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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO."

WHOLE NO. 966

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TERMS.—IN ADVANCE.

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Original Poetry.

A Song to the Heart.

BY W. WHITTON REDDICK, A. M.

'Tis not to beauty's fading charms,
With winning airs or jewels decked;
'Tis not to fashion's graceful forms,
I'd tune my song in full respect.

'Tis not to learning's high renown,
Nor yet the pomp nor glare of State;
Nay, though its crown were a crown,
Or stalked through earth a hero great.

'Tis not to titles, not to rank,
Nor all the wealth of England's Bank;
Nor to that friend who grasps my hand,
With words, and smiles, and courteous bland.

But to the *Zoar*—the kind, the true,
In friendship kind through changing days;
To this I'd give devotion due,
And pay the tribute of my praise.

For this I'd take sweet *Psalm's* lyre,
And strike aloud its sounding chords;
For this I'd light a vestal fire,
And kindle thought to burning words.

For this an angel's harp might ring,
A lover's hopes might rise divine,
And hearts responsive gladly bring
Their offerings to affection's shrine.

Pittsburgh, 1857.

For the Presbyterian Banner and Advocate.

Evidence of Regeneration.

Letter XII.—Certain Evidences.

[By a mistake, letters XI. and XII. appear before VII., IX. and X. We regret the disarrangement; but still, the sentiments are so orthodox and spiritual, that each letter speaks for itself.—Ed.]

Hereby know that we dwell in him, and he in us, because he has given us of his Spirit.—1. JOHN IV: 13.

MY DEAR FRIEND:—Regeneration is of God. Its evidences are Divine. We enter now upon the consideration of what are certain signs of regeneration. And here, as we said before, the first thing to be observed is this: Regeneration is from heaven; it is being born from above, being born of God; the agent is the Holy Ghost; and hence, as the thing itself is of God, so the evidences of it must be Divine in their origin; they must partake of the nature of that which they testify. Those things of which I have spoken as uncertain evidences may or may not be of Divine origin; they may be of God, or of man, or even of the devil; he may counterfeit them. But the certain evidences can not be counterfeited by Satan. They are Divine in their origin; God is the author of them, as he is of regeneration itself; they are proper and legitimate effects and results of his Word and Spirit. The truth, spoken in the means by which they are brought into existence, and the Spirit of God is the agent. These evidences are the fruits of the Spirit; they are the effects of regeneration; and as a tree is known by its fruit, so regeneration is known by its effects. When there is a new birth, there is a new life; for if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.—2. COR. V: 17.

"Many persons are deceived through a lack of knowledge. * * * The awakened soul is in a very critical condition. If there is a knowledge of the way of salvation, it may soon find peace in believing; but if it is ignorant, it is liable to take up with a false hope. * * * There are many erroneous notions entertained respecting religion. This would not be the case if all parents were faithful in the religious education of their children. It is true that feeling is necessary to religion. No one can repent without feeling; no one can love God without feeling; no one can trust in Christ without feeling. But the feeling must be the result of a knowledge of religious truth. Mere blind feeling, or the feeling of joy, is itself of no avail. The feeling, which is the natural consequence of a perception of the truth, is the feeling needed in religion."—See *Evening Visit*, published by Presbyterian Board of Publication.

There must be knowledge, and in order to this there must be truth—a system of faith. With the Christian, "the feeling is the result of a knowledge of the truth. He feels because he knows and believes. His faith is not dead; it is active, it is emotional; it reaches his heart; it moves, it purifies, it elevates, regulates, and controls his affections. Religion consists very much in right affections, and in their right exercise; not merely in right views of truth, but also in right feelings produced by the truth. Are your affections right? Are they rightly exercised? Are they placed on proper objects? And do these objects call them forth in a proper manner? And can you see in this that they are renewed, and purified and elevated by the truth and Spirit of God? In the fact that your affections run, not in a natural but in a heavenly channel, is it seen that they are Divinely excited? And that whereas they were once earthly in their origin, and sin, and tendency, now they are Divine and heavenly? Earthly objects are all around you; once you chose and delighted in them; God's truth presents heavenly objects before you; has his Spirit fixed your affections on those, so that you now choose and delight in them? Love; is God now the object of this affection? Do these love God, and delight in him? Is it not now you by your affections; and if you have love to God in your soul, it is because the Spirit has renewed your heart. This affection—love to God—is heavenly in its origin; it is a fruit of the Spirit, and hence an evidence of regeneration. And so of all the affections. It is the Spirit's work to set them right; and if they are right, why because he has renewed them, you say, is the very thing you want to know. Very well; all I wish you to remember just on this point, is that the certain evidences of regeneration are of Divine origin; and hence they accord precisely with the teachings of the Scriptures, and they are not dependent for their existence upon outward circumstances, but upon God's truth and Spirit. Hence, they are found more or less clearly wherever the heart is renewed, whether in the field, the shop, the way-side, the

