

## Canadian.

## THE SEAT OF GOVERNMENT.

The Press of Upper Canada has raised an almost unanimous voice against the removal of the Seat of Government from Toronto until it has been amongst us four years. Corporate bodies have resolved, protested, and petitioned on the subject; but hitherto the only thing gained by such movements, has been the clear announcement from "the powers that be," that the Government must remove to Quebec the ensuing season, in order to preserve faith with Lower Canada. The Press replies,—that removal at the period indicated, will be a breach of faith with the Upper Province. Thus Ministers are placed in a most unpleasant dilemma. We shall soon know, if indeed we do not already, what course they will pursue.

Whatever may be said of the justice or injustice of the contemplated removal, one thing is certain, it will prove of no serious loss to Toronto. Our business men are too wealthy and enterprising, our commerce established upon too solid a basis, and our trading resources too ample to permit our City to be materially affected by the withdrawal of the Court from our midst. The sellers of some kinds of provisions may lose by the removal, but this will be a gain to thousands of purchasers. Landlords will be constrained to reduce their house rents; but tenants will gain by this. Wine and spirit merchants may not be able to dispose of such large quantities of their precious commodities, but with such a host of warm hearted supporters as will still remain with us, they are in no danger of bankruptcy. We may not have so many balls, costly parties and other appliances of moral elevation; but the power of the gospel will be none the less felt, and its principles will grow none the less vigorously on this account. Upon the whole, then, we cannot believe that the good people of Toronto will suffer themselves to be greatly afflicted by the contemplated removal.

**COL. GUGY.**—Col. Gagy is a Statesman and a Patriot! A rare good Patriot is the gallant Col. He has lately prosecuted the conductors of the *Montreal Gazette* for libel, and he has gained his case. He proved, it appears, that the *Gazette* had "greatly injured his good name, fame and credit," &c. For such an amount of damage done to an enlightened representative of the people, his French jury have only awarded him the paltry sum of £25. Ought not that jury to be prosecuted for such an insult?

## Communications.

## THE EVANGELICAL PIONEER.

To the Editor of the Christian Observer.

PARIS, C. W., Feb. 14, 1851.

DEAR SIR,—Permit me, through your columns, to inform the subscribers to the *Pioneer*, that I have sent the lists corresponding to the Post-offices undelivered, to the parties mentioned in connection

with them. In those lists I have stated the sums due by the subscribers who have not paid; and I have, in each case, given the names of the parties who have overpaid, and the sums to be repaid to them. I have, also, requested the agents named to be kind enough to get in what money they can, and with it repay those who are in advance. In order that these agents may have as little trouble as possible, and that I may be enabled the better to meet the promise of repayment I made in the last number of the *Pioneer* which was published, I will be much obliged by the parties owing me, calling upon the agents with as little delay as possible, and settling with them. To reach the sum (3s. 1d.), where the paper was received from the commencement of the volume, is a small one, and easy to pay; but to me the receipt of a good many hundreds of such sums, is a matter of some consequence: although it will, even if all received, go but a small way towards meeting my loss.

Yours respectfully,

DAVID BUCHAN.

The Lists of Subscribers to the *Evangelical Pioneer*, who had either not paid for the numbers issued of vol. iii., or have overpaid, and whose papers were directed to the Post-offices undelivered, have been sent to the parties named as agents, in connection with such places respectively:

