About a fortnight before his death, he looked into a he took no more care of himself; his door was open to my Saviour." - Cottagers' Monthly Visitor. all, and the last hours of the missionary became a powerful mission. His chamber was never empty, he had a word for every one, until he was exhausted by it. In the full enjoyment of all his mental faculties, every thing was present to his memory; the most trivial circumstances, even conversations which he had held many years previously; and he made use of them with extraordinary energy in his exhortations. On his mother's account only did he shew the least inquietude: old, feeble, and devoted to him, she could not restrain her tears.

even to reproach; then, when she left him, no longer able to refrain from weeping himself, his eyes followed and to receive His word with the docility of a little child her with tenderness, and he would exclaim, "my poor mother!

He made presents to his friends, and set apart some religious book for many persons, to whom he still hoped to be useful. After having underlined several passages, he thus wrote the address :- Felix Neff, dying, to -We shall not forget the last letter that he wrote, it was a few days before his death. He was supported by two or admonition to all with the same good-will and sincerity; persons, and, hardly able to see, he traced at intervals, a privilege to which his years and his worth fully entitle and in large irregular characters which filled a page, the lines which follow, addressed to some of his beloved friends in the Alps.

"Adieu, dear friends, Andre Blanc, Antoine Blanc, all my friends the Pchosiers, whom I love tenderly; Francis Dumont and his wife; Isaac and his wife, &c. &c.; Alexandrine and her mother. All, all the brethren and sisters of Mons-Adieu, adieu! I ascend to our Father in entire peace! Victory! victory! victory! through "FELIX NEFF." Jesus Christ.

The last night of his life, we and some other persons remained to sit up with him.' Never shall we forget those hours of anguish, so well called the valley of the shadow of death. It was necessary to attend to him constantly, and to hold him in his convulsive struggles, to support his fainting head in our arms, to wipe the cold drops from his forehead, to bend or to straighten his stiffened limbs; the centre of his body only contained any warmth. For a short time he seemed to be choking, and we dared not give him any thing. A few words of Scripture were read to him, but he did not appear to

In the morning, the fresh air having a little revived him, he made a sign that he should be carried to a higher bed; they placed him on this bed in a sitting posture, and the struggles of death began. In four hours we saw his eyes raised to heaven; we stood around him weeping, and almost murmuring at the duration of his sufferings, but the power of his faith was so visible in his countenance, that our faith too was restored by it, it seemed as though we could see his soul hovering on his lips, impatient for eternity. At last we so well understood what his vehement desire was, that with one impulse we all exclaimed, Come, Lord Jesus! come quickly. -Cottage Monthly Visitor, 1835.

HOW CAN I GO TO CHURCH?

Mrs. Brown, a poor woman, being asked how she contrived to go to church, when she had a family and so many other things to hinder her, said, "Why I believe it will always be found that 'where there is a will there is a way.' I remember the time when I thought, that on a Sunday I might do as I pleased, and that if I could not get all my work done on Saturday night, there was no harm in finishing it on the Sunday; thus, I often spent it in washing or ironing, or in cleaning down the house, or in any other thing that I wanted; and, in the afternoon, I thought it quite right to walk out in the fields (instead of going to church), or to go and see my friends, or spend it in any way of idle amusement; I thought it was all well, for those that liked it, to go to church, but I had no idea that poor people could be expected to give up their Sunday to such things.