closest, or the great congregation, though the subject of them may not always at first be fully aware of their existence; for the kingdom of God is within you, and its cometh not with observation.—*John xvii: 20-25.* In the examination of these evidences, and in trying ourselves by them, the Scriptures must be our guide, as the evidences accord with the Scriptures, and are indeed taught us in the sacred record. Hence, from the very nature of regeneration, as well as from the means and the agent, we may learn something of the evidences of it. By nature we are blind; regeneration gives us a capacity of spiritual perception; it opens the eyes of our minds and illuminates our understandings; and hence, as in Bible language, the enlightened are renewed, so one evidence of regeneration is a right and spiritual apprehension of the truth; and not only is the truth apprehended—perceived and understood—but it is cordially embraced and loved. There can be no love of God where there is no love of the truth.

Hence I say, one evidence of regeneration is a spiritual apprehension of the truth, and a cordial love of it, for these things are spiritually discerned.—1. Cor. ii: 12-14. New and clear views of truth are imparted in regeneration, or follow as the first effect of it; and hence these new and clear views, that are the discernment of Bible truth and the things of God, is a certain evidence of a change of heart. There may be, and often is, a degree of illumination when there is not a saving change, but the difference lies here: when the mind is savagely enlightened and the heart changed, not only is the truth seen, but it is cordially embraced and loved, so that the truth is known by an expected knowledge, and the salvation revealed in it is laid hold of by faith; as has been said before, these new and spiritual views are inseparable from saving faith; and where there is saving faith, there is union with Christ, and a new creature. All things are new—a new creation of God.—2. Cor. v: 17.

There are new and clear views in regard to God. His character appears beautiful and lovely; each and all his attributes essential, not only to his perfection, but to his very existence; destitute of any of them he would not and could not be God. His justice, as well as his mercy and truth, is now seen to be lovely, while his holiness shines forth with ravishing charms; spiritual vision sees and appreciates the beauty of holiness.

There are also new views of ourselves. We see how we are sinful by our nature. The depravity of our natures and of our lives, and we realize how justly we are condemned and how justly and inevitably we are exposed to everlasting death; while sin appears an infinite evil, and our great concern is how we may be free from sin, from its guilt, its pollution, and its power.—See *Great Concerns*, published by the Christian Board, and *Way of Life*, by Dr. Hodge.

There are new views of Christ. We see wisdom and goodness and love in the plan of salvation through him; we see how justice and mercy here meet; Christ satisfying justice and opening the way for the exercise of mercy; we see in his death a satisfaction for our sins; we see how his offices meet the wants and necessities of our natures and circumstances; how as a prophet he instructs us and enlightens our consciences; how as a priest he atones and intercedes; how as a king he subdues and reigns; and thus by his three-fold office removing our three-fold misery, ignorance, guilt and bondage. Thus while, as sinners, we feel our need of a Saviour, we see that Jesus Christ is just the Saviour we need, just suited to our wants and necessities; and then, under the full influence of these new discoveries, these clear views of Divine truth and of the Saviour it reveals, we do receive and rest on Christ for salvation. And this is saving faith.

