

senters, will be compensated by their salutary inspection of its proceedings. This may be well applied to an apprehension which is gaining ground, that, notwithstanding the declared object of the Bible Society, some of its managers have a connection with another Institution for the dispersion of Religious Tracts, and that doctrines may thus be indirectly propagated which are hostile to the Establishment. If there is any truth in this opinion, it must be speedily known; and, in this case, it will be the bounden duty of every Churchman to withdraw from the new Society without a moment's delay.

Similar will be the caution of the subscribing Churchman in the third case; and he will take care to ascertain, whether any political objects are connected with the ostensible designs of the Bible Society. Suspicions indeed are abroad; many of them utterly wild and extravagant. We will notice one, however, which, if it has any foundation, is of the utmost importance. It is supposed, then, that, by drawing the members of the Establishment into a co-operation with themselves in a cause externally Christian,—by a temporary disguise of those party-feelings which may hereafter be made to act with increased force and effect,—by softening the mind through the previous influence of religion, and disclosing political views at the moment when the Establishment is, in a certain degree, disarmed of her caution, the Dissenters may hope to succeed in their claim, hitherto unattainable, of an exemption from the Test-laws.

We know not the truth of this; but we have the rather stated the suspicion, on account of the unusual agitation which has been observed in the meeting at the London Tavern, when any Churchman, of distinguished rank, comes forward to insert his name in the lists of the Society. Of this pleasurable commotion a strong specimen is said to have been afforded at the last assemblage. But who shall decide upon the motive? While the politician traces it to some projected change of the laws by which the Establishment is maintained, the common Christian will refer it to that satisfaction which is likely to be felt when a supposed prejudice is thus openly and candidly disavowed.

These are the most important points which have occurred to us on this disputed subject. The summary of them will be as follows: Dissenters are at liberty to form a Bible Society—They may be joined also by those members of the Church who are not received by the ancient Society—Churchmen, confessedly sound, are required by the original and paramount claims of that Society, to give it their first support—They may, however, conscientiously become members of the new Society for the sake of a supplemental good, not otherwise attainable—But they are bound, at the same time, to watch the proceedings of this Society, and to quit it, if temporal objects