, 1857. H.L.M.

Literary Notices.

BOOKS sent to us for Notice, will be duly attended to. These can publishers in Philadelphia, New York, &c., may be left at our Philadelphia Office, 111 South 10th St., below Chestnut, in care of Joseph M. Wilson, Esq.

HARPER'S MAGAZINE, and HARPER'S STORY, for September, have appeared, with their usual attractions.

SERMONS on Special Occasions. By *Rev. John Harris, D. D.*, late President of New College, London; author of "The Great Teacher;" "The Great Commission;" "Mammon;" "Pre-Adamite Earth," &c., &c. First Series. Royal 12mo., pp. 363. Boston: *Gould & Lincoln.* New York: *Sheldon, Blakeman & Co.* 1857.

As an eminent Divine, a powerful and attractive preacher, a great master of style, a close and vigorous thinker, and a prolific author, Dr. Harris was unsurpassed by any of his brethren among the English Dissenters. His numerous publications were as acceptable to the members of the Establishments of Great Britain and Ireland, as they were among the Congregational body with which he was connected. The Discourses contained in this volume are a portion of those delivered on various special occasions during the period of their lamented author's highest reputation as a preacher. We are glad to find that at least three other volumes of the writings which Dr. Harris left behind him, are yet to be published, including a treatise on Natural and Revealed Religion.

LIFE OF JAMES MONTGOMERY. By *Mrs Helen C. Knight*, author of "Lady Huntingdon and her Friends," &c. 12mo., pp. 416. Boston: *Gold & Lincoln.* New York: *Sheldon, Blakeman & Co.* 1857.

This will be an acceptable volume to the large class of admirers of the Christian poet, whose memory did not enable them to procure the diffuse and expensive biography by Messrs. Holland and Everett, which extended to seven volumes. Mrs. Knight's talent for abridgment and condensation, has been favorably shown in the Memoir of Lady Huntingdon, and we can assure our readers that the incidents in the life of the author of "The Wanderer of Switzerland," are clearly and even minutely portrayed in the volume before us. Montgomery did not belong to the school of Coleridge, who excelled him in depth of metaphysical analysis, and in the exercise of a wild and fascinating power; neither did he pour forth his strains with the sweetness of Wordsworth, or with the thrilling boldness and varied style of Scott; but there was a Christian element in his hymns, a grace and purity of diction, and a moral elevation in his poetry, that penetrated the heart, and secured for his productions a permanent place in the literature of England.

There is rather an odd mistake in the second sentence of the work, which may be corrected in the second edition. "Grace Hill" is described as a settlement in the village of Ballymona, Ireland, or Grace Hill, or Ballykennedy as it is often called, is really a village two miles from Ballymena, which is a large market town in the County of Antrim, containing about seven thousand inhabitants, and chiefly celebrated for an educational institution in the hands of the Moravians.

THE POOR BOY AND MERCHANT PRINCE; or, Elements of success drawn from the life and character of the late Amos Lawrence. A book for youth. By *Rev. Thos. Thayer*, author of "The Morning Star," &c., &c. 18mo., pp. 349. Boston: *Gould & Lincoln.* New York: *Sheldon, Blakeman & Co.* 1857.

We wish very earnestly that all the business men of our great cities knew the worth of this volume. We would then those who knew its value, and who love such higher than the honest management of their establishments, while they may think little of the young men under their care, would rejoice at being able to procure such an excellent manual for the young. While, on the other hand, those who desire the inculcation of sound principles, and who wish to secure the future prosperity of those who, in early life, are placed under their care, would hopefully use this excellent and most impressive little work. Mr. Thayer calls it a book for youth; and truly it is a faithful portraiture of a "model" man. It is not a biography of Mr. Lawrence, as the simple design of the author is to show how a youth *became what he was*, and that with possession of similar virtues made others, now no more, renowned and useful also. It is an admirable book for youth.

EVENINGS WITH JESUS; A Series of Devotional Readings for the Closet and the Family. Carefully prepared from notes of sermons, preached by the late *Rev. Wm. Jay*, of Bath. 12mo., pp. 510. Philadelphia: *Parry & McMillan.* 1857.