For "faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel."—Short. Cat., Ques. 86. I say under the influence of these discoveries of ourselves and of Jesus Christ, we receive and rest on Christ for salvation. This is saving faith; and hence the reception of Christ by faith is another evidence of regeneration. Faith receives the testimony of God; it believes the truth of which new and clear views are imparted; the sun and substance of this truth is Jesus Christ and him crucified as the only Saviour of sinners, and hence faith receives and rests on Christ for salvation as he is offered in the Gospel; and faith is one of the first effects of regeneration, and is of course an evidence of it, as in effectual calling the Spirit works faith in us, and thereby unites us to Christ; and if any man be in Christ—united to him—he is a new creature; old things are passed away; behold, all things are become new.—2. Cor. v: 17. Not only are there new and clear views of truth, but all things are new. Hence repentance, sorrow for sin and forsaking it, follows after faith, and where there are faith and repentance there is a new heart, and there will also be a new life, a full purpose of a constant endeavor after new obedience.—See Short. Cat., Ques. 84.—87. One more letter will close this series. Till then, adieu. Yours, TRUXTON.

Rev. Albert O. Johnston and Wife.

We, last week, noted the strong probability, that these honored missionaries to India, had fallen by the band of the murderous Sepoys. We find in the *Chronicle*, of this city, the following historical notice of them:

The Rev. Albert O. Johnston was a native of Washington County, Pennsylvania. In 1855 he graduated at Jefferson College, and in the fall of the same year entered the Theological Seminary of the Presbyterian Church, in Allegheny city. In May 1855, he entered upon the duties of the ministry, and as an able, earnest, devoted clergyman, soon obtained a high position among his professional brethren.

Soon after being licensed to preach, he was married to Miss Amanda J. Gill, daughter of the late Rev. Jonathan Gill, a distinguished minister of the Covenant Church, and one of the Professors at the old Western University, at the time Dr. Bruce had charge of that institution. About the beginning of the year 1856, Mr. and Mrs. Johnston, believing that duty called them to labor in a foreign land, sailed for India, and on their arrival immediately commenced the work of humanity and love.

Highly educated, youthful, earnest, and

ardent, their efforts promised gratifying success, when, alas! the insurrection occurred, and the meek and humane missionaries fell beneath the hands of violence. At the time of his death, Mr. Johnston was in his 23d year. He was highly talented, profoundly versed in theology, and entirely devoted to the great cause he had espoused. Had he been spared, his life would have been one of usefulness and honor, and he would have gone down to posterity with the name of a martyr, who had preached the Gospel beneath the scorching sun of India.

They were stationed at Fatteghburh, at which place they resided when the mutiny broke out on the 24th of June. They were furnished with boats by the natives of that side and ordered to leave, which they did; but before they reached their destination, Bithoor, near Cawnpore—were fired upon by order of Nana Sahib. The discharge of the vessel was most destructive; many in the vessel were instantly killed, and among the rest the subjects of this notice.

Mrs. Johnston was born in Allegheny County, under the instructions of her learned and excellent father, she acquired a finished education, and early in life displayed those admirable characteristics which marked her whole career. When quite young she visited Europe, where she spent two years, and returned with a mind richly stored with the fruits of travel and observation. Mrs. Johnston was an indefatigable student, an accomplished lady, and a Christian in the true sense of the word. In short, she was

A perfect woman, nobly planned
To wear a crown of thorns and bleed;
And yet a being still and bright,
With something of an angel's light!

When the patriot falls at the head of advancing columns, his name and deeds are perpetuated in brass and marble; when the statesman shuffles off this mortal coil, a nation deploras its calamity; but when the soldiers of the cross perish by violence, far from home, Christians of every land leave a heart felt sigh and drop a precious tear to the memory of the loved and lost.

From our London Correspondent.

General Neil and Stern Retribution at Cawnpore.—*Despatched Outbreak of Hindos in the Mauritius—Fresh News from India—Havelock's Second Victory and Retreat—Lucknow in Peril—Nana Sahib's Death—Ded-Not Fallen—Innocent Victims—Sweeping Seizure of Books and Prints—Statistics of Crime in England—Crime Diminishing—Education of Orphans—Lord John Russell at Sheffield—Education, Reform and Free Trade—Meeting of the Emperor at Stuttgart—Its Object—Austria and France.—The King at Stuttgart—Significant Contribution by the Sultan—Nana Sahib's Proclamation.—Dr. Hamilton and Religious Liberty in Persia—Cardinal Wiseman and his Fast Day Pastoral—Martyrdom and Hypocrisy.—The Times, Cumming, and the Cardinal.—The Church Regs the Colic—The Emperor's Visit to the Emperor at a Historical Parallel.—The Coming Fast Day Proclamation—Reasons for Humiliation—French Laudation of England—Her Sin and Extermination—Balfour, and Mr. Haussmann's Postscript.*

LONDON, September 29, 1857.