"But, one day, when I was walking out with some friends, we were caught in a heavy storm of rain, and thunder and lightning, and being near the church, the doors of which were open for evening service, we went in for no better reason than for shelter. The minister had just gone into the pulpit, and was giving out the text; it was this, "Remember to keep holy the Sabbath-day.' I felt startled at these words, and my conscience told me that they were especially meant for me. I listened, therefore, with attention, but determined, in my own mind, not to heed them, or to suffer them to alter my course of life; but my resolution soon gave way, for the minister shewed forth the danger and the sin of neglecting this command of God, and the awful judgments which God had denounced against the ungodly, so that I could not help trembling. One text of Scripture in particular, I remember, made a great impression upon me, and that was, 'The wicked shall be of misery is silent; and these wretched ones are beyond turned into hell, and all the people that forget God."-On this he dwelt with great earnestness, shewing the sin of forgetting God, and our ingratitude in slighting such a kind and Almighty Friend, who loved us, and had commanded us to love Him, with all our heart, and with all our soul, and with all our mind; and had appointed one day, in particular, in which we were to remember Him and to worship Him; but, instead of this, the only return we made was to forget Him. He then went on to shew the infinite love and compassion of God, in giving us his own blessed Son to die for us; and also the unbounded love and mercy of Christ in offering himself as a sacrifice for the sins of a guilty world. These words made a deep impression; for I felt, that though I had never committed what I called great sins, yet I could not help feeling that I had forgotten God, the author of all my blessings and the fountain of all my comforts; besides, I had never before thought of Christ in the had felt no love to him, and knew nothing about his love to me; but now my heart was deeply affected by the of my own sinfulness and His forbearing mercy. I went home thoughtful and sorrowful, and I prayed earnestly that God would turn my heart, and enable me to love and serve Him; and, above all, that He would give me true repentance, and faith in Jesus Christ, that I might obtain pardon and salvation. The words of the minister were

LAST DAYS. AND DEATH, OF FELIX NEFF. house of God. From that time I have continued to at- mending himself, therefore, to this good God, he tied

THE PARISH CLERK.

of the poor," and whenever I can find any that have the interest which religion and morality never fail to give them, they shall not want a record. The good man of | ing prayer is refused!" whom I now speak is clerk in our parish church. Though born in humble life, and possessing no advantages of education beyond reading and writing, he may truly be Before her, he assumed a firmness which amounted called a Christian philosopher; for if to possess the soul in content and peace, to walk honestly before Cod, constitute the essentials of true wisdom, then does Mr. Doney (for such is his name) well deserve the title. He has lived here (at Tavistock in Devonshire) above fifty years, and though now more than seventy years old, he continues to perform the duties of his office with cheerfulness and regularity. He is a most single hearted being, kind to every one, and giving his word of advice him. He considers all the good that has befallen him, and the happy course he has hitherto held through life, to be owing, under Divine Providence, to the care and example of his mother, who, though obliged to toil for her daily bread, and only able to bring up her children in the humblest walks of society, appears to have been a most excellent woman. From the earliest age she taught her little ones the knowledge and fear of God, and to be affectionate to each other, truly "forbearing one another in love." And so much did Mr. D. feel his obligations to this exemplary parent, that when she was on her death-bed, he knelt down by her and thanked her for having trained him up in the right way, and prayed God to reward her. At eleven years old he was put to the trade of a staymaker; but his master dying when he was about eighteen, he went to sea in the whale fishery to the coast of Newfoundland. On his return to Tavistock, he married and lived for many years happily with his wife until she died. He has since taken another, who is still alive. After his first marriage he returned to business; but soon found that staymaking was fast failing as a trade: and though he had no prospect of any other to which he could turn his hand, yet, to use his own words, he put his trust in God, and waited his time as patiently as he could. The Parish Clerk died at this juncture, and the late Vicar having observed how regularly Mr. D. had attended church for ten years, and hearing that he bore a good character, gave him the appointment. The relief thus afforded to him came most opportunely, as his business was so dead that he must oon have been reduced to want. Mr. D., who never forgets the "Great First Cause," gave the praise for this blessing where it was due, and a joyful day it was for him when he became a servant in the house of the Lord, Two years after, in 1811, Mr. Bray became Vicar of Tavistock, and from that hour to the present he has had the fullest experience of his worthy clerk's integrity and christian piety. It is not a little remarkable that during all these years, Mr. D. has never been prevented, by lness or any other cause, from discharging his duties the church. He now begins to feel the infirmities of ige, yet the expression of cheerfulness and benevolence by which his countenance has always been distinguished, s unchanged; and I doubt not will remain so, since it s but the reflection of the good man's mind. He is still quick and ready in business; and his remarks on the circumstances of the times, on such as may occur in the parish, or on the sermon of a Sunday, are well worth hearing and remembering, for they are always founded on truth and good sense, Mr. Doney being one of those who study the Bible as a daily guide, not merely as a book only to be thought of on Sundays. Indeed were I to write down half the wise and pious remarks I have heard from our Parish Clerk, this letter would not soon find an end .- Mrs. Bray's Letters.

