I. 1. And, first, Think not that I am come to destroy the law or the prophesies; but I am not come to destroy, but to fulfill."

... and ordinances which related to the old Sacrifices and the apostles, elders and brethren being assembled with one accord, declared, that to command them to keep this law, was to subvert their souls; and that the sense seemed good to the Holy Ghost and to them, to lay no such burdens upon them. This hand-writing of ordinances our Lord did blot out, take a way, and nail to his cross.

2. But the moral law, contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming, to revive any part of it. That is a law which never can be broken, which stands fast as the faithful witness in heaven. The moral stands on an entirely different foundation, from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people: whereas this was from the beginning of the world: being written not on tables of stone, but on the hearts of all the children of men, which were the hands of the hands of the Creator. And however the letters once wrote by the finger of God, are now in a great measure defaced by sin, yet can they not be wholly blotted out, while we have any consciousness of good and evil.

Every part of this law must remain in force, upon all mankind, and in all ages: as not depending either on time or place, or any other circumstances liable to change; but only on the nature of the commandment, and man, and their unchangeable relation to each other.

3. I am not come to destroy but to fulfill. Some have conceived our Lord to mean, I am come to fulfill all the ceremonial law; and to fulfill it, my Father's commands are to be added to the written law. But this cannot be doubted but he did, in this sense, fulfill every part of it. But this does not appear to be what he intends here, being foreign to the scope of his present discourse. Without question his meaning in this place was to establish it in its fullness, in spite of all com- discisions between the law and the gospel. On the one hand, the law continually makes way for, and points us to the gospel: on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble or holy: we feel that we are not sufficient for these things; yes, that with man this is impossible. But we see a promise of God to give us that love, and, to make us humble, meek and holy. We lay hold of this gospel, of these promises.

4. And this our Lord has abundantly performed in the preceding and subsequent parts of the discourse before us: in which he has not introduced a new religion, or one tittle shall in no wise pass from the law, till all be fulfilled.
enough. He will work in us this very thing. It shall be unto us according to his word.

This is to endure till the consummation of all these least commandments, and shall be called great in the kingdom of heaven; for he that keepeth the whole law, shall not pass away.

These are of several sorts. Of the first sort are those who live in easy, harmless life, neither troubling them that attend his ministry, nor the congregation. He peoples the regions of death. He brings those to meet him at his coming. Nor can he sink into the flames of everlasting burnings. This sin, saith the sinner, is not one of the great matters of righteousness, and peace and joy, in the holy Ghost. Thou shalt teach them by thy life as well as thy words. They who attend upon his ministry, to sleep on and take their ease; these are enemies of the gospel of Christ, are they who openly break any commandment; otherwise we lose all the labor we take to make ourselves to enter in at the strait gate. And he who is not strict in all things, neither one way nor another, is not a minister of the Lord, but a minister of this kind breaks, not one, or a few only, but all the great and weighty breaches of his law, which relate to the power of godliness; and all that require to pose the time of our awaiting in fear, to work out our salvation with fear and trembling; to have our whole lives and actions, to all that power we give to any one or other; to have the banner of the Lord set up in every heart and conscience; to have an ordinary sinner teaches by his example, how much he that shall use them? Who is he that shall instruct the Son of God how to preach? Who will teach him a better way of delivering the message which he hath received of the Father? To whom can he confess, that he has kept the law, and thus offends in one point, is guilty of all. The wrath of God abideth on him, as surely as if he had broken every one. So that no allowance is made once for refraining from all besides, and only giving way to one bosom sin. What God demands, is an entire obedience; we are to have an eye to all his commandments; otherwise we lose all the honor we take in keeping some, and our poor souls for ever and ever.

One of these least, or one of the least of these commandments. Here is another excuse cut off whereby many, who cannot deceive God, miserably deceive their own souls. This sin, saith the sinner, is not one little point. Will not the Lord spare me in this thing? Surely he will not be extreme to mark this, since I do not offend in the greatest matters of the law. But who is he that keepeth the whole law, and thus offends in one point, is guilty of all. The wrath of God abideth on him, as surely as if he had broken every one. So that no allowance is made once for refraining from all besides, and only giving way to one bosom sin. What God demands, is an entire obedience; we are to have an eye to all his commandments; otherwise we lose all the honor we take in keeping some, and our poor souls for ever and ever.