Our readers may remember our very favorable notice of a similar work, entitled "Mornings with Jesus," published in 1855. The volume now on our table has been prepared from similar notes, and bears the same high character which is stamped on all the productions of the devoted author. It contains a brief comment on a text for every morning in the year, and thus the two volumes may be read with profit by pastors, who privately, or in their households, have become familiar with the celebrated "Morning and Evening Exercises." The same delightful spirit pervades all these works.

THE DIVINE LIFE; or, Spiritual Facts and Histories; Showing the Manifold Workings of the Holy Spirit. By the *Rev. John Kennedy, M. A., F. R. G. S.* 12mo., pp. 376. Philadelphia: *Parry & McMillan.* 1857.

This is one of the most delightful books that have been laid before us for a considerable time. The great object of the author is to illustrate, by example; and after an Introduction, he proceeds to treat of the Divine Life in its Nature; then, its Originations; next, Providential Overrulings; and lastly, the Means; while the work is finished by an appropriate Conclusion. We have seldom seen so excellent a work for supplying illustrations and suggestions to ministers in the preparation of sermons; and we doubt not but that to many of our clerical brethren it will be quite a treasure.

THE FIVE GATEWAYS OF KNOWLEDGE. By *George Wilson, M. D., F. R. S. E.*, Regius Professor of Technology in the University of Edinburgh, President of the Royal Scottish Society of Arts, &c., &c. 12mo., pp. 139. Philadelphia: *Parry & McMillan.* 1857.

Part of this capital little volume was delivered in lectures, in Edinburgh, and the impression made by the author on an intelligent audience, must have been of a very favorable character. There is enough of elementary metaphysics in the book to justify its being called a philosophical work; but it is written in a popular style, and it is replete with information. It is classified under five heads, viz.: the eye, the ear, the nose, the tongue, and the hand. The style and composition are exceedingly beautiful.

FUNERAL EULOGY at the Obsequies of DR. E. K. KANE. Delivered in the Second Presbyterian Church, Philadelphia. By *Charles W. Shields*, Pastor of the Church. 12mo., pp. 34. Philadelphia: *Parry & McMillan.* 1857.

At the time of the delivery of this oration, it was published by several of the leading Philadelphia papers, so that the public had abundant opportunity of judging as to its high merits as a literary and classic performance. We are glad to see it issued in the present form. To many it will be a valuable memento, not only of the great lamented dead, but also of the spontaneous gratitude and respect of an appreciating community, that sorrowed because of his early removal.

THE WESTMINSTER REVIEW. July, 1857. New York: *Leonard Scott & Co.*

One of the most remarkable papers in this number is devoted to the "Manifest Destiny" of the United States. According to the writer, this country is passing through a revolutionary crisis as decidedly as when the tea was cast into the harbor of Boston. The abolition party are the especial favorites of this writer. The late work of Hugh Miller, on the Testimony of the Rocks is the most savagely handled, in a brief review, the object of the writer being not so much to assail the man himself, as to show that he was engaged, and that he knew himself to be engaged, in a hopeless effort of reconciling the testimony of Moses in the Word of God, and the testimony of nature in the earth that God has made. The article is one of the most determined indirect assaults on Revelation which we have seen. The Theological department of the paper on Contemporary Literature is, as usual, equally hostile to Revelation.

For the Presbyterian Banner and Advocate.

The Hotel and the Bible.

In a paper in one of our Eastern cities, appeared, lately, the hotel advertisement, a part of which I send you, and which suggested the following dialogue:

"The —— house is in the place
Where you can get your conscience eased;
Call and see us, when you're passing,
We have plenty that's enticing;
We have liquors of all description,
Which you can have on cash condition;
Come one, come all, this very week."

DIALOGUE.

Hotel—"The place where you can get your conscience eased."

Bible—"Having their conscience seared with a hot iron."—1. Tim iv: 2.

"Have always a conscience void of offence toward God and toward men."—Acts xxiv: 16.

