

scriber to the new society, and to which the letter of Lord Teignmouth is a reply. It appears, that Dr. Wordsworth's original intention was only to state his sentiments for the private use of certain professional friends, who would understand his hints, and save the necessity of a fuller argument. To the public, however, it is obvious that such a document must appear insufficient without much enlargement and explanation. This is now given in the Letter to Lord Teignmouth, from which the above quotation is drawn.

We sincerely wish that Dr. Wordsworth had acted in a different manner. We wish that he had seen the importance of stating his objections to the Bible Society at once, with that explicitness which the subject required, and which the peace of the church rendered so necessary. In his mode of management, however, the vehemence of his complaint appeared to most readers, as well as to Lord Teignmouth, to exceed the ground of his reasons; and till the publication of his second pamphlet, (which will not be so extensively read,) he had left the subject in an obscurity very unfavourable to the cause of the church, and of the effect of which Dr. Wordsworth has no right to complain. We wish too, that he had conducted the explanation itself with more clearness and caution. He fatigues his reader through a considerable portion of it with petty remarks on those doubts and misconceptions which might perhaps have been obviated by a fuller statement of the question at the beginning. Writing too, with no small appearance of hurry and irritation, he sometimes falls into rashness, and often into an involved phraseology, which darkens the subject and deadens the attention. But we must be content; and notwithstanding the blemishes which disfigure his Letter to Lord Teignmouth, it contains many valuable sentiments, and furnishes us with the only authorized documents and explanations which we have on his side of the question.

Having given this short view of the nature of the controversy, and the persons chiefly engaged in it, we shall confine ourselves to the principles by which, as appears to us, it may best be determined. These may be comprised in the following questions. 1. Ought a new society for the dispersion of the Scriptures to have been formed? 2. May members of the church belong to it without prejudice to our establishment and the cause of the Gospel?

1. We presume that the new Society would have existed, though the want of Welsh Bibles had not been pleaded as the immediate reason of its formation. This is implied in its very title, unless the foreign part of the plan grew out of the Welsh question, which, however, does not appear probable. It is strongly asserted indeed, by the opponents of Lord Teignmouth, that a Bible Society was in the contemplation of the Dissenters before he was induced to lend his name to the present association; and the assertion stands on the