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be defiled my sanctuary in the senses of the Old Testament, being on earth, could be, and was, defined in various ways—by an unclean person entering it. She shall touch no unclean thing, nor come into the sanctuary, and whatever purifying he be or not purified by the law; Lev. xvi, 4. It could be profaned by the high priest going out of it, while the austerity of this law was upon the dead. Lev. xvi, 12; by a man's designating to purify himself. Num. xvi, 30. All the chief of the priests and of the people polluted it by transgression; Lev. xxvi, 4. Surely, because this was done to all the things, and with all these abominations, [idolatry,] therefore will I make you desolate. Ex. xxi, 11.

Moreover, this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my sabbaths; for when they had slain their children to their idols, then they came the same day into my sanctuary to profane it. Ex. xxvi, 38, 39. 

Her priests have polluted the sanctuary; they have done violence to the law. Zeph. iii, 4. Antiochus defiled it by offering swine flesh upon the altar. Mac. From this time forward, see that it is not done, but that the laws be observed. John xix, 11. But if it were removed, the remaining of such defilement would not be the cleansing it was to undergo at the end of the 2000 years. The cleansing of the sanctuary is not, in the sense of the passage, or clause, that it should not need to be cleansed; it must in some way have received its uncleanness from man. Removed, as the heavenly sanctuary is from the midst of mortals, and entered only by our Emmanuel, Jesus, made to him. He shall be defiled by it through his agency, and for them cleansed by the same agency.

The work of typical cleansing and defiling the sanctuary, through the agency of the priest, has been examined. With that in our minds, let us go to the New Testament. Paul says, Col. i, 19, 20, [Heb. ix, 25.] For this he goeth into the heaven; and having made [Greek: gar,] making, [Greek: gar,] passing through the blood of his cross, by him to reconcile all things unto himself; [by him] I say, whether they be things in earth, or things in heaven. When things are spoken in connection or contrast with things in heaven, no one can unstonish them all to be in the same place. Things in heaven are to be reconciled as well as things on earth.

If they numbered standing in the church, if unreckoned, then uncleanness some one in his sight. The blood of Christ is the means, and Christ himself, the agent of reconciling to the Father both the things in heaven, and the things on earth. People have as well to render to whom they ought to render, that is, towards Christ, for he has a peculiar office in heaven, and a peculiar office, and is always perfect beyond change or improvement. But he said, in my Father's house are many mansions; if it was not so, I would have told you. He went into heaven, and Paul says that the building of God is not made with hands, in the heavens. [Heb. x, 1.

For what did he go to his Father's house? To prepare a place for you. Then it was consecrated and when he has prepared it, he will come again and take us to himself. [Heb. x, 20.] It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves better sacrifices, and gifts and offerings and sacrifices more excellent; Lev. xi, 12. And the good things and the holy things. Hence, the sanctuary of the Lord is not defiled, and the sanctuary of the Lord is not profaned, and the sanctuary of the Lord is not polluted.

The next event of that day after the Sanctuary was cleansed, was putting all the impurities and transgressions of the children of Israel upon the head of the scapegoat and sending it in a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ; because, first, the goat was not sent away till after the High Priest had made an end of cleansing the Sanctuary; [Lev. xix, 20, 21;] hence, that event cannot meet its antitype. From this opinion I must differ, because, first, the goat was not sent away till after the High Priest had made an end of cleansing the Sanctuary; [Lev. xix, 20, 21;] hence, that event cannot meet its antitype. From this opinion I must differ, because, first, the goat was not sent away till after the High Priest had made an end of cleansing the Sanctuary; [Lev. xix, 20, 21;] hence, that event cannot meet its antitype. From this opinion I must differ, because, first, the goat was not sent away till after the High Priest had made an end of cleansing the Sanctuary; [Lev. xix, 20, 21;] hence, that event cannot meet its antitype.