St. George—Charles Kitchen; Drummondville, Pelham, Queenston, and Thorold—Rev. Wm. Wilkinson, Drummondville; Townsend and Watford—Rev. J. Van Loon, Jr., Watford; Vittoria, Port Dover, Port Rowan, Simcoe, and Walpole—D. Shearer, Vittoria; Brantford—T. Evans; Oakland and Burford—W. Thompson, Oakland; Beamsville and Grimsby—J. S. Hill, Beamsville; Sydenham, Owen Sound—George Newcombe; London—W. Hall, Merch't Tailor; Esquesing—Michael Dayfoot; St. Thomas, Fingal, and Port Stanley—Henry Black, St. Thomas; Hamilton, Binbrook, Caledonia—T. A. Haines, Hamilton; Aylmer-Sparta, Temperanceville—P. Clayton, Aylmer; Woodstock—F. Malcolm; Beachville and Oxford—Abraham Carrall, Beachville; Paris and Ayr—W. Curry, Paris; Reach, Brougham, Brooklyn, Markham, Oshawa, Stouffville, and Whitby—W. Wipier, Brougham; Bayham, Derham, Houghton, Middleton, Norwichville, Normandale, and Vienna—Rev. W. McLellan, Middleton; St. Catharines, Port Dalhousie, and Jordan—J. Dolbeer, St. Catharines; Adelaide, Amiens, Katesville, Lobo and Warwick—H. A. Gustin, Kilworth; Morpeth, Clearville, Thamesville and Howard—Nathaniel Mills, Sr., Clearville; Zone Mills, Aldborough, Wardsville, and Moss—A. McAlpine, Zone Mills; Chatham, Eriens—Robert Smith, Cabinet Maker, Chatham; Peterborough—W. C. Nicholls; Port Sarnia—Peter McAlpine; Dundas and Flamborough West—Rev. Joseph Clutton.

## Revival of Religion in East Gwillimbury.

To the Editor of the Christian Observer.

EAST GWILLIMBURY, Feb. 7, 1851.

DEAR SIR,—Having seen, in a late number of the *Observer*, a brief sketch of the success attending

the labours of brother Oakley, in this locality, and believing that a more full account of the revival of religion in this township, would be gratifying to all your readers as well as the young men of Toronto, through whose agency the interest was at first commenced, I send you the following particulars:—When brother Oakley first came to this place, in August last, he visited many families, leaving them copies of the Scriptures, where they had none, and distributing useful books and tracts. Having preached several times in the neighbourhood, and discovered the moral destitution—even whole families living without God and without hope in the world, he left a Sabbath School library with requisites, and a quantity of useful tracts. This encouraged us to commence a Sabbath School, which is now in a flourishing condition. On his return here, October 13, he resumed his labours as before; preaching and visiting from house to house, persuading men to be reconciled to God: and after spending two Sabbaths with us, resolved on making a special effort for the conversion of sinners. Having obtained the aid of brethren Smale and Howd, we continued our efforts, and the Lord was with us. A large congregation gathered, who listened to the "glad tidings which shall be to all people," with almost breathless attention. The commencement of the fourth week will, believe, never be forgotten by many who were brought to see how God could be just, and yet the justifier of him that believeth in Jesus; and how Jesus is become the end of the law for righteousness to every one that believeth; and have been made to rejoice in the hope of the glory of God. Brother Oakley was obliged to leave us, in order to meet his appointment at York Mills; but the Lord was in this place, sinners trembled, and wept on account of their sins and were not ashamed to confess them. Brethren Smale and Howd left at the end of the week to meet their Sabbath engagements. Brother Howd, however, returned on Sabbath evening, and preached to a large and attentive congregation. After sermon many arose and professed to love the Lord; and after much exhortation and prayer, the assembly were dismissed at a late hour; but the people were unwilling to part. On Monday evening, brother Davidson arrived, who, after brother Howd had preached from these words—"Believe on the Lord Jesus Christ, and thou shalt be saved,"—made some appropriate remarks, pointing out the difference between the Apostles' and modern teachers' method of obtaining salvation: the latter by prayer and good works, and self-mortification; the former, by "repentance towards God, and faith in the Lord Jesus Christ." Three or four professed their faith in the Saviour. The following day, at ten o'clock in the forenoon, brother Davidson, by request, delivered a discourse on the subject of Christian baptism. The congregation was very large. Brother Davidson carefully took up the subject, and clearly proved from Scripture that baptism was instituted by the Great Head of the Church—to be continued until the end of time—that those only are fit subjects who believe and know the truth—and that immersion is baptism, or that baptism is immersion. After which, one young man, obeying the Saviour, was baptized. Met again in the evening for worship. Two men,