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Religious Miscellany.

Lines on Heaven.

Once, with a feeble trembling hand,
I drew aside the veil to see
The glories of the heavenly land,
The brightness of eternity.
But soon the vision overcame me,
And terror seized my quaking frame.

I looked, I saw, but oh! the light,
The bliss, the splendour of the place,
The shining hosts, who all unite
In songs before Jehovah's face;
A sudden dimness veiled my eyes—
For who could look on Duty?

One sight I caught of Heaven's high train,
One glimpse of my eternal home,
I heard one sweet melodious strain,
And all my powers were overcome,
I fell aghast, my senses fled,
Nor dared I lift my guilty head.

The sight, Oh! ne'er shall I forget,
The song still vibrates on my ear,
When shall I reach that blissful state?
When in thy holy hour appear?
Haste, Jesus, fetch my soul away
To dwell with thee in endless day.

God's Plan of Your Life.

Never complain of your birth, your training,
your employment, your hardships; never
fancy that you could be something, if only
you had a different lot and sphere assigned
you. God understands His own plan, and
He knows what you want a great deal better
than you do. The very things that you most
deprecate as fatal limitations or obstructions,
are probably what you most want. What
you call hindrances, obstacles, discouragements,
are probably God's opportunities; and it is
nothing new that the patient should dislike
his medicines, or any certain proof that
they are poisons. No! a trace to all
such impatience! Choke that devilish envy
which gnaws at your heart, because you are
not in the same lot with others; bring down
your soul, or rather, bring it up to receive
God's will and His work, in your lot, in
your sphere, under your cloud of obscurity,
against your temptations; and then you shall
find that your condition is never opposed to
your good, but really consistent with it.
Hence it was that an apostle required his
converts to abide each one in that calling
wherein he was called; to fill his place till
He opens a way, by filling it, to some other
the bondman to fill his house of bondage
with love and duty, the laborer to labor, the
woman to be a woman, the men to show
themselves men; all to acknowledge God's
hand in their lot, and seek to co-operate with
that good design which He most assuredly
christens for them.

There must be a complete renunciation of
self-will. God and religion must be practically
first; and the testimony that we please
God must be the element of our peace.
And such a disciple I have never known
who did not have it for his joy that God was
doing for him, in sharing his life for him,
bringing him along out of one moment into
the next, year by year.

How sacred, how strong is its repose,
how majestic, how nearly divine is its life,
this ordered! The simple thought of a
life which is to be the unfolding, in this
manner, of a Divine plan, is too beautiful,
too captivating, to spare one indifferent or
heedless moment. Living in this manner,
every turn of your experience will be a
discovery to you of God, every change a token
of His fatherly concern. Whatever obscurity,
darkness, trial, suffering falls upon you;
your defects, losses, injuries; your outward
state, employment, relations; what seems
hard, unaccountable, severe, or, as nature
might say, vexatious—all these will be
as parts or constitutive elements in God's
beautiful and good plan for you, and, as such,
are to be accepted with a smile. Trust God!
He has an implicit trust in God; and these
very things will impart the highest zest to
life. If you were in your own will, you
could not bear them; and if you fall, at any
time, into your own will, they will break
you down. But the glory of your condition
as a Christian, is that you are in the mighty
and good will of God. Hence it is that
Bryan said his "Great Heart"; for no
heart can be weak that is in the confidence
of God. See how it was with Paul; con-
quering all things but loss for the excellency
of the knowledge of his Lord and Saviour
Jesus Christ; enduring, with sublime pa-
tience, unexpressed sufferings; casting every-
thing behind him, and following on to apprehend
that for which he was apprehending.
He had a great and mighty will, but not self-
will; therefore he was strong—a true lion
of the faith. Away, then, with all feeble
complaints, all meagre and mean anxieties!
Take your duty, and be strong in it, as God
will make you strong. The harder it is,
the stronger in fact you will be. Understand,
also, that the great question here is, not what
you will get, but what you will become. The
greatest wealth you can ever get will be in
yourself. Take your burdens, and troubles,
and losses, and wrongs, if come they must
and will, as your opportunities, knowing
that God has girded you for greater things
than these. Oh! to live out such a life as
God appoints, how great a thing it is!—to
do the duties, make the sacrifices, bear the
adversities, finish the plan, and then to say,
with Christ (who of us will be able?) "It
is finished!"—Dr. Bushnell.