Hotel—"Call and see us when you're passing."

Bible—"Avoid it, pass not by it, turn from it and pass away."—Prov. iv: 15.

Hotel—"We have plenty that's enticing."

Bible—"My son, if sinners entice thee, consent thou not."—Prov. i: 10.

Hotel—"We have liquors of all description."

Bible—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."—Prov. xx: 1.

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?"

"They that tarry long at the wine; they that go to seek mixed wine.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder."—Prov. xxiii: 29—32.

"Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also."—Habakkuk ii: 15.

Hotel—"Which you can have on *cash condition.*"

Bible—"Ho every one that thirsteth, come ye to the waters, and he that hath *no money*; come ye, buy and eat; yea, come, buy wine and milk *without money and without price.*"—Isaiah lv: 1.

Hotel—"Come one, come all, *this very week.*"

Bible—"And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."—Rev. xxii: 17.

"Behold *now* is the accepted time, behold *now* is the day of salvation."—2. Cor. vi: 2.

E.W.H.

For the Presbyterian Banner and Advocate.

New Presbytery of Lake Superior.

Very many must be interested to hear of the organization of a Presbytery in so important a field, on the extreme Northern frontier of our Union. Missionaries and ministers of our Church have been laboring lonely and single-handed ever since 1853. Churches have been established, and are growing up under their teachings and their care. Houses of worship have been built, and others are in progress of erection, to meet the wants of this growing region. And now the laborers and friends have the satisfaction of finding them gathered into a Presbytery in full connexion with, and under the care of the General Assembly. This is the *earliest* Ecclesiastical Judicatory organized in the Mining Region, or round the shores of Lake Superior.

The members convened, according to the appointment of the General Assembly, in the First Presbyterian church of Ontonagon, on Wednesday, 19th inst. The opening sermon was preached, and the Constituting prayer was offered, by the Rev. J. M. Barnett, of Superior, Wisconsin. The Presbytery was organized in the connexion of the Synod of Wisconsin. After having chosen Rev. T. R Elden, of Bayfield, Wisconsin, to act as Temporary Clerk, the permanent organization of the Presbytery was perfected, by electing Rev. J. Irwin Smith, of Ontonagon, Moderator, and Rev. J. M. Barnett, Temporary and Stated Clerk.

The following paper was then offered by Rev. J. M. Barnett, and unanimously adopted by the Presbytery, and its adoption followed by a delightful season of devotional exercise:

Resolved, That, as a body constituted by the General Assembly of the Presbyterian Church, we do here, as our first act, record our thanks to Almighty God, as the Great Head of the Church, for his goodness to us, in granting to us the desire of our hearts in the organization of this Presbytery. As a body, we would declare our humble and entire dependence upon him for wisdom, and guidance, and success. We would acknowledge his hand in the peculiar and trying circumstances in which we are placed, and humbly implore his guidance, and the illumination of his Spirit, to make the path of duty plain before our eyes, and the strengthening influences of that Spirit, to help us to walk right onward in the path of duty, wherever it may lead.

One of the trying circumstances alluded to, and which rendered the transactions of the Presbytery still more solemn, was the fact that, close by the church where they were sitting, and during all their sessions, a lovely child, the daughter of the pastor of that church lay dying, and was dressed for the grave. And the first duty of that body, after their adjournment, was to attend the funeral of this child, in the very same spot in which they had been sitting as a Presbytery.

The Rules for Judicatories were adopted, the usual business of Presbytery transacted, and Presbytery adjourned to hold a session at Bayfield, Wis., at the call of the Moderator, and its regular meeting in the lecture room of the First Presbyterian church of Superior, on the evening of the first Friday in June, 1858.

J. Irwin Smith and T. R Elder, ministers, and J. Harvey Nourse, Ruling Elder, were appointed an Executive Committee on Missions, for the Presbytery, to whom all communications respecting the cause in this field may be addressed.

