

The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xviii. 11.

No. 36.]

QUEBEC, THURSDAY, DECEMBER 5, 1844.

[Vol. I.]

THE WINDS.

We come, we come, and ye feel our might,
As we're hastening on in our boundless flight;
And o'er the mountains, and o'er the deep
Our broad invisible pinions sweep.—
Like the spirit of Liberty, wild and free,
And ye look on our works, and own 'tis me.
Ye call us the Winds, but can ye tell
Whither we go, or where we dwell?
Ye mark as we vary our forms of power,
And fell the forest, or fan the flower—
When the harebell moves, and the rush is bent,
When the tower's overthrown, and the oak is rent—
As we wait the bark o'er the slumbering wave,
Or hurry its crew to a watery grave.
And you say it is we, but can you trace
The wandering winds to their secret place?
Our dwelling is in the Almighty's hand.
We come, and we go, at his command:
Tho' joy or sorrow may mark our track,
His will is our guide, and we look not back—
And if, in our wrath, ye would turn us away,
Or win us, in gentlest air to play—
Then lift up your hearts to Him who binds
Or frees, as he will, the obedient Winds.

(Taken from a Composition in Music,
Author not named.)

CURSORY NOTICE OF THE LATE REV. JOSIAH PRATT, B. D.

He was a man of careful thought, shrewd apprehension, great sobriety of mind, steady application to business, deep insight into character, and unwearied, though chastened, zeal; he was also a well-read divine, an able biblical critic, and a good classical and general scholar; and these powers, habits, and attainments, being consecrated, with remarkable unity of purpose and eminent consistency of character, to the glory of God, were of invaluable service in the many works of faith and labours of love in which he was engaged during a long and active life. His conversation was cheerful, but not idle; for it was marked by an unctiousness of piety, a recurrence to Holy Scripture in its doctrines and precepts, a strain of devout remark, and a habit of always pressing something practically useful. He was ever devising and carrying out valuable suggestions; and embodying principle in action: for he combined, in an unusual degree, power of thought with active exertion; and large plans with minute detail. He had a head to project, and a hand to execute; and almost the only work he seemed to shrink from was, making speeches. He was a man of great wisdom and solidity of judgment; which, together with his spirit of sympathy, caused him to be much resorted to for counsel; for though his manner was not prepossessing to strangers, he had a warm heart, and was an affectionate friend. What he was as a husband, a parent, a father, and a pastor, we must not allow ourselves to dilate upon in this cursory notice; but we will just touch upon one striking feature in his character—namely, the zeal, energy, and sagacity with which he planned, or assisted in planning, and in prosecuting, various designs of piety and charity; though to do so fully, would be to write many pages of the religious history of the present century; and particularly as respects Missionary enterprises. In some instances, his watchfulness for openings for doing good, and his promptitude in availing himself of them, enabled him to be a pioneer in excellent designs which were afterwards carried into effect; sometimes by his own diligent labours, and at others by the gradual germination of seed which he sowed, and which, though it might appear at the moment to be lost, became ultimately prolific.

The first particular which we will mention, is the important design which he devised more than half a century ago, of publishing a Polyglott Bible. Our much esteemed friend had been so long sedulously engaged in duties not necessarily involving much of scholar-like addition, that to many eyes, of those who highly respected him for his work's sake in these honoured labours, it may be novel intelligence that he first appeared before the public as a biblical critic and classical and oriental scholar. In the year 1797 he issued a quarto publication, entitled, "Prospectus, with specimens of a new Polyglott Bible, for the use of English Students; by Josiah Pratt, M. A., Assistant Minister of St. John's Chapel, Bedford Row." His design in this work was to unite the Hebrew, Greek Septuagint, Chaldee paraphrases, Latin Vulgate, and the authorized English translation; and to give also the Samaritan version, and the Syriac New Testament; with a collection of the chief various readings; adding copious notes, prolegomena, an introduction to each book, a catalogue of manuscripts, and other important requisites for the critical study of the sacred text. Though he was then under thirty years of age (he was born in 1768) he had devoted much time and labour during several years in preparing materials for the work, and in acquiring the information requisite for conducting it; and that at a period when there were not the facilities now enjoyed in the pursuit of biblical studies. That such a work would have been of great utility, there can be no question; or if there were, the labours of Professor Lee and others, and the deserved success of the publications, of Mr. Baxter, would be a sufficient reply to it; but the times were not then ripe for the project; and though Mr. Pratt secured some highly honourable encouragement, and the design was strongly commended by Bishop Barrington, and urged by Parkhurst, and other biblical scholars, it fell to the ground; and, we fear we must add, was crushed by party spirit. There was an invidious critique upon it in the British Critic, penned by Dr. White, the Hebrew and Arabic Professor at Oxford, not so much in the spirit of mending faults as finding them. We do not know that all Mr. Pratt's intended arrangements were judicious, and we never happened to see his "Vindication" of them, published in 1799; but the