Family Prayer.

The excuse is too often made that family
prayer cannot be maintained, on account of
the inability of the head of the household
to lead the devotions of those who dwell be-
neath the roof.—The truth is, it is no excuse
whatsoever, for the service, however poorly or
inadequately performed, is better than its
neglect. Its effect upon a family can only
be estimated by those who have tried it, and
know the good it accomplishes. Whilst it
is of Divine obligation, like all other matters
which are taught us in God's Word, its re-
sults can be seen, and are so sensible that
we feel assured could alone have devised it.
Indeed, religion is intended
to accompany us in all our social relations.
We behold it assuming its grandest propor-
tions in most stately appearance, when the
great congregations are gathered together

Progress.

When the American Board was formed

in 1810, the whole annual income of all the
Protestant Foreign Missionary Societies then
existing probably did not amount to
\$200,000. The receipts of the English
Church Missionary Society were then about
\$15,000 per annum; those of the English
Baptist Missionary Society not far from
\$30,000, and those of the London Mis-
sionary Society perhaps \$80,000. The
other existing societies have ever been
comparatively small. Since that time, while
the number of distinct organizations for the
prosecution of this work has greatly in-
creased, (amounting now to more than forty),
the income of the oldest, as well as many
of the newer societies, has also largely in-
creased. For the year last reported, the
whole income of English Church Missionary
Society exceeded \$800,000, that of the Lon-
don Missionary Society about \$420,000,
and that of the English Baptist Society
\$615,000. The English Baptist Society
received \$100,000; the Foreign Mission
Society of the Free Church of Scotland
\$80,000. Thus the united income of these
six societies, for the last year, exceeded
\$2,000,000. In the United States, the in-
come of the American Board for the last
financial year was about \$334,000; of the
Presbyterian Board, \$224,000; of the Baptist
Union, near \$97,000; and of the Epis-
copal Board, near \$68,000. The receipts
of the Methodist Missionary Society for
Home and Foreign Missions were about
\$254,000.—N. Y. Advocate and Journal.

Life without Trials.

Would you wish to live without a trial?

Then would you wish to die half a man.
Without trial you cannot guess at your own
strength. Men do not learn to swim on a
table; they must go into deep water, and
batter and struggle with it, until they can
stand their true character—if you would
know their whole strength—if what they
are capable—throw them overboard! Over
with them—and if they are worth saving,
they will swim ashore themselves.

Religious Intelligence.

Evangelization of the Chinese in Australia.

Our readers have been already made
aware of the fact that the Bishop of
Victoria (Hong Kong) has been on a visit of
health to Australia. We are glad to find
that his Lordship's visit has been turned to
good account by the personal investigation
which he has been enabled to make into the
religious condition of the vast and rapidly
increasing Chinese population of these
Islands. The Bishop's report is given in
the September number of the Observer,
and is a most interesting and valuable
contribution to our knowledge of the
condition of the Chinese in this colony.
The Bishop's report is given in the
Observer for Melbourne diocese in the
form of a letter, addressed to the Bishop
of Melbourne, dated August 6th, 1859.
He opens by stating that he had visited both
Geelong and Ballarat, and had received a
large number of Chinese converts to the
Church of England, and the ministers
of various Protestant Denominations.
His meeting with Lo-sam-Yuen, the native
Catechist, after a separation of three years,
was an event of great joy to both. On
Sunday afternoon, July 3rd, he accompanied
the Bishop to the Chinese encampment at
Golden Point, near Ballarat.