In accordance with the provisions for organization, the Presbytery defined the following boundaries, subject to approval by the next General Assembly:—Line beginning at the St. Mary's river, on the forty sixth parallel of North latitude, and following that line Westward to the sixteen hundredth meridian; thence Northward upon that meridian to the boundary of the United States; and thence Eastward along that boundary till it enters Lake Superior. J.I.S.

Ontonagon, August 25, 1857.

For the Young.

An Impressive Fact.

A vessel was overtaken with a terrific hurricane in the middle of the Atlantic Ocean. After the most astonishing efforts to weather the storm, the awful intelligence of the captain broke on the ear of the passengers, "The ship is on her beam-ends; she will never right again; death is certain!"

"Not at all, sir! not at all, sir!" exclaimed a little sailor boy; "God will save us yet."

"Why do you think so?" said the captain, with strong feeling and astonishment.

"Because, sir, at this moment they are praying under the Bethel flag, in the city of Glasgow, for all sailors in distress, and us among the rest; and God will hear their prayers; *now see if he don't.*"

The captain, an old weather-beaten tar, exclaimed, with the tears running down his cheeks, "God grant that their prayers may be heard in our behalf, my little preacher!"

At that moment a great wave struck the ship and righted her. A simultaneous shout of exultation, gratitude, and praise, louder than the storm, went up to God. A few days after, the noble ship rode safely into New York harbor.

The Quaker's Gift.

A brother writes me that when he was a youth, his father said to him one day,

"Levi, can you make up your mind to live at home and be a farmer?"

"I would rather be a tanner than a farmer," replied Levi.

"Very well," responded his father, who was willing to let Levi follow his own tastes, as he was now seventeen years old; "Very well, my son, I will try and find a place for you."

Very shortly after, a place was found for Master Levi, with a good Quaker. When the youth presented himself at the tannery, the honest Quaker said:

"Levi, if thee will be a good boy, I will do well by thee; if not, I will send thee home again. All the bargain I will make by thee is, that thee shall do as well by me as I do by thee"

"Very well sir," said Levi, "I will try what I can do"

Levi now went to work with a hearty good will. He worked hard, read his Bible, was steady, honest, and good natured. The Quaker liked him. He liked the Quaker. Hence the Quaker was satisfied, Levi was happy, and the years of his apprenticeship passed pleasantly away.

Just before Levi became of age, his master said to him:

"Levi, I think of making thee a nice present when thy time is out."

Levi smiled pleasantly at this scrap of news, and said, "I shall be very happy to receive any gift you may please to make me, sir."

Then the Quaker looked knowingly at Levi and added, "I cannot tell thee now what the present is to be, but *it shall be worth more than a thousand dollars to thee.*"

"More than a thousand dollars?" said Levi to himself, his eyes sparkling at the bare thought of such a costly gift! "What can it be? I wonder if he means to offer me his daughter for a wife? That can't be, because I have heard it said that a good wife is better than ten or twenty thousand dollars. No, it can't be his daughter. But what can it be?"

That was the puzzling question which buzzed about like a bee in Levi's brain, from that time until the day before he was of age. On that day, the Quaker said to him:

"Levi, thy time is out to-morrow; but I will take thee and thy present home to-day."

Levi breathed freely on hearing these words. Dressing himself in his best suit, he soon joined the Quaker, but could see nothing that looked like a gift worth over a thousand dollars. He puzzled himself about it all the way, and said to himself, "Perhaps the Quaker has forgotten it."

At last they reached Levi's home. After he had been greeted by his friends, the Quaker turned to him and said:

"Levi, I will give thy present to thy father."

"As you please, sir," replied Levi, now on the very tiptoe of expectation.

"Well," said the Quaker, speaking to Levi's father, "your son is the best boy I have ever had." Then turning to Levi, he added, "This is thy present, Levi—A GOOD NAME."

Levi blushed; perhaps he felt a little disappointed because his golden visions were thus so suddenly spirited away. But his sensible father was delighted, and said to the Quaker, who was smiling a little waggishly:

"I would rather hear you say that of my son, sir, than to see you give him all the money you are worth, for *A good name is rather to be chosen than great riches.*"

Levi's father was right, and the Quaker was a wise man. I have no doubt, that Levi's good name did him more good than a barrel full of golden eagles could have done. It proved him to be the owner of a good character, which is worth more than all the gold, pearls, diamonds, and precious stones in the world.