STERN RETRIBUTION has been exacted by General Neil on some of the murderers at Cawnpore. As soon as a rebel was caught, he was immediately tried, and if not able to prove his innocence was condemned to be hanged at once. "But," writes the General, "the chief rebels or ringleaders I make first clean up a certain portion of the pool of blood, still two inches deep, in the shed where the fearful murder of women and children took place. To touch blood is most abhorrent to High caste natives; they think by doing so, they do their souls' purification. Let them think so. My object is to inflict a fearful punishment, for a revolting, cowardly, barbarous deed, and to strike terror into these rebels. The first I caught was a native high caste officer, who tried to resist cleaning up the very blood he had helped to shed; but I made the provost marshal do his duty, and a few lashes made the miscreant accomplish his task. When done, he was taken out and immediately hanged, and buried in a ditch by the roadside.

"No one who has witnessed the scenes of murder, mutilation, and massacre, can ever listen to the word 'mercy,' as applied to these fiends. The well of mutilated bodies—alas containing upwards of two hundred native women and children—I have had decently covered in, and built up as one large grave."

I had intended to mention in my last, that the statement that the monster NANA SAHIB had committed suicide, is not confirmed. On the contrary, he was supposed to have fled to Oude, and to be a leader of the mutineers there.

From the island of the MAURITIUS we learn, by a French paper, that great alarm prevailed there in consequence of the river broken down by the laboring Coolies, or Hindos, employed in the sugar plantations. Proclamations had been seized, and some priests arrested for preaching massacre and pillage. There are no less than two hundred thousand Hindos and emancipated negroes there. The danger arises from the despatch of the English troops from the island to India. The European population is French or of French extraction. The Mauritius *Spectator* calls for a French garrison, which, in an English island, would be a difficulty for an English Cabinet to sanction. The accounts are up to the 20th of August.

Yesterday we had fresh telegraphic news FROM INDIA, bringing advices from Bombay, Madras and Calcutta. General Havelock had advanced a second time toward Lucknow; but after defeating the mutineers in two fresh engagements, and capturing their guns, he found the river broken down, and with but a limited force, he felt it necessary to retire to Cawnpore. This is a lamentable necessity, for it leaves the beleaguered band at Lucknow, hemmed in by foes. It is said there had been one thousand Europeans there, most of whom were women and children, and that Nana Sahib was besieging them. The *Morning Post's* telegraphic news, however, reports that an officer saw Nana Sahib prepare with his family in the Ganges; the boat in which they had embarked in their flight having been swamped. It is more probable, I think, that the monster still lives, and at all events, that he now Lucknow has been the scene of a more awful and extensive massacre than Cawnpore. It is said that the garrison had only "famine rations" to last till the 21st of August.

Delhi had not fallen, but Gen. Nicholson, (an officer little more than thirty years of age, and a Northern Irishman) had reached

the camp and brought two thousand men. An attack was spoken of, and it would be a desperate and doubtful affair. But friendly Sikhs in the Punjab had informed the Governor that if Delhi were not soon to fall, the Mahomedans in that Northern province could not be restrained.

It is right to add that one of the telegrams says, "another European force besides that of Havelock had arrived at Lucknow." If so, there might be some hope of relieving Lucknow.

The twenty-sixth native infantry had mutinied at Lahore, and had murdered their commanding officer. They were pursued and destroyed. Another Bombay regiment had been disbanded, and a regiment of Madras cavalry also. Central India was quiet; all being quiet at Meergas, Sangor, and Jubbulpore. From Calcutta, arbitrary news and rumors were ascending toward Allahabad. Such is the substance of the latest news. It is still dark and doubtful, and we fear the next may be worse as regards Lucknow.