General Miscellany.

The New Year.

Time glides away, Lorenz, like a brook,
Forever changing, unperceived the change—
Incessant, rapid roll the wheels of Time,
Year after year in succession speeds;
How soon man's race from infancy to prime,
To prime, how quick decrep old age succeeds!

God kindly gave, in fair creation's plan,
Appropriate charms to every season, clime;
The circling year, similitude of man,
Discloses fair a list of truths sublime.

Spring's tender charms, man's early morn pro-
tray,
Summer displays his bright meridian bloom,
Autumn winters him of his swift decay,
Cold Winter's index points him to the tomb.

"The rolling year," to man its bounty gives,
To cheer him through his wilderness odyssey;
How oft it seems ingrateful life,
Enjoys the bounty—and forgets his God!

Quadrupeds, reptiles and the insect race,
The fussy tribes, and various feathered kind,
These, true to Nature's voice, with time keep
pace;
Man, sluggish man, alone remains behind.

Shall man, of form erect, creation's pride,
Designed for glory in a brighter sphere,
Let brutes surpass him, and let reptiles chide,
And forfeit Heaven through disobedience here?

Look back, "fond man," on years forever gone,
Retrace the devious paths thy steps have
made,
In virtue's case sacred thine conspicuous show,
Or do her sacred rites remain unpaid?

With liberal hand, what blessings hast thou
given,
To cheer the long afflicted child of woe?
The fervent prayer oft child thou breasted?
The high pure source, whence all our bless-
ings flow?

Two Cautions.

From an English Paper.

CAUTION I.
If wisdom's ways you wisely seek,
Five things observe with care;
To whom you speak, of whom you speak,
And how, and when, and where.

From an American Paper.

CAUTION II.
Whene'er you speak of those who are away,
Suppose them listening to all you say;
And if you cannot well truth commend,
By silence prove yourself to be their friend;
Nor for the sake of starting something new,
Say what you would not should be said of you.

Jesuits and Jesuitism.

BY REV. DR. SILAS COMFORT.

CHAP. XI.—How to treat persons dismissed from the order.

"In private exhortations at people's
houses, let these be represented as persons
very turbulent, and continually importuning
for readmission; and let their sad fate be in-
dignantly aggravated, who, after relaxation,
happen to come to an untimely and mis-
erable end."

"Let us endeavor, with the utmost pru-
dence, to pick out young men of a good
genius, an agreeable person, a noble family, or
at least such as excel in some of these
things. That they may with greater ease be
drawn to us, let the masters, who have the
care of their instruction, both during and
after school time, by a particular mildness,
prepossession them in our favour, and insin-
uate how acceptable an offering it is to the
Almighty when any one dedicates himself
and all that he has to him, especially in the
society of his Son.

"At proper opportunities, let them be en-
tertained in our college gardens, and some-
times at our country seats; let them accom-
pany our members at times of recreation,
and by little and little be drawn into fami-
liarity; but, however, with such proper cau-
tion as may prevent its breeding in their
contempt.

"Let not their masters be allowed to cha-
racterize them in subjection, as other
scholars.

"Let them be allured by little presents
and indulgence of liberties agreeable to
their age; and above all, let their affections
be warmed with spiritual discourses.

"Let it be insinuated that their being
chosen out of so large a number, rather than
any of their fellow collegians, is the most
pregnant instance of Divine appointment.

"On other occasions, but especially in
exhortations, let them be terrified with de-
nunciations of eternal punishment, unless
they accept of the heavenly invitation.

"The more earnestly they desire admis-
sion into our society, the longer let the grant
of such favour be deferred, provided that
the same time they seem steadfast in their
resolution; but if their minds appear to be wav-
ering, let all proper methods be used for the
immediate bringing of them.