THE DRUNKARD'S HOUSE.

On the side of a bleak and barren hill, stands a miserable house, or rather hovel. It attracts the attention of a stranger, by its ruinous condition, and the pale, sickly, wretched children which shiver at the door. It is the home of a drunhard! Did you ever consider what is to be seen, almost every night, inside that house? Come with me, and see :-

"The door, hanging by a single hinge, opens creakingly, and the cold, empty, miserable room, looks even more wretched than you had expected. The sickly, worn out wife is trying in vain, from former remnants, to make out some food for herself and her half-starved children. They sit around the room, or hover over the embers, in a half stupor. They do not cry: the extreme tears. The mother is hurrying through her work to get them away from an approaching danger. What is that danger which she does not dare they should meet? Why, their father is coming home. If it was a storm of thunder and lightning, or if it was a midnight thief, she would gather her children around her, and they would feel safer and happier together. But their father is coming home, and she sends her children away. She hides her babe in the most secret place she can find-a thin shivering boy spreads over himself the scanty covering which is all that is left, and draws himself up as if he were trying to shrink away from the cold :-- and perhaps a girl, by a choice of miseries, has pleaded for permission to stay with her mother.

"All this is, however, the mere beginning,-the preparation for the scene of real misery, which the return of this abandoned father and husband is to bring. He is a drunkard!-But here I must stop; for if I were to character of a gracious and most merciful Saviour; I describe the scene just as it is actually exhibited in thousands and ten thousands of families, all over England and America every night, my readers would lay down thoughts of this love, and I felt humbled with a sense the book, sick at heart, at the contemplation of the guilt and misery of man." - Abbot's Corner Stone.

ALL IS FOR THE BEST. AN EASTERN TALE.

Sabat hastened across the sandy plain. Many robdeeply impressed on my mind all the next week, and I bers were about, and he feared to be overtaken by night resolved that I would let no excuse prevent my going to before he reached the little town of Bassa. He was a the earth, without either pipes or conduits, though the weakness church on the following Sunday. I knew, indeed, that poor merchant, and his scanty stock in trade was all of human industry is forced to fly to these little assistances to this would require some exertion on my part, as I was packed on the back of one ass. The tired beast went particularly busy during that week; but I prayed to God on slowly—it was quite dark before they reached the diately from God himself, as light issues from the sun, and some to enable me to overcome all those difficulties. I rose walls of Bassa—the gates were closed for the night. an hour earlier than usual every morning, and got all my In vain Sabat knocked; in vain he besought the guard bears to visit the largest and the noblest rooms.—Every man is work done by Friday evening, so that, on Saturday I to let him and his poor beast pass in: the only answer happy or miserable, as the temple of his mind places him, either cleaned up my house, and got every thing ready, that I he received was a flat refusal. Robbers, the guard told directly under, or beside the influences of the divine nature, might have nothing to do on the Sunday, which I now him, were in the neighbourhood, he was perhaps one of which enlighten and enliven the well-disposed mind with secret, felt to be 'God's own day,' and that he had, in kindness them; at all events the gate should be opened for no ineffable joys, and such as the vicious or unprepared mind is to myself, commanded me to rest from all labour that I one, until the morning light. Sad news this for poor wholly unacquainted with.—South. might serve Him. When I heard the church bells, I Sabat, who had as much reason as any of the townsfolk felt as if it were God's own voice calling me to come to fear the robbers. He consoled himself, however, by unto Him; and with tears of gratitude flowing from my his favourite proverb, "God is good, and what he does of it stoutly. Do the same to other annoyances, and hardly will eyes. I joined the congregation who were going to the must be for the best, whether we see it or not." Com-

