

tion. This will immediately appear from the statement given by Lord Teignmouth, p. 21, of the foreign agency of his Society: nor do we conceive it necessary to prove, at any length, the innocence of that liberality which is applied to such an extension of the knowledge of the Bible.

In the second case there appears much difference of opinion; and it is to the home influence of the Bible Society that Dr. Wordsworth is chiefly inclined to object. Indeed, if the ancient Institution had been capable of removing the spiritual wants of all the ignorant within the limits of our own country, we should deprecate any interference from another quarter. At the time, however, when the new Society was formed, its means were not thus ample; nor, if we rightly remember, was there any appearance of an intention to enlarge them to such an extent. We observe, with pleasure, the steps which are now taking to extend its influence, by forming committees in the chapter of every cathedral, and by a general appeal to the clergy. But this resolution has been adopted within a few months only; nor do we see that those churchmen who, members already of the ancient Society, have contributed their names to the new, for the sake of a larger diffusion of the Scriptures, can be justly charged with blame. A wish has indeed been strongly expressed that the means furnished to the Bible Society had been thrown into the treasury of the other Institution. But let it be candidly asked, whether this could have been effected? Would the Dissenters have contributed to a Society, into whose bosom they could not be received? Would that Society have accepted such contributions? In truth, neither of these suppositions appears probable; nor can we conceive, that this union of means would have taken place, if the Bible Society had not been formed. But the loss of the co-operation of the clergy is also lamented by the patrons of the ancient Institution. We have already reprobated this defection; nor can we stigmatize in too strong terms the member of the Church who voluntarily keeps aloof from the Society, which has for one of its leading objects the maintenance of the Establishment. But, on our plan, every clergyman is bound in the first instance to support that Society. We do not see, however, that his subsequent assistance of the Bible Society can have the ill effects which are so much feared. The distribution of Bibles by Dissenters is freely allowed by Dr. Wordsworth, both at home and abroad. And it might be expected, that the concurrence of Churchmen with Dissenters in an object thus allowed, would not vitiate what in its own nature is laudable. It might rather be said, that if any sinister influence is apprehended in the management of this object, the presence of Churchmen will tend to check the mischief; and that their accession to a Society composed, in a great measure, of Dis-