A SWEEPING SEIZURE OF OBSCURE BOOKS AND PRINTS was made last week, under the authority of the new Act which was carried last session of Parliament, by Lord Chief Justice Campbell, in the face of considerable opposition. The chief place for the sale of these infamous and polluting publications is Holywell Street, in the Strand. Means for suppressing the offense, which for a long period has been rank and rampant, had hitherto been wanting. Thosopand houses of no less than six "poisoners" and publishers were entered at one time, by the police, who acted with extraordinary energy and skill. The six persons, it is trusted, will receive such a punishment as shall frighten into impotence the vile fraternity who pander to vice, and lead the careers of young people on to temporal and eternal ruin. Too long has this pollution been permitted to rage in our midst.

In reference to CRIME IN ENGLAND, the statistics of 1856 indicated a diminution of twenty five per cent., as compared with 1855, notwithstanding that the latter year had itself shown a decrease of eleven per cent., as compared with 1854. Garroting had almost disappeared. It was and is always severely punished. We must not, however, boast that it is extinguished, with the dark Winter evenings before us. The *Times*, after giving these admirable characteristics which marked her whole career. When quite young she visited Europe, where she spent two years, and returned with a mind richly stored with the fruits of travel and observation. Mrs. Johnston was an indefatigable student, an accomplished lady, and a Christian in the true sense of the word. In short, she was

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"The Mussulman is now as free to become a Christian, as the Christian is to become a Mussulman." Two days previously, Dr. Hamlin married a young Protestant Armenian to a Turkish lady, who had been baptized in Malta.

CARDINAL WISEMAN has issued a Pastoral, fixing next Lord's day as a season for humiliation and prayer, in connexion with the Indian mutiny. The reason for fixing on that day, is that it is "Rosary Sunday," on which, says the Cardinal, "the Church publicly thanks God for victories over great infidel powers, threatening the destruction of Christian nations." But this "Rosary Sunday," is, after all, but a day not apart, especially, in the idolatry of the Virgin, it is in her honor that the day is to be observed, and from her, deliverance is expected. For "these supplications," says this arch-deceiver, "consisted mainly in the recital, publicly, of that very Chapter of our Lady, which that Sunday honors and suggests."

But besides this taint in the Popish prayers of "Rosary Sunday," it is too plain that they will be equally offensive on the ground of hypocrisy. The *Times* contained, some weeks ago, a report of a speech of the Cardinal's, in which he whined about the discouragement given to Romish priests and Bishops in India, and hinted that it was because just as the Jesuit *Univers* says—India, that this insurrection had come upon us. Nay, more; he tried to make out of the mutiny a little political capital for his bosom friend, that model-monster, and yet true son of the Church, the King of Naples, and attacked Italian, and other refugees, as Sepoys.

Whereupon, the *Times* took him to task, and charged him with the want of expressing any sympathy with the sufferers, and turning the mutiny, as far as he could, to selfish ends. Out comes Mr. Bowyer, his cross-bearer to defend. Then steps into the arena, the dexterous "J. C." alias Dr. Cumming, and with his light rapier, pins Bowyer to the wall; and with an apt quotation from the Canon Law, proves the Cardinal to be, necessarily, a disloyal subject of Queen Victoria, bearing sworn allegiance to a foreign power, namely, the Pope. Then the Cardinal writes a menacing letter to the editor of the *Times*, demanding an apology for the accusation that he was indifferent to the miseries of the victims of massacre, and pointing out that when he delivered the speech so criticized, the details of the massacre had not arrived. And then the impatient *Times* his leader and hearer that before, proving, by a reference to dates and facts, that the Cardinal must have known right well that the massacres had taken place, and yet, in his speech, expressed not one word of sympathy.

In detailing the horrors of this insurrection, the Cardinal might well be reminded of a historical parallel in the annals of his own Church, and in the insurrection of 1641, in Ireland, when 60,000, at least, of the Scottish and English colonies of Ulster were murdered, wholesale. Pope Urban had issued his Bull to sanctify the massacre, just as Mohammedan and Brahmin priests had proclaimed a holy war in India. And so, *mutato nomine de fabula narratur*, your Eminence! Substitute Ireland for India, and Popish assassins for Mohammedans and Hindos, for the nonce, and you shall see exactly how well the Cardinal's (as we would say) describe the havoc and the horror.