tend Church regularly every Sabbath, and those have his ass to a tree at a little distance from the town, and, been the happiest hours in my life; and I cannot but with his bundle, which contained all his worldly treaglass, and discovering certain signs of dissolution in his look back with wondering gratitude, that God has borne sure, for a pillow, he laid himself down to rest on the countenance, he gave utterance to his joy. Oh, yes, with me so long, and has, at last, so mercifully taught bare ground, and slept securely, and in peace. At soon, soon I shall be going to my God. From that time me to know and love Him, and to believe in Jesus Christ break of day he went into the town, but what was his surprise to find it a scene of ruin and confusion. At midnight a troop of robbers had broken in, through a gate opposite to that near which Sabat lay: and, while he slept quietly, they plundered the town and slaughtered I know you delight in the "short and simple annals the inhabitants. "God is indeed good," cried Sabat, clasping his hands, "and all he does is for the best: but we do not see sometimes till the morning, why our even-

The Garner.

JUSTIFICATION. The Apostle [St. Paul] toucheth specially three things, which ust concur and go together in our justification. Upon God's part, his great mercy and grace; upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the Law perfectly and throughly; and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us. So that in our justification, is not only God's mercy and grace, but also his justice, which the Apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the Law: and so the grace of God doth not shut out the justice of God in our justification, but only shutteth out the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith; which nevertheless is the gift of God, and not man's work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether. Neither doth faith shut out the justice [righteousness] of our good works, necessarily to be done afterward of duty towards God; (for we are most bounden to serve God, in doing good deeds, commanded by him in his Holy Scripture, all the days of our life:) but it excludeth them, so that we may not do them to this intent, to be made just by doing of them. rchbishop Cranmer.

EFFECTS OF THE HOLY SPIRIT. Mark the rain that falls from above, and the same shower that droppeth out of one cloud increaseth sundry plants in a garden. and severally according to the condition of every plant: in one stalk it makes a rose, in another, a violet, divers in a third, and sweet in all. So the Spirit works its multiformous effects in several complexions, and all according to the increase of God. Is thy habit and inclination choleric? Why, try thyself if thou be very apt to be zealous in a good cause, and it turns thy natural infirmity into holy heat. Is melancholy predominant? The grace of God will turn that sad humour into devotion, prayer, and mortifying thy pleasures to die unto the world. Is thy temperature sanguine and cheerful? The goodness of God will allow it unto thee in thy civil life, in a good mean; but over and above, it will make thee bountiful, easy to pardon injuries, glad of reconcilia tion, comfortable to the distressed, always rejoicing in the Lord Is a man phlegmatic and fearful? If this freezing disease which is in thee from thy mother's womb, be not absolutely cured, yet the Holy Ghost will work upon it, to make thy conscience tender, wary to give no offence, to make thee pitiful, penitent, contrite. ready to weep for thy transgressions. "There are two handles to take hold of every thing," says a heathen: a dissolute man takes hold of original frailties, and makes them serpents; a holy man declines their serpentine nature, and catcheth them by that part, which may conduce to all manner of virtue. This is the comfort of hope against original inquination, that this great enemy by the operation of the Spirit, shall be made our friend or our foot stool.—Bishop Jeremy Taylor.

PLEASURES OF THE OLD.

