

over any other than the members of the Church of England. But behold! it turns out at last, that not only is a large quantity of land surreptitiously shuffled into the hands of certain Clergy,—at a time too when that very land was in abeyance by repeated representations of one branch of the local Legislature, as well as by the remonstrances of a large majority of the country,—but that very Clergy are made ecclesiastical lords over the entire community!

We need say no more. The abused confidence, the invaded rights, the wounded feelings and disappointed hopes of the great majority of a loyal Province, may tell the rest. The erection of a Clergy into an establishment, with legal prerogatives over the entire population, in a country which has a constitutional Legislature of its own, and contrary to the successive appeals of the representative branch of that Legislature, is a proceeding unprecedented in the history of nations. Surely this cannot be the reward which it is intended to bestow upon Upper Canada for the integrity and devotedness of its loyalty to the British Crown. Is a fraction of the population to be elevated, and all the rest, of every class, to be proportionably proscribed and degraded? We cannot conceive it; and we venture to add, the country will not quietly abide it."—*Christian Guardian*, Aug. 22.

RELIGION IN TEXAS.—We were actually astonished, and at the same time gratified, at seeing, in the *Natchez Free Trader*, a statement of the progress of religion in Texas. The Methodists alone have in that country twenty preachers, including six elders and three exhorters. One of their missionaries, (the Rev. R. Alexander,) has travelled this year, in the course of his circuit, twenty-two hundred miles on horseback, through swamp and prairie, swimming rivers, and sleeping out exposed to every privation and inclemency.—*N. O. Picayune*.

MISSIONARY CHRONOLOGY.

The following list, from the *London Christian's Penny Magazine*, includes only the British Societies:

America, it should be remembered, was first colonized by missionary efforts, commencing in 1620, from which several institutions arose; among which are to be reckoned "The Incorporate Society for Promoting Christian Knowledge," formed in 1698, and a branch of this denominated "The Society for the Propagation of the Gospel in Foreign Parts." These arose out of the *First Bible Society*, formed in 1670, at whose head was Dr. Thomas Gouge; and the "Society or Company for Propagating

the Gospel in New England and the parts adjacent in America," in 1663, whose principal founders were the Rev. Richard Baxter, Henry Ashworth, Esq. and the Hon. Robert Boyle.

1709. Society for Promoting Christian Knowledge in the Highlands and Islands of Scotland.

1732. The Moravian Mission commenced.

1736. Rev. John Wesley went a missionary to Georgia.

1737. Rev. G. Whitefield went to join Mr. Wesley.

1750. The Book Society for Promoting Religious Knowledge among the Poor. This was a kind of Bible Society.

1780. The Naval and Military Bible Society.

1784 and 1817. In the former year, Mr. Wesley, in Conference, determined on sending assistance to America, and various labors were undertaken in the West Indies, under the direction of Dr. Coke; but in the latter year, the Methodist Missionary Society was formed.

1785. The Sunday School Society was formed.

1792. The Baptist Missionary Society.

1795. The London Missionary Society.

1796. The Scottish Missionary Society.

1796. The Village Itinerancy, or Evangelical Association for spreading the gospel in England.

1796. The London Itinerant Society.

1797. The Baptist Home Missionary Society.

1799. The Religious Tract Society.

1800. The Church Missionary Society.

1803. The Sunday School Union.

1804. The British and Foreign Bible Society.

1805. The British and Foreign School Society.

1806. The London Hibernian Society.

1808. The Society for Promoting Christianity among the Jews.

1812. The Prayer Book and Homily Society.

1814. The Irish Evangelical Society.

1816. The Irish Society.

1818. The Port of London Society for Promoting Religion among the British and Foreign Seamen.

1819. The Home Missionary Society.

1822. The Irish Society of London.

1823. The Ladies' Hibernian Female School Society.

1825. The Christian Instruction Society

1828. The British Society for Promoting the Religious Principles of the Reformation

—*Christian Watch* &c.