design was excellent, and the "tooling" might be improved, if it was faulty; whereas Dr. White did not think that a new Polyglott was required; any body, he considered, could get Walton's who wanted it; as if he had never stirred out of Oxford, where, we suppose, Complutensians, Waltons, and Le Jays, are as plentiful as blackberries—used to be; but Mr. Pratt well knew that the libraries of many biblical students were heinously unprovided with such furniture. The following remark of the reviewer shews that he did not know the character of the man on whom he inadvertently: "We learn from his advertisement, that his time is much occupied in the education of youth;" whereas, "the extensive and arduous employment in which he is about to engage, requires all the attention, and all the energy, of the most vigorous and active mind;" as well as "nice discrimination and profound and various knowledge." Mr. Pratt was not the man to undertake such a work lightly; and his laborious habits enabled him to redeem time where most persons would have sunk overwhelmed; as was seen during many years when the weight of the Church Missionary Society rested mainly upon him, while he was pressed upon by numerous other important claims of duty; and yet he found time to edit the works of Bishops Hall and Hopkins, and of Richard Cecil, and to draw up his life, and to perform many other important services. The Rev. H. J. Todd, in his life of Brian Walton, though not approving of Mr. Pratt's plan, acknowledged that it was "a great attempt," and that the Prospectus indicated "great diligence and learning."

Among the young men whom he assisted in their preparation for the University, was the present Bishop of Calcutta; than whom no person will bear with deeper feeling of the removal of his old friend and judicious early adviser; and we thank Dr. White for reminding us of Mr. Pratt's engagements in tuition, lest we might have forgotten to mention how much the world is indebted to him for having assisted the studies, matured the principles, or aided the judgment of such a man as Daniel Wilson.

But it is chiefly in regard to his character as an originator of useful designs that we mention his early exertions for publishing a Polyglott. In the year 1810, when the Bible Society had led to a more extensive study of holy writ, he united with Dr. Adam Clarke in a similar plan; but in none of the memoirs of Dr. Clarke which we have seen, is there any allusion to Mr. Pratt's pioneer labours in 1797 and previously. Honourable mention indeed is made of him as Dr. Clarke's coadjutor; but the heading, and the spirit, of the statement is, "Dr. Clarke originates a plan for a new edition of the Polyglott." If Mr. Pratt, after opening the way, wished Dr. Clarke to take the lead, as better able to effect the object, or on account of the influence of his name as an oriental scholar, it was only what he did on several other occasions, where he laboured, and gladly saw others enter into his labours.

Thus, in the instance of the Bible Society, he was one of its founders; and its first Church of England Secretary; and some of its most important rules were adopted at his suggestion; but by his own desire he vacated his much-loved office in favour of Mr. Owen, the esteemed friend of Bishop Porteus, who, he thought, could do the Society better service, especially in quarters where the clerical colleague of Mr. Cecil and Mr. Newton might not be so well received. Mr. Owen has strongly eulogized his conduct in this matter. "The proposition," he says, "originated with Mr. Pratt, who made such a representation to the Committee as disposed them to concur with him in believing that it would be for the advantage of the Institution;" and "his conduct in this transaction was too creditable to the integrity of his mind and his superiority to the desire of personal distinction, not to attract the notice and excite the gratitude of the Committee."

