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HISTORY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

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Thus happily favoured by Providence in the selection of its earliest and principal officers, and in the harmony which prevailed in its miscellaneous Committee, the Society applied itself to its important labours with increased animation and hope. The first thing that demanded their attention was a careful revision of the laws upon which the Society was founded, and by which its future operations were to be regulated, as it was justly deemed most desirable at the outset to obtain as complete a code as possible, and to guard the institution at once against abuse and objection.

The simple magnificence of the object contemplated by the Society, and the liberality of its principles and plan, recommended it to the notice, and in general to the hearty approbation, of Christians of all classes and communities. Many, therefore, joined it, and engaged actively in its operations.

Three considerations occupied the principal attention and solicitude of the Committee; the care of the Society's funds—the improvement of its general interests—and the prosecution of enquiries directed to the accomplishment of its object, the circulation of the Scriptures. For the purpose of securing these ends in the most effectual manner, different sub-Committees were appointed to manage the several departments of practical

business; and to these were assigned distinct and specific duties. An admirable plan, in which the principle of the "division of labour" is applied to eminent advantage.

It was soon resolved to obtain a regular and competent supply of the Holy Scriptures in the English, Welsh and Irish languages; and the answers to enquiries made in other countries pointed out the necessity of providing them in foreign languages also. The account of a Chinese manuscript of the New Testament, in that tongue, among the curiosities in the British Museum, led the Committee to a consideration of the propriety of publishing it for the benefit of the millions of that country; but some difficulties occurring which they were not then able to remove, the idea was relinquished for the present.

The first foreign language into which any part of the sacred Scriptures was translated at the expense of the British and Foreign Bible Society was the Mohawk, for the use of the Indians of the six nations in Upper Canada. Soon after the formation of the Society, Captain John Norton, a Chief among these Indians, under the title of Teyeninhokarawen, visited England partly with the design of serving in the British army, but principally with that of obtaining a confirmation of the Grant under which his Indian brethren occupied the Grand River settlement, fell into a connexion which gave his mind, originally intent on the general welfare of his Tribes, a more decided