What do you think of the honest Quaker's gift, my child? Was it not a precious thing? I hope you deserve the same gift from your parents, teachers, and friends. But, mark me! A good name is the fruit of a good character. If your *heart* is wicked, your *name* cannot be good. Hence, if you want a good name, you must ask Jesus to give you a good heart!—*Canada Sunday School Advocate.*

Agricultural.

From the Rural New Yorker.

The Wheat Midge.

MR. MOORE:—Your correspondent, J. H. B., is mistaken in his views of the universality of the means by which the midge (weevil) can propagate itself. That it attacks late sown barley and rye, is true, in a measure; but its natural *pabulum* is the wheat kernel. Winter barley almost entirely escapes the ravages of this insect, as does Winter rye, being much more forward than Spring sown, especially in wet seasons.

The insect found in the *mullein*, is an entirely different variety, only like in color and size. It is a lively, active creature, having six legs, while the larvæ of the weevil is a maggot, with none. I can hardly conceive that an insect the eighth of an inch long, could sustain itself on a seed, not one twentieth of an inch in diameter, as is red clover.

The experience of the Eastern farmers establishes the fact, that the entire suspension of raising wheat in large districts, almost entirely annihilates the pest, and they can again raise wheat with as much success as the climate and soil will allow.

From some effect of the seasons of '55 and '56, there was a great diminution of the wheat midge, and those farmers who had the temerity to sow under the discouraging circumstances of former years, had fair average crops; which induced an increased seeding for this year, and results in almost a total failure, and will greatly discourage its repetition this Fall. It is possible that some of the occult operations of the season may greatly decrease their numbers, and that the wheat crop may prove remunerative; but it is rather a forlorn hope. H. Y.

A new Mode of Preserving Green Corn

Has recently been invented by Mr. Stephen Culver, of Newark, N Y. His process is to cut or split the ear longitudinally, by means of a suitable apparatus, into halves or smaller divisions, and to dry cob and all. It is said that the labor of preparing for drying is but a trifle—and the corn, being dried on the cob without boiling or extraction of pith, takes up during the operation a large proportion of the saccharine and other nutritious elements. As soon as the cob is laid open, it curves inwardly and separates the kernels from each other, so that by the exposure of the internal part of the cob and the separated kernels to the air, the drying is effected with greater facility than by any other mode yet made public. Mr. C. has applied for a patent for this process, and also for a cheap and simple machine for laying open the ears of corn.

Gathering Fruit.

Much fruit is injured every season, and its value lessened by carelessness in gathering. Fruit carefully gathered by hand will not only keep longer, but as it looks much better than when bruised by rough handling, will always sell more readily and at a higher price. A little care and neatness in selecting and putting up fruit for market is by no means labor lost. Any one will pay more for a neatly arranged basket of fruit than for the same carelessly thrown together. A few decaying specimens will not only injure the sale, but often really injures and sometimes destroys the whole.

Ripening Pears.

Those who are growing pears should remember that all varieties are much better for being picked three or four days before they become ripe. When fit for picking, the fruit will be swollen and the skin smooth and glossy, and on taking it in the hand and raising it up, it will separate readily from the tree. The pears should be placed on a shelf or in a drawer, in the house, and will ripen finely. By keeping them in a cool place the ripening may be retarded.

Miscellaneous.

Washing Fine Woolen and Muslin Articles.