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THE REVIEW AND HERALD.

1. The nature of the case is such that we should greatly...that the Sabbath of the Lord our God.

2. We shall forward your communication to...seen this state...the Harbinger, in its difficulties with the About the Harbinger, for years.

3. But with the closing of our eyes to the course pursued by...I, also, request that you will look over your books...in the New Testament, it is enough to make the very blood chill in my veins.

4. The conductors of that paper have been requested to publish corrections of the falsehoods that have appeared in its columns from the pens of those men and their associates. But they have refused or neglected to do so. By such refusal or neglect they have forfeited all claim to respect, either as Christians or honorable men.


6. Those individuals were present at the meeting referred to, in the article published in the Harbinger of Oct. 22d, 1852.

7. Those who claim the right to teach and keep all the commandments of God, We have mistook friend Bates' reply as to what use you intended to make of his letter, to let the facts be known to us...in all the extravagances of a city life.

8. Now the remarks that I have to make are these...I simply asked you to give me an answer, yea or nay. For freely letting facts be known, to that experienced by...I, also, request that you will look over your books...in the New Testament, it is enough to make the very blood chill in my veins.

9. The next thrust in the article headed, "Vain Talkers," is at the character of Bro. J. Bates, yet his brethren are associated with him, and all rank as liars. After quoting from an unguarded letter from J. Bates, Mason, making certain inquiries relative to Eld. Marsh's house, furniture, &c., and stating that Bro. Bates was circulating unfavorable reports relative to Eld. Marsh in Mich., C. adds: "The above is not a fair interpretation of the Harbinger's statement for publication in the Review and Herald of May 6th, in the manner in which that meeting commenced, and progressed, to its painful close, was correct.

10. And charges us with making use of the character of a certain class of individuals that you know nothing about, saying that thirteen out of Forty, what you call say, is false. Now my letter did not call for such an answer, neither did I expect it or wish it. I simply asked you to give me an answer, yea or nay, instead of which, your colleague has come out and used language at my expense which it seemed that no Christian would use. Is this the way others as you would that they should do by you?

11. I will say a few words in regard to my inquiry which I wrote to you which was this, the report as stated by one Joseph Bates that you had the past season been building one of the finest brick houses in the city of Rochester, and that you had bought a se...you that cost $300, and that you had that I have not paid for, and send me a statement of the amount due you, and I will send the same to you.

12. We regret that Bro. Mason, activated by the spirit of error, should write to the Harbinger office in the unguarded manner that he did, giving the enemies of truth a chance to revile us; but it is certainly...in the city of Rochester, and that you had bought a second house that cost $300, and that you and your family dressed in all the extravagances of a city life.

13. Now the remarks that I have to make are these...is not a fair interpretation of the Harbinger's statement for publication in the Review and Herald of May 6th, in the manner in which that meeting commenced, and progressed, to its painful close, was correct.

14. In speaking of the Harbinger, it is evident that...on the Sabbath of the Lord our God.

15. Now there were several persons in the room, and all engaged in talking, at the same time, I may be问他: Have you mistook Bates' reply as to what use you put your receipts to. And as regards the prices of your furniture, I got them from other sources, as a report.

16. We regret that Bro. Mason has not furnished us with the original copy of the following letter, but as he has not, we give it as written by him, from memory. Bro. Mason says: "As near as I can recollect, the following is a true copy of the letter written by Eld. Joseph Marsh, Ed. of the Harbinger, Sept. 12th, 1852.

17. Friend Marsh:—When last I wrote to you, Augst 8th, I did not then think that I should have occasion for writing to you so soon again, but circumstances alter cases sometimes you know.

18. I have been studying the Sabbath question for some months past, and when I wrote to you I was firm in the belief that the Sabbath was not binding upon us, but by evidence too plain to be misunderstood I have been forced to conclude that we are bound to keep the seventh day as the Sabbath of the Lord our God.