"Let them be cautioned not to make the
least discovery of their call to any intimates,
friends, or even of such as to their parents,
before they are become one of us, that
if afterward any temptation to fall off arises,
both they and the society may be wholly at
their liberties; and should we get the better
of such inclinations, it will be a man-
datory duty to inform the society of their
firm perseverance for the future, if this
happen while they are novices, or after they
have made but simple vows.

"But since the greatest difficulty occurs
in drawing in the sons of nobleman persons
of distinction, and conditions by which they
are under the wing of their parents, who en-
deavour to train them to succeed in their em-
ployments; let our friends, rather than mem-
bers, persuade them to send their children
into other provinces and remote universities,
wherein some of the order are tutors; pri-
vate instructions concerning the quality
and condition being first transmitted to them;
they may be the better enabled, by touch-
ing upon the right springs, to secure their
affections to the society.

"In troubles and afflictions we must ad-
minister comfort to every one according to
their several qualities and conditions; by lay-
ing before them how often riches are a curse
to the possessors, and privately exhort them
not to content the call of God, the doing
which exposes the offender to no less a pen-
alty than that of hell-fire.

"That parents may more readily con-
descend to their sons' desire of becoming
members of our society, it will be highly ex-
pedient to extol the excellency of our insti-
tution in comparison of that of all other
orders. Let us show that nothing is more
pleasing to God than that young men should
devote themselves entirely to him, especially
as companions in the society of his Son; but
if any difficulties be stated, by reason of the
tenderness of their age, let the easiness of
our institution be explained, which contains
nothing in it difficult to be observed, ex-
cept the keeping of the vows; and [which is
very remarkable] not any one rule, whose
non-observance would be the commission
even of a venial sin."

Names of the Months.

The names of the months were given by

the Romans. The first month, was so called
from Janus, an ancient King of Italy, who
was deified after his death, and derived from
the Latin word Januarius.

February, the second month, is derived
from the Latin word Februus, a purify; and
in the course of his travels. While travel-
ling along the steppes, near the foot of the
Alp Mountains, he said he came to the
brink of one of the dry river-beds frequently
found in those regions. We shortly entered
a chasm, which I found was about one hun-
dred feet wide, and covered with
fallen rocks, among which, a waterfall
forming with great fury. Our way was a
rough and dangerous one; sometimes several
hundred feet above the stream, and then
descending nearly to a level with the water.
At last we reached a spot beyond which to
appearances were not to proceed. We
were now a few rods above the chasm, when
the cavern was formed by a rugged arch
about fifty feet wide and seventy feet high.
The river entered this opening by a channel
into the solid rock; it was about thirty
feet wide and ten feet deep. A ledge of
rocks about twelve feet wide formed a

A degree that they may weaken each other.

But if there appear any likelihood of recon- ciliation, then as soon as possible let us en- deavour to be the mediators, lest others pre- vail.

"The favour of the nobility and superior
clergy once got, our next aim must be to
draw all cures and canonisms into our pos-
session, for the more complete reformation
of the clergy, who heretofore lived under
the certain regulation of their bishops, and
made considerable advances towards per-
fection. And lastly, let us aspire to abba-
cies and bishoprics, the obtaining which,
when vacancies happen, will very easily be
affected, considering the supineness of the
monks; for it would be tedious to the ben-
efit of the Church that all bishoprics, and
even the apostolic see, should be bestowed
on our hands, especially should his holiness
become a temporal prince over all. There-
fore, let no methods be untried, with coun-
ing and privacy, by degrees, to increase
the worldly interests of the society, and
then, no doubt, a golden age will go hand
in hand with our most excellent lasting peace,
and the divine blessing of consequence, at-
tend the Catholic Church.