His indefatigable, and never-discontinued, services, in connexion with the Church Missionary Society, it were superfluous to mention in this passing notice; and here again he was a pioneer, as well as for many years the most efficient labourer. The formal Meeting for the institution of that Society did not take place till the year 1801; but several years previously we find his name among those of several clergymen, all his seniors, who were devising the scheme. At a meeting of the members of a Clerical Society in London, held Jan. 25, 1796—present, Newton, Venn, Goode, Foster, Cecil, Ably, Scott, Lloyd, Patrick, Bean, Woodroffe, Gilbert, and Mr. Bacon—it was discussed, "With what propriety, and in what mode, may a Mission to the Heathen be attempted from the Established Church?" and at another meeting, a fortnight after, the same topic was renewed, Mr. Simeon opening the discussion. In the note-book of the Rev. Basil Woodd, who was present, is the following memorandum: "This conversation proved the foundation of the Church Missionary Society." Mr. Pratt did not become a member of that Clerical Society till 1797, but he was associated with his brethren in carrying out the object. Indeed, so long back as 1786, we find the question discussed, How could the Gospel be carried to Botany Bay? The Church Missionary Society owes much, under the divine blessing, to the character, the tone, the sober, scriptural, Church of England principles, and the admirable system of order and wise management, which Mr. Pratt pre-eminently assisted to impress upon its proceedings.

Mr. Pratt was also, we believe, the projector of the *Christian Observer*, of which he was the original Editor, though he retained that office only a few months. The work began to be published in January 1802, but as long before as Feb. 4, 1799, we find Mr.

Pratt proposing for consideration, in the Clerical Society above referred to, the question, "How far may a periodical publication be made subservient to the interests of religion?" We have only a brief note of his remarks, with which we are favoured by the Rev. J. Venn—a worthy scion of a venerated stock—from the memorandum-book of his father, who was present; but even this note exhibits an outline of the plan of the *Christian Observer*, as afterwards developed in the Prospectus. The objects proposed by Mr. Pratt were, "To correct the false sentiments of the religious world, and to explain the principles of the Church;" in addition to which "Religious Communications;" there were to be articles Miscellaneous; Literary; Reviews; a Review of reviews; and "historical events of the month, with a particular reference to providence." Such a work was much wanted; and the projectors say in the Prospectus, that it was "to be conducted by members of the Church of England, and to advocate its principles; combining information upon general subjects, with religious instruction, and to furnish an interesting view of religion, literature, and politics, free from the contamination of false principles, grounding everything upon holy writ, and with an endeavour to uphold its doctrines and precepts." Mr. Pratt, as we said, was its first Editor; but, with the concurrence of the Committee which superintended it, he resigned that office to Mr. Macaulay before the first volume was completed; for what reasons, we are not particularly informed; but in the *Life* of Mr. Wilberforce, by his Sons, under the date of 1798, occurs the following passage, which shews that the work was at first conducted upon a plan which experience soon proved to be impracticable, and Mr. Pratt perhaps found it to be so.

"Mr. Wilberforce was much occupied at this time with a plan for setting up a periodical religious publication which should admit 'a moderate degree of political and common intelligence.'" Mr. Babington and I went this morning to Mr. Henry Thornton to breakfast, to talk over the matter of the Magazine and its Editor. We concur in opinion that a small committee, perhaps not more than three, would form the best Editor. Mr. Scott is a man of whose strength of understanding, correctness of religious views, integrity, disinterestedness, diligence, and perseverance, I think very highly; he is systematically opposing the vices, both speculative and practical, of the religious world; and they are many and great, and likely to be attended with numerous and important mischiefs. But Mr. Scott is a rough diamond, and almost incapable of polish from his time of life and natural temper; he has not general knowledge nor taste sufficient for such an office as you would commit to him. We have analyzed several other subjects, but I have not time to detail to you the result of our dissection? I highly approve of a suggestion thrown out by Mr. Pearson, that the appointment or removal of an Editor should be vested in a society composed of country and town ministers. The considerations which recommend this to me, will of themselves occur to your mind. I will only suggest to you the different character of serious religion in the country, and in town,—in the former more solid, and in the latter more showy and talkative; the different character of the clergy too in the town and in the country, which is related to the former difference both as cause and effect. I am sorry to say that the actual state of London, and I might add the mode of preaching adopted by some who, wishing to avoid the prevailing abuses, run into another extreme, strongly enforce the argument which might at all times be urged on general principles for such a combination."

"After much consideration and discussion, the first number of the *Christian Observer* was published in January, 1801. Several of its early articles were from the pen of Mr. Wilberforce and Mr. Henry Thornton." (*Life of Wilberforce*, ii. 308.)

Mr. Pratt has not for many years written anything in the *Christian Observer*; but he was to the last a "Constant Reader," and cordial supporter; and he was particularly interested in the anti-Tractarian discussion, which he urged us not to shrink from as wearisome, since almost every month furnishes new matter which ought to be observed upon; and he expressed, in stronger terms than we shall repeat, his deep regret that, since many of its early and long-tried friends have died off, it has not been supported by such a succession of new subscribers as to relieve its conductors from very serious disquietude.

We might go on largely to illustrate the particular feature in Mr. Pratt's character which we have mentioned, namely, his watchfulness to discover, and his zeal and promptitude in embracing, important opportunities for doing good as they arise in the providence of God; but we will confine ourselves to two or three exemplifications.

He projected the *Missionary Register*, and, till recently, conducted it; and it were superfluous to mention how great a blessing that publication has been to the whole Christian community. A prelate of our Church pronounced it, many years ago, to be the most important record of Christian operations which had appeared since the Acts of the Apostles. In the year 1819, in consequence of the controversy which had arisen respecting the *Church Missionary Society*, the attention of our Bishops and Clergy was excited towards Missionary duties, more especially in relation to our own colonies; and great was the delight of our prompt and zealous friend at the issuing of a King's Letter, urging collections for the Society for the Propagation of the Gospel. It was a new era in the Church of England, and Mr. Pratt instantly perceived

that it might, by God's blessing, be attended with the most important consequences; and that if this golden opportunity were not slighted, our communion might henceforth become one vast Missionary institution, as in duty bound, and according to the precedent of the apostolic age. But unhappily, to a large proportion of the clergy and laity the subject was distasteful; and to a wide extent it was distasteful; for even the Society for which the Royal Letter was requested and graciously bestowed, was little known; very few of the clergy supported it; and but for the Parliamentary grant it would have been almost inert. Mr. Pratt, in order to circulate information and promote zeal, waded through the voluminous documents of the Society for more than a century, and collected from the annual sermons preached before its members by a long succession of divines, chiefly bishops, from Beveridge and Burnet, to Ryder and Howley—and the chain has lengthened to the present moment—a copious selection of passages, bearing upon the duty, the difficulties, the encouragements, the trials, and the successes, of Missionary enterprise. This from the Secretary of another Society, which Archdeacon Thomas and his coadjutors had attempted to range in invidious rivalry, was truly graceful; and we may add that Mr. Pratt acted upon the same Christian, Churchman-like, and conciliating principles, in promoting the Church Missionary Society's munificent grants to Bishops' College, Calcutta; and the altered spirit and blessed scenes which we now witness, are in no small degree traceable to his exertions. But we are not writing a memoir; and must restrain our pen.

Again, we well remember, and Bishop Chase's Reminiscences of his life would remind us if we had forgotten, the important part which Mr. Pratt took in the maturing of those measures which resulted in the establishment of Kenyon College, Ohio. It was in 1823 that that venerable prelate came over to this country to procure aid in the promotion of those designs which have proved of incalculable benefit to the Western world, both in their direct operation, and still more in their collateral effects. Upon calling upon the Bishop, in an obscure lodging in Holborn, we found him cast down and desponding. No clergyman but Mr. Pratt had visited him; and Bishop Hobart had succeeded in prejudicing some of the chief leaders of opinion in our Church against his designs. Mr. Pratt lost no time; he invited a select party of lay and clerical friends to meet Dr. Chase at his house; his design was explained, and more than approved; it was hailed with hope and delight; a beginning was made; and, chiefly under Mr. Pratt's arrangements, though, as usual, he allowed other names to occupy the prominent places of honour. Every difficulty was at length surmounted; six thousand pounds were raised; and the College was auspiciously established. We should say, in justice to our old friend Dr. Hobart, that we always considered that he acted from conscientious conviction in the matter; he used to tell us his tale, and to give us his reasons; and one day he tendered terms of accommodation which we gladly carried to Mr. Pratt, who thought them judicious and liberal, and persuaded Dr. Chase, without difficulty, to comply with them; and thus ended a very unpleasant altercation.

We might run on for many a page after this fashion; but we will notice only one instance more of Mr. Pratt's pioneering propensities. We have often heard him lament that opportunities for doing good or opposing evil are lost for want of watchfulness, promptitude, and co-operation at particular junctures; and he thought that if a select body of wise and zealous Christian men, seeking no party object, were to form themselves into an Association to supply this deficiency, much benefit would accrue from their exertions. Under this idea, he united with a few friends, in the year 1831, in forming such a Society, which was to be neither a private board, nor to court unnecessary publicity, but to do its work patiently, unostentatiously, and in faith, prayer, and perseverance. The name chosen,—"The Christian Influence Society,"—was not perhaps the happiest; and the theological, ecclesiastical, and political feuds which began to overwhelm the nation about the period of its formation, and ruptured the union of purpose which had hitherto for the most part prevailed, notwithstanding many differences of opinion, among the great body of those churchmen who in the main agreed with such men as Mr. Pratt, prevented the Society becoming what its promoters desired; but amidst many difficulties, its labours were not without good fruit; several excellent designs originated in it, or were promoted by it; and Mr. Pratt, so long and so far as he was able, cordially took part in its proceedings.

We entreat the reader to remember that we are not breaking out into a memoir; otherwise we could not omit to mention his kindness towards the poor; of which duty so much is said now-a-days, justly, but often in too exclusive a spirit, as if religious charity were but mock charity, and anxiety for the souls of men only an excuse for forgetfulness that they have bodies; bodies which require food, clothing, and fuel, and sometimes medicine, as well as souls to be profited by Bibles, prayer-books, and sermons. Let the Spitalfields "Benevolent Society," which Mr. Pratt founded more than thirty years ago, and in which he, for many years laboured zealously and personally, and over which he presided to his death, speak how he thought, felt, and acted on this subject. Talk of Young Englanders! Give us, the poor, and sick, and dying would say, such an Old Englander as our tried and unwearyed friend Josiah Pratt.—*Christian Observer*.

PREACHING AND PRAYER ALIKE NEEDED.

Protestants deem it their privilege and a very important privilege, to judge, each one for himself, what are the true doctrines of the Gospel, as revealed in the Holy Scriptures, and what men must do to be saved. With quite as much reason we deem it our privilege to judge for ourselves what are the principles of Churchmen. And if men differ, which they very much do, respecting what the Bible teaches, it may well be expected that they will not be in all points agreed about the sense and intention of what is written in the Book of Common Prayer. There has been much complaint against one class or description of Episcopalians, that they claim to be exclusively Evangelical; and if there are those who thus exalt themselves, they merit censure; but they are not more arrogant nor more worthy of censure, than others; if such there be, who set themselves up as exclusively Churchmen. It is much easier, or certainly more natural, to see a mole in a brother's eye, than a beam in our own.

Before we speak of lay-exhortation and extemporary prayer, it will be proper to say something of the comparative importance of preaching and prayer. It is thought by many to be characteristic of true churchmanship to speak of the former as being much less important; and (which renders it proper to be here considered) they who favour Prayer Meetings are much accused of exalting the ordinance of