But is the old man, it may be asked, to have no pleasure? his ummer is gone, it is true; but is the winter to come upon him with nothing but gloom? Pleasures, did you say? Yes; the old may have the sublimest pleasures, if grace but rule in the heart. A cheerful old man is always a gratifying sight, cheering us forward amidst a troublesome world to go on our way rejoicing. But let him be cheerful, not from carnal thoughtlessness, which too many are, but from spiritual principle. Let his cheerfulness mild and steady warmth of a settled piety. Let it be the joy of a heart reconciled to God the Father in Christ the Son. Then, though winter is come to him, yet the winter of age has its comforts, as well as the winter of nature around us. The aged Christian has had enough of the world and its noise and bustle. If he fills his cup with its waters now, it is from the gentle stream, and no longer from the torrent. He shuts out, as far as is consistent with the duties of his station, the vain distractions of earthly business; he draws more closely around him his domestic ties; he composes his mind by prayer; he keeps his eyes fixed on the promises; he knows on whom he has trusted, and on what rock he has built his house-viz. on the rock of the atonement; and in the discharge of every social and christian requirement, he is desirous of making his calling and election sure, and to shew to his family and friends the power of God unto salvation, and the comforts of religion, through grace, in blotting out sin and building up a scriptural assurance of pardon and peace. Like a weary traveller he is coming gently and thankfully to his home and restingplace. Like the sun in the firmament, he is declining venerably, after his worldly course, into the ocean of eternity, "in sure and certain hope" of rising again to perpetual day .- Rev. E. Scobell.

THE PRAISE OF GOD.

It is the end of our being, and the very rule and law of our nature; flowing from the two great fountains of human action, the understanding and the will, naturally and almost necessarily. It is the most excellent part of our religious worship; enduring to eternity after the rest shall be done away; and paid even now, in the frankest manner, with the least regard to our own interest .-It recommends itself to us by several peculiar advantages; as it carries more pleasure than all other kinds of devotion; as it enlarges and exalts the several powers of the mind; as it heeds in us an exquisite sense of God's honour, and a willingness to pro mote it in the world; as it teaches us to be humble and lowly ourselves; and yet preserves us from base and sordid flattery, from bestowing mean and undue praises upon others .- Bishop Atterbury.

CONTENTMENT.

Content is the gift of Heaven, and not the certain effect of any thing upon earth; and it is easy for Providence to convey it without wealth as with it; being the undeniable prerogative of the First Cause, that whatsoever it does by the mediation of second causes, it can do immediately by itself, without them. The heavens can and do every day derive water and refreshment upon compass the same effects. Happiness and comfort stream imme times looks and darts itself into the meanest corners, while it for-

Would you touch a nettle without being stung by it? take hold

Advertisements.

NEWCASTLE DISTRICT SCHOOL.

THE Public are respectfully informed that this Institution will be re-opened on the 6th of January next, under the superintendence of the subscriber, whose efforts for the improvement of his pupils, he trusts, will merit and secure general patronage.

FEES.

For the English branches £1 0 0 per term of 11 weeks. do. with Book keeping 1 5 0 do. Latin and Greek - 1 10 0 do. Algebra, Geometry, &c. 1 10 0 do. Hebrew, French, and other modern languages, extra.

Each pupil will be charged 2s. 6d. per term for fuel,

Occasional Lectures will be delivered on subjects conected with the studies pursued; and a course of Lectures will, in due time, be given on Chemistry, Mechanics, and other branches of Natural Philosophy. A few Boarders can be accommodated.

ROBERT HUDSPETH, Principal. Cobourg, Dec. 26, 1839.

WANTED, an Assistant (a member of the Church of England) qualified to teach the usual branches of an English education. A person acquainted with the National School system would be preferred; who, for the present, would be satisfied with a small salary. Application to be made at the UPPER CANADA CENTRAL SCHOOL Toronto

November 25, 1839. THE JOHNSTOWN DISTRICT SCHOOL.

THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum: other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance Address (post paid) the Rev. H. Caswall, M. A.