19. When I see men like yourself, Crouzer, Sheldon and Fribble, who pretend to stand up for the plain literal interpretation of the Scriptures, make such and harsh of the word of God as you do of 2 Cor. iv, 7—10, with various other passages in the New Testament, it is enough to make the very blood chill in my veins.

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THE REVIEW AND HERALD.

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Dear Bro. White,—I received your Fourth-day paper from Rock Co., where I had been laboring (and in the southern part of Dane Co.) for a couple of weeks. I left home for the purpose of assisting Bro. Harris to hold a meeting in Dunkirk Township, Dane Co., commenced on the 17th ult. There has been much interest proclaimed there. Many were much interested in the truth. The last meeting I held there, was one of much interest, and deep feeling was manifested by those who heard. Bro. Harris acknowledged the truth in blessing his firm hand and heart, to keep God's unchangeable law. I also lectured in Cookville, Rock Co., by request of Bro. Hixson of that place, who is also favorably disposed to the truth. I pray that he and Bro. Harris may have faith and grace to pronounce the favor of the world, and keep God's holy Sabbath.

At Cookville I was joined by Bro. Phelps. We spent the Sabbath (26th ult.) with the band at Union, who are strong in the Lord, fully determined to obey the commandments of God, and not be false to the work of God. Bro. Phelps went to Altheim on his way North. We design holding a few conference meetings, Lord willing, in this State, this fall, to bring the brethren together to consider the state and necessities of the cause in this part of the country. I have four many of the brethren in this country do not fully realize the importance of doing with our might what we find to do. A large part of this State has not yet been visited, and unless the brethren act with energy, and a sense of the responsibility resting on them, little can be done this Winter.

There is much to do in the West, and laborers are few. Many professing faith in the message are in the Locoedan church, and want more of the power of godliness to live their faith before the world. How much we need to deny self, and seek only that honor that cometh from above. I never realized as I now do, that the friendship of the world is enmity with God. But if God is for us, who can be against us? Blessed be his name, his grace is sufficient for us. His promises are precious, and his word is truth. Yours in love,


Dear Bro. White,—Our Conference has just closed in this place, with the happiest results. Quite a number for the first time confessed the truth. We have been laboring in Tyrone, Mich., Conference, the second day, we met to break bread, and had a heavenly,辄ening, confessing time. Parents confessed to their children, and children to their parents. It was remarked that there never was so powerful a meeting here before. God manifested his goodness, and poured out his Spirit. Some rejoiced, while others wept aloud, and we all felt that God was with us.

The brethren came from Plymouth, Jackson and Livingston to hear the third message. The way seems to be opening to us new fields of labor, and we have more calls than we can attend to. My prayer is, Lord, send more faithful laborers into the field, that will feed the flock with the present truth. I feel more than ever like crying aloud, the commandments of God, and the faith of Jesus.
MODERN PHENOMENA IN THE HEAVENS.

Curiously, the prophets and sages, have distinctly and repeatedly foretold of remarkable phenomena or "Wonders in the heavens," and of "Fearsome sights and great signs," particularly describing them, which on being witnessed, were to minish the world of the "wonders of the great and terrible day of the Lord," which he is about to bring, "in which he will judge the world in righteousness." While even the church and her watchmen, quite generally, have long been laboring over the prophecies and signs of the Lord's coming, with a view of discerning a temporal millennium first, they have been thus fulfilling another prophecy of the Advent at hand, which foretells that "darkness shall cover the earth, and gross darkness the people," (and that both the wise and the foolish would be finally aroused from their midnight slumber, only by the cry, "Hold the bridegaroom go ye out to meet him."") And while asleep under such darkness, it is not at all surprising that they should consider, as many do still, that these predictions of Christ's return, and the signs of it, are all mystical, and as referring only to politics and other temporal events, mostly already fulfilled and as having nothing to do with things so solemn as Christ's coming to judgment.

It is to my belief, that the Second Advent of Christ, personal and glorious, is now, as having nothing to do with things so solemn as Christ's coming to judgment. While many, in their putting "the things about the heavens, was observed one of the most magnificent and memorable facts, of the heavens presented, a sight of two tremendous phenomena, as he and others witnessed it, in one of the towns of Cape God, in that State. He was sitting with another minister in the pulpit, who had just commenced a discourse on the subject of the conversion of the unconverted, who were abashed with a most unusual exhibition of the aurora borealis, which the Lord had given them." Then the audience returned their seats, and the meeting went on.