"But if our hopes in this should be blated,
and since offices of necessity will come,
our political schemes must be cunningly var-
ied, according to the different posture of
the times; and princes, our intimates, whom
we can influence, should be induced, must
be pushed on to embroil themselves in
vigorous wars one with another, to the end
our society (as promoters of the universal
good of the world) may, on all hands, be
employed in being mediators of public dis-
sensations; by this means the chief benefits
and performances of the Church will, of
course, be given to us by way of compensa-
tion for our services.

"Finally, the society must endeavour to
effect this at least, that having got the favor
and authority of princes, those who do not
love them may fear them."

While these "secret instructions" were
designed to be suggestive to that class of the
order of Jesuits only for whom they were
specially drawn, the extracts we have made
cannot fail to be less, though in a different
sense, to every intelligent reader. They
evince considerable acuteness and subtlety of
discrimination. The ruling policy and strat-
egy which they inculcate are alike unmis-
takable. In a peculiar sense they may be
regarded as being undeniably bold and far-
reaching. The glances we have taken must
impress every thoughtful mind with pen-
sion, but not the most exalted views of this
ancient secret society, which has subsisted
more than three hundred years, and which
still exists in our midst exercising a con-
stant espionage over our every heart-beat,
as well as the social, ecclesiastical, and the
great political movements of this nation and
the world. How much it has to do with
these movements which can transpire, while
it incites us all to see all that trans-
pires, that as far as policy shall dictate, it
may have a "finger" in all current affairs,
its great master-principle of action being
that its hand shall be seen by none, at least
in its usual operations. A careful and un-
flinching, indefatigable vigilance can alone
secure the American people against being
ensnared and taken by surprise.

A Terrific Cavern in Russia.

Mr. J. W. Atkinson, F.R.G.S., delivered

a lecture, in the course of which he de-
scribed a fearful cavern with which he met
in the course of his travels. While travel-
ling along the steppes, near the foot of the
Alp Mountains, he said he came to the
brink of one of the dry river-beds frequently
found in those regions. We shortly entered
a chasm, which I found was about one hun-
dred feet wide, and covered with
fallen rocks, among which, a waterfall
forming with great fury. Our way was a
rough and dangerous one; sometimes several
hundred feet above the stream, and then
descending nearly to a level with the water.
At last we reached a spot beyond which to
appearances were not to proceed. We
were now a few rods above the chasm, when
the cavern was formed by a rugged arch
about fifty feet wide and seventy feet high.
The river entered this opening by a channel
into the solid rock; it was about thirty
feet wide and ten feet deep. A ledge of
rocks about twelve feet wide formed a

Christian Covenant for the New Year.

A hundred and fifty-four years ago,

a servant of Jesus Christ, who was honored
in accomplishing much good in the world,
wrote as follows on the first day of the New
Year:

"Acknowledging my continued depend-
ance upon God as my Creator, Preserver,
and chief good, and my continued obliga-
tions to him in duty as my Lord and Ruler,
and in interest as my Benefactor and Pro-
tector, believing that he is, and that he is
the rewarder of them that diligently seek
him; relying upon the merit, mediation and
everlasting righteousness of my dear Lord
and Saviour Jesus Christ, who loved me
and gave himself for me, as my way to the
Father, and the spotless robe wherein alone
I can appear before him; and submitting
myself to the operation and influence of
the blessed spirit of grace, without which I
am nothing and can do nothing; and thank-
fully owning God's goodness to me the last
year, in lengthening out my life, health,
comfort and interest as my Benefactor and Pro-
tector, believing that he is, and that he is
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am nothing and can do nothing; and thank-
fully owning God's goodness to me the last
year, in lengthening out my life, health,
comfort and interest as my Benefactor and Pro-
tector, believing that he is, and that he is
the rewarder of them that diligently seek
him; relying upon the merit, mediation and
everlasting righteousness of my dear Lord
and Saviour Jesus Christ, who loved me
and gave himself for me, as my way to the
Father, and the spotless robe wherein alone
I can appear before him; and submitting
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and

Commercial.

Halifax Markets.