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. Mr. C. B. TUR-NER, B. A., BALLIOL COLLEGE, OXFORD, Assistant. TERMS .- For Day Scholars, fixed by the Trustees .-

The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A imited number only will be taken. It is therefore requested that a quarter's notice be

given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and

bedding, and silver dessert spoon. For further particulars apply, if by letter post paid, to

N. B.—The present term will end on Tuesday, December 24th, and the next will commence on Monday, January

6th. 1840. Kingston, U. C., December 11, 1839.

A cation, is desirous of engaging as Governess in a YOUNG LADY who has received a liberal edufamily of respectability. She will instruct in the usual branches of a polite female education.

Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kings-

VERY EXTENSIVE STOCK OF SPRING DRY GOODS.

THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and general assortment of

SPRING AND SUMMER GOODS. Than they ever before imported.

This stock was laid in during the autumn, -a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots.

The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country,

To offer the greatest inducement to small as well as large cash buyers, appearing in Toronto with the opening of the navigation,

to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods AT THE COMMENCEMENT OF THE SEASON.

instead of after the proper time for sales is more than ISAAC BUCHANAN & CO.

N.B.-I. B. & Co. will also receive an assortment by the Spring ships, containing the newest styles in FAN-CY GOODS

Front Street, Toronto, 16th Feb., 1840. FOR SALE OR TO LET

TOWNSHIP OF SEYMOUR. A FARM, beautifully situated on the River Trent, consisting of 245 Acres of Land, FARM, beautifully situated on the west bank of the 70 acres of which are under cultivation-with a new fal-

THE BUILDINGS CONSIST OF A GOOD LOG HOUSE,

low of 7 acres just cleared and ready for a crop.

36 by 28 feet, with good cellars and hitchen beneath. A back kitchen in the reat, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power

This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises.

ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839.

TO BE SOLD OR LET

IN THE TOWNSHIP OF SEYMOUR, THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon.

Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840.

CHINA, EARTHENWARE AND GLASS.

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THE Subscribers have recently received, direct from the first manufactories in England, a very extensive assortment of China, Earthenware and Glass. SHUTER & PATERSON.

Toronto, Dec. 12, 1839.

REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES,

AND AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market.

Toronto, December, 1839. OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange.

N. B.-Sleighs of every description built to order.

FALL AND WINTER GOODS.

HE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on corrections. ng been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following com prises a part of their Stock, and Country Merchants would do well

Broad Cloths, all colours and prices;
Plain and Flacy Cassimeres and Buckskins;
Plain and Plaid Pilots and Beaver Cloths and Flushings;
Tweeds and Gallashiel's Cloths; Plain and Twilled Prints, Ginghams, and Furniture Chints, Plain and Printed Moleskins and Drills; Blankets, Flannels, Baizes, Serges, Carpets and Rugs;

Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs;

A great variety of Tartans, Fland Snawls, and Tandactor Twill Sacking and Russia Sheeting; Osnaburgs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks; Brown and Bleached Table Cloths;

Linens and Lawns; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Englances and Brawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; Black Bandanas and Stocks;
A large assortment of Small Wares, &c.
Writing and Wrapping paper;
3-4 and 6-4 Plain and Figured Merinos;
Printed Saxonies and Robe D'Orleans and Muslinde Laines;
Shawl Dresses and Fancy Evening Dresses;
Plain and Figured Gros de Naples and Persians;
Lutestring, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils;

Black Lace and Blond Gauze Veils;
Black and Colored Silk Velvets;
Bobbinnetts, Quillings, Tattings, Thread Lace and Edgings;
Thibet and Filled Shawls and Handkerchiefs;
Superior Furs, in Capes, Muffs, Boas, and Operas;
White and Colored Stays; Book, Jaconett, and Mull Muslins,—Also Striped and Checked do. Muslin Capes and Collars.

ROSS & MACLEOD. Toronto, 26th Sept., 1839.

BRITISH SADDLERY WAREHOUSE, Removed to Wellington Buildings, King-St. Toronto.

ALEXANDER DIXON. SADDLER AND HARNESS MANUFACTURER,

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