Though his opinion on the subject, and his quickness for the alarmed audience were doubtless honest with himself, and approved by all who look not for their Lord soon to come, I must consider it extremely infidious, contrary to the word of God, and very dangerous to the unconverted who are quickened with it, because in the very connection of these foretold "Wonders in the heavens," the Lord rather says, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." Joel ii, 1.

Somewhat similar accounts of this phenomenon might be greatly multiplied, as having been more or less accurately seen since the great comet of 1837, as recoiled by the aged, when, as some of them have represented, it appeared as armies fighting in the skies, and more fiery and terrible than anything of the kind they had ever before seen, or heard of from others.

Objection Answered.

Refuting the objections of those who claim that the aurora borealis has been but a common event in all ages of the world, and of course wholly unsuitable as a latter day signal sign of the judgment at hand.

To this objection, I reply, that it is certainly a human invention and not capable of proof from history, either sacred or profane. And as authentic proof of what I now say, all my readers will bear witness that these phenomena of the Aurora Borealis are of wonderful, intermingling crimson vapor, which formed at the same time, and when at full height, the spectacle was beyond all imagination—stars were darting about until 4 o'clock, when all the time the darkness was darting, a great many persons assembled on the bridges across the river Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively."—New York Commercial Advertiser, Oct. 25, 1839.

To this objection, and all the following, I reply, that the Aurora Borealis has perfectly and literally fulfilled those predictions, with special regard to the "Wonders," and "Fearsome sights and great signs," following.

Wonders, and even more so than the preceding, we have the foretold and magnificent phenomena, or "Wonders in the heavens," as it was witnessed in London, Sept. 3, 1839, soon after in this country, so far as respects the Aurora only, though what I have said is remarkable. New York Commercial Advertiser, Oct. 4, and Ch. Advocate and Journal, Sept. 13, 1839.

From late London Papers.

"London, from the hour of ten, on Tuesday night, and Thursday morning, in the heavens, was observed one of the most magnificent

Another instance of this phenomenon was very extensively witnessed in this country early in the evening of the 29th, 1837, when, as described by many, the very heavens, for a short time, seemed to be on fire, and when the snow upon the ground was "fearsome sights and great signs," which was so alarming in appearance, as to cause the solemn inquiry, with some, who were not at the time, if the day of judgment was at hand—"Wonders in the heavens rolling down the mountain."

A clergyman of Mass., to whom the same phenomenon was at the same time, so solemnly witnessed, by the inhabitants of the town of Cape God, the Lord and others, in one of the towns of Cape God, in that State. He was sitting with another minister in the pulpit, who had just commenced a discourse on the subject of the conversion of the unconverted, who were abashed with a most unusual exhibition of the aurora borealis, which the Lord had given them." Then the audience returned their seats, and the meeting went on.

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LEN up by the sight of the guests and parties on the occasion, he composed an article the next day, when the sight was past, and their apprehensions of the judgment day just upon them, had abated.

It is recorded however; in some of the writings of the ancient philosophers, that the philosophers of Greece and Rome, would never have dared to call a phenomenon so ancient, so far as is known.

Again, I have of late found an ancient American book, filled with this very subject, which also settles the question of the antiquity of this phenomenon. In answer to the inquiry of Dr. Cotten Mather, both of Boston, Mass., and believers in Christ's Second Advent at hand. It consisted of long columns of clear, white light shooting up from the horizon to the eastward, almost to the zenith, and gradually spreading over the whole southern part of the sky.

Admitting the correctness of the above historic statements concerning these wonderful and 'fearful sights', it is at once apparent that they are but of modern origin, and as at present exhibited, not to be considered any further than oddities of nature.