Table listing market prices for various commodities such as flour, sugar, and oil, with columns for item names and prices.

Table listing prices for various types of wool, including different grades and origins, with columns for item names and prices.

Call the attention of our readers to the advertisement in another column to the following Testimonials: Further particulars given and sent to the Wesleyan Book Rooms.

Wesleyan Conference Office.

Text listing names and addresses of individuals associated with the Wesleyan Conference Office, including names like J. W. Harvey, Allan Boucher, and Rev. J. H. Peck.

Missionary Anniversary.

Table listing names and locations for a missionary anniversary, including names like J. W. Harvey, Allan Boucher, and Rev. J. H. Peck.

Missionary Anniversary.

Table listing names and locations for another missionary anniversary, including names like J. W. Harvey, Allan Boucher, and Rev. J. H. Peck.

Missionary Anniversary.

Table listing names and locations for a third missionary anniversary, including names like J. W. Harvey, Allan Boucher, and Rev. J. H. Peck.

Missionary Anniversary.

Table listing names and locations for a fourth missionary anniversary, including names like J. W. Harvey, Allan Boucher, and Rev. J. H. Peck.

Missionary Anniversary.

Table listing names and locations for a fifth missionary anniversary, including names like J. W. Harvey, Allan Boucher, and Rev. J. H. Peck.

Missionary Anniversary.

Table listing names and locations for a sixth missionary anniversary, including names like J. W. Harvey, Allan Boucher, and Rev. J. H. Peck.

Missionary Anniversary.

Table listing names and locations for a seventh missionary anniversary, including names like J. W. Harvey, Allan Boucher, and Rev. J. H. Peck.

Deaths.

Text reporting the death of a person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of another person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a third person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a fourth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a fifth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a sixth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a seventh person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of an eighth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a ninth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a tenth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of an eleventh person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a twelfth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a thirteenth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a fourteenth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a fifteenth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a sixteenth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a seventeenth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of an eighteenth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a nineteenth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a twentieth person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a twenty-first person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a twenty-second person, including details about the deceased and the funeral service.

Deaths.

Text reporting the death of a twenty-third person, including details about the deceased and the funeral service.

New Advertisements.

Text of a new advertisement, possibly for a business or service.

New Advertisements.

Text of another new advertisement.

New Advertisements.

Text of a third new advertisement.

New Advertisements.

Text of a fourth new advertisement.

New Advertisements.

Text of a fifth new advertisement.

New Advertisements.

Text of a sixth new advertisement.

New Advertisements.

Text of a seventh new advertisement.

New Advertisements.

Text of an eighth new advertisement.

New Advertisements.

Text of a ninth new advertisement.

New Advertisements.

Text of a tenth new advertisement.

New Advertisements.

Text of an eleventh new advertisement.

New Advertisements.

Text of a twelfth new advertisement.

New Advertisements.

Text of a thirteenth new advertisement.

New Advertisements.

Text of a fourteenth new advertisement.

New Advertisements.

Text of a fifteenth new advertisement.

New Advertisements.

Text of a sixteenth new advertisement.

New Advertisements.

Text of a seventeenth new advertisement.

New Advertisements.

Text of an eighteenth new advertisement.

New Advertisements.

Text of a nineteenth new advertisement.

New Advertisements.

Text of a twentieth new advertisement.

New Advertisements.

Text of a twenty-first new advertisement.

New Advertisements.

Text of a twenty-second new advertisement.

New Advertisements.

Text of a twenty-third new advertisement.

Stoves, Stoves.

Text of an advertisement for stoves, highlighting features and quality.

Stoves, Stoves.

Text of another advertisement for stoves.

Stoves, Stoves.

Text of a third advertisement for stoves.

Stoves, Stoves.

Text of a fourth advertisement for stoves.

Stoves, Stoves.

Text of a fifth advertisement for stoves.

Stoves, Stoves.