The gall of oxen and cows has been used from time immemorial, for removing grease and dirt, from fine woolen goods of delicate colors. Its action is the same as soap in removing the grease, while it is almost inert regarding the colors. In the hands of skillful persons, however, soap is just as safe, and is more pleasant to use, because the gall has an offensive odor. To use the gall, it should be mixed with just as much rain water as will allow the woolen article to be squeezed and handled freely. It requires considerable handling of the article in the liquid before the gall acts thoroughly. After the dirt and grease are removed, the dress, shawl, or whatever it may be that is washed in it, should be thoroughly rinsed in clean, soft water. It will take three or four fresh supplies of water to remove all traces of the gall from the goods, and none must be left in, on account of its offensive smell. This is a very safe process of washing fine woolen articles of light green, blue, and various other delicate colors. Children's dresses, of fine merino cloth, may be safely washed in this manner. One gall will suffice for a small dress. Another plan, and a better one for washing fine articles of dress, is to dissolve some fine soap in hot water, and allow it to become quite cold, then wash the article in this, taking care not to rub it violently. The soap suds should be quite strong, or the soap will be decomposed by the grease in the article to be washed. The suds must be thoroughly rinsed out of the articles in cold, soft water. Scented soap is the best to use for such delicate operations, because it imparts an agreeable perfume to the article of dress washed.

Another process for washing fine muslins of delicate colors, is to take some wheat bran—about two quarts for a lady's dress—and boil it for half an hour in some soft water, then allow it to cool, strain the liquor, and use it as a substitute for soap-suds. It removes dirt like soap, is inert regarding the colors, and requires to be rinsed out, in only one clean water, and starching is unnecessary. This is the best method of washing fine muslins and calicoes. A great number of beautiful dresses are often spoiled in washing by the discharge of their colors, from the use of warm suds. In all cases, the suds and rinsing water for colored articles of dress should be used as cold as possible.

Taught to Fight.

Casey, a murderer who was executed at San Francisco a short time ago, just before the rope was put round his neck, made a short and broken speech, in which he traced back his crime to its fountain-head. "Gentlemen," he said, "I am no murderer. My faults are because of early education. Where I belonged, I was *taught to fight*, and that to *resent my own wrong was my province.* I have an aged mother; and let her not hear me called a murderer or assassin. I have always resented a wrong, and have done so now.

"Oh my poor mother, my poor mother; how her heart will bleed at this news! I but resented an injury; my poor mother. This will wring her heart. Oh God, have mercy upon me. My Jesus, take care of me. O God, with the accumulated guilt of twenty eight or twenty-nine years, have mercy upon me. My poor mother!"

The hot passions of the boy, as you see, had never been bridled. He was suffered to *fight out* an angry spirit, like the wild beasts of the forest. It is a mistake to call this manliness: it is brutality; it is a thirst for blood. True manliness checks personal resentments; it is temperate and forbearing; if wrongs are to be righted, they are to be righted not by personal violence, which would turn the world into a den of tigers, but by reason, by just and sober views; often by forgiving and forgetting many things which cannot be helped or atoned for.

"The patient in spirit is better than the proud in spirit." "An angry man stirreth up strife, and a furious man *abounded in transgression.*"

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The following Banks are reported closed:

Warren County Bank, Pa.; Kanawha Bank, Va.; Rhode Island Central Farmers' Bank, Wickford; Farmers' Bank, Saratoga County; Trenton Bank, R. I.; Union Bank Frenchtown, N. J.; Bergen County Bank, N. J.; Reciprocity Bank, Buffalo; Hollister Bank, Buffalo; Cumberland Savings Bank M. I. Farmers' and Mechanics' Bank, Kent County; Ohio Life Insurance and Trust Co., Cincinnati; Life Insurance and Trust Company, New York; Worcester Bank Danbury Conn; Merchant's Exchange Bank, Bridgeport, Conn.; Mount Vernon Bank, R. I.; Island City Bank, N. Y.; Oliver Lee & Co.'s Bank, N. Y.; Danby Bank Vermont.

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The first full Session will commence September 1st., and continue eight months. For particulars, address Rev. John P. Carter, President of the Institute. Post office, Oxford, Pa aug5-5t

THE COLLEGE JOURNAL OF MEDICAL SCIENCE, a Monthly Magazine of forty-eight pages, conducted by the Faculty of The Eclectic College of Medicine, is published at One Dollar a Year, payable in advance. Communications for subscription, or for specimen numbers, should be directed to

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" Elizabeth Potter, " Sarah Parke Morrison,
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