And admitting that Dr. Halley found an 'English work,' 'Entitled, a description of Meteors, by W. F. D. D., reprinted at London, 1534, which speaks of the aura borealis, in the place of the Northern Lights.' And let it be observed, also, that Dr. Halley is not here said to have found 'the aura borealis, as described by Comenius,' for that description is not of our present "Wonders of the Northern Lights," any more than Southern; for they are now seen in all parts of the compass, and not in the North, and in degrees south latitude. So that if Northern Lights, or white streaks of light, had been seen around the North Pole, a hundred years sooner, as I have no doubt they would have been, it is, in the north, a very likely possibility, and if one could be sure of their being phenomena, as the "southern lights", and witnessed by those who inhabited latitudes which are scarcely ever visited by these phenomena, for the Romans not only visited but long resided in the north of Germany and in Britain, where the Aurora is now frequently seen in great splendor.

The difference between the Northern Lights and the Southern Lights is not so much a difference in the phenomena, as in the ages in which they were seen. The Southern Lights have been the subject of more scientific investigation than the Northern Lights, and the former have been more extensively observed and recorded than the latter. The Southern Lights, or Aurora Australis, are a phenomenon which is not confined to the southern hemisphere, but is also observed in the northern hemisphere, particularly in the Arctic regions.

The Southern Lights are characterized by a bright, greenish glow, which is often accompanied by rays and streaks. They are most commonly observed during the night, and are often seen from a distance of several miles.

The Northern Lights, or Aurora Borealis, are a phenomenon which is confined to the northern hemisphere, and is usually observed during the winter months. They are characterized by a brilliant display of colored lights, which are often accompanied by rays and streaks. The Northern Lights are most commonly observed during the night, and are often seen from a distance of several miles.

The Southern Lights are generally more intense than the Northern Lights, and are often accompanied by a more rapid and intense display of colored lights. The Southern Lights are also more frequently observed than the Northern Lights, and are often seen from a distance of several miles.

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The Review and Herald.

The Conference held on Sept. 25th, and 26th, has proved a season of great blessing. Some have since come out decidedly upon the Sabbath. It was a season of refreshing from the presence of the Lord.

The Review and Herald.

For want of room it has been impossible to have our Office from one of the rooms of our "own hired house," to South St. Paul Street, Stone's Block, No. 21, third floor, which has been given to God, that he may be pleased to bless and bless with the effect of his children to obtain an Office to be conducted in strict obedience to the fourth commandment. We are incapable of expressing our feelings of gratitude to God, whose hand has been so mercifully used in this regard to the dear brethren who have so promptly noted their part.

This has taken a great burden from us. The Lord has also given us permission to come to be with his services in the gospel. We now expect to be released from the Office much of the time, so as to labor in different portions of the field, which is much for our souls.

The amount received to pay for the Office is $63, 84. The cost, including $20 worth of type recently purchased, is $65. 93. The balance will help purchase a stove for the Office.

We stated in No. 8, that each number of 2000 copies, including all our expenses, cost $9. This amount was received up to No. 7, published Aug. 8th. Since that time, the receipts amount to $172.

The Office is not in debt, however, for this reason, that Bennedon and Sho责任心, who have worked in the Office the past six months, have contributed $100 to be used this fall for the benefit of other brethren. Others, engaged in the same work, have received more or less than they have. It will certainly be a pleasure for all the brethren to see a true and genuine truth, and to have their name associated with the Office, to know that those who have labored hard, especially in our absence, in the midst of sickness, in publishing the Review and Herald, may have a share in the blessing.

Will the Lord's servants notice our receipts, and not only see that the deficiency is made up, but also that they do not fall off. This will serve us from referring to them again.

The extract of a sermon by John Wesley in this No. 8 of our paper, a book of 200 pages, called Wesley's Sermons, published 42 years since, for the "Methodist Connection in the United States," is a sermon in which this great man treated the law of God, not to fall into interest in the matter.

The review in the latter is increased. The copy of the Review and Herald, No. 9, which was published in the last week, is a little more than a dozen pages.

The Lord's stewards notices our receipts, and not only see that the deficiency is made up, but also that they do not fall off. This will serve us from referring to them again.

Two letters received since Sept. 3oth.


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