Text of a sixth advertisement for stoves.

Stoves, Stoves.

Text of a seventh advertisement for stoves.

Stoves, Stoves.

Text of an eighth advertisement for stoves.

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Text of a tenth advertisement for stoves.

Stoves, Stoves.

Text of an eleventh advertisement for stoves.

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Text of a twelfth advertisement for stoves.

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Text of a thirteenth advertisement for stoves.

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Text of a sixteenth advertisement for stoves.

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Text of a seventeenth advertisement for stoves.

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Text of an eighteenth advertisement for stoves.

Stoves, Stoves.

Text of a nineteenth advertisement for stoves.

Stoves, Stoves.

Text of a twentieth advertisement for stoves.

Stoves, Stoves.

Text of a twenty-first advertisement for stoves.

Stoves, Stoves.

Text of a twenty-second advertisement for stoves.

Stoves, Stoves.

Text of a twenty-third advertisement for stoves.

Another New Supply of.

Text of an advertisement for a new supply of goods, possibly rubber or similar.

Another New Supply of.

Text of another advertisement for a new supply of goods.

Another New Supply of.

Text of a third advertisement for a new supply of goods.

Another New Supply of.

Text of a fourth advertisement for a new supply of goods.

Another New Supply of.

Text of a fifth advertisement for a new supply of goods.

Another New Supply of.

Text of a sixth advertisement for a new supply of goods.

Another New Supply of.

Text of a seventh advertisement for a new supply of goods.

Another New Supply of.

Text of an eighth advertisement for a new supply of goods.

Another New Supply of.

Text of a ninth advertisement for a new supply of goods.

Another New Supply of.

Text of a tenth advertisement for a new supply of goods.

Another New Supply of.

Text of an eleventh advertisement for a new supply of goods.

Another New Supply of.

Text of a twelfth advertisement for a new supply of goods.

Another New Supply of.

Text of a thirteenth advertisement for a new supply of goods.

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Text of a seventeenth advertisement for a new supply of goods.

Another New Supply of.

Text of an eighteenth advertisement for a new supply of goods.

Another New Supply of.

Text of a nineteenth advertisement for a new supply of goods.

Another New Supply of.

Text of a twentieth advertisement for a new supply of goods.

Another New Supply of.

Text of a twenty-first advertisement for a new supply of goods.

Another New Supply of.

Text of a twenty-second advertisement for a new supply of goods.

Another New Supply of.

Text of a twenty-third advertisement for a new supply of goods.

INDIA RUBBERS.

Text of an advertisement for India rubbers, describing their quality and uses.

INDIA RUBBERS.

Text of another advertisement for India rubbers.

INDIA RUBBERS.

Text of a third advertisement for India rubbers.

INDIA RUBBERS.

Text of a fourth advertisement for India rubbers.

INDIA RUBBERS.

Text of a fifth advertisement for India rubbers.

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Text of a sixth advertisement for India rubbers.

INDIA RUBBERS.

Text of a seventh advertisement for India rubbers.

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Text of a tenth advertisement for India rubbers.

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Text of an eleventh advertisement for India rubbers.

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Text of a nineteenth advertisement for India rubbers.

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Text of a twentieth advertisement for India rubbers.

INDIA RUBBERS.

Text of a twenty-first advertisement for India rubbers.

INDIA RUBBERS.

Text of a twenty-second advertisement for India rubbers.

INDIA RUBBERS.

Text of a twenty-third advertisement for India rubbers.

or cowardly in their nature, so the

Text of an article discussing a social or political issue, starting with 'or cowardly in their nature, so the'.

or cowardly in their nature, so the

Text of another article discussing a social or political issue.

or cowardly in their nature, so the

Text of a third article discussing a social or political issue.

or cowardly in their nature, so the

Text of a fourth article discussing a social or political issue.

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or cowardly in their nature, so the

Text of a seventeenth article discussing a social or political issue.