"Suffice it to say, that no indignity, no insult, no dishonor has been spared; that nothing which cruelty, in its refinements or its grossness, could contrive or execute, has been omitted from the black catalogue; * * that compassion, remorse, the ties of precious obligations, familiarity and friendship, seem to have been held on these maddest contrivers of total extermination." Is not Rome's cruelty as Satanic as that of Paganism?

In reference to the application of the Romish collections, the Cardinal is true to himself and his cause. First, the Romish priests who have volunteered to go out as Chaplains, are to have their outfit, and "provision of things necessary for religious worship," including rosaries, &c., most of which, might suggest, they could get very cheaply if they only sent a supply to the Pagans of Burmah, who, to St. Hue's, the traveler's surprise, had beads, bells, &c., so remarkably like those of Rome! Next, several "Religious Communities" in India, "having lost their all," they must be reinstated, and any damage to "ecclesiastical and conventional property" must be supplied. And then, generously says the Cardinal, "any surplus would be thrown into the general subscription for the relief of the distress in India." I have no doubt that the "surplus" will be "nil," and that the "general subscription" will be left to say, "Thank you for nothing!"

A NATIONAL FAST is proclaimed for Wednesday, the 7th of October. A proclamation to that effect has been issued by the Queen in Council, from Balmoral. While the objectionable phrases of the olden time, "charge and command," are still used, it is a matter of thankfulness that an opportunity will thus be given to the Nation, as such, to bow before the Throne of God. But to what extent will there be real humiliation and prayer, on the Fast Day? Just so far, and no farther, than there is personal union to Christ, and personal power, through the Holy Spirit, of wrestling with God. And what will avail our humiliation, as a nation, if we put not away our abominations? If multitudes break the Sabbath, and do so in railway trains, steamboats, public houses, &c., under the sanction of the law—a semi-Popish law which darts to make certain hours of the Sabbath more holy than others—what reason have we to believe that the Lord of the Sabbath, who is King of Nations, will turn away from his fierce anger?

And if there is no penitence in our nation's heart for evil countenance in India, the establishment of Government Schools without the Bible; the sanction of the Opium Trade for the sake of gain; the shutting out the missionary and the Bible from the soldiers, who, untamed and unchanged by holy and heavenly truth, have been more cruel than the tigers of the jungle—they shall not our prayers be regarded as an abomination? But my firm trust is, that God will hear the cries of his true people, and they are very many in this land. They are free from the guilt of countenancing the infidel policy of the East India Company.

They have denounced the Opium Trade, and its abominations. They feel that Missions must be increased and multiplied, and that just as British troops will now take a larger proportion in India, as compared with natives, so must the messengers of the Cross, as contrasted with the scattered few. The Church of God will own her guilty neglect in this matter, and she will arise and go forth, once that stern war has done its work, to proclaim peace and salvation by the lips of right-hearted men, multiplied and increased a hundred fold.

THE POURING OUT OF THE NATION'S WEALTH, in sympathy for the distressed in India, is surely a most encouraging sign. God is about to bless us, after the abatement has reached its appointed end. The movement inaugurated by the Lord Mayor of London, is now general all over the country. When it was in the Channel Islands, last week, it was being vigorously carried on. Already have Lawrence, the Commissioner of the Far East, Lord Bishop Stone, the Governor of Bombay, and Lord Canning, been authorized to draw very large sums for the full and immediate relief of all sufferers in their respective districts. The Fund will doubtless be swelled to an immense amount by the Fast Day collections. Surely "with such sacrifices God is well pleased."

THE FRENCH *Secle* has an article, "ENGLAND AND THE POLICE OF THE SEA," in which it praises England as "the first to renounce conquest in Europe," and "called into life the new world of Oceania," and conquests have been almost all of commerce and civilization. Russia, Austria, and Prussia have killed nationalities, and stopped their development. England has not committed this crime. * * They have sought the limits of their expansion beyond the limits of their European brethren. They have peopled the solitudes of America," (we must not take praise for this), "and called into life the new world of Oceania," and conquests have been almost all of commerce and civilization. Russia, Austria, and Prussia have killed nationalities, and stopped their development. England has not committed this crime. * * They have sought the limits of their expansion beyond the limits of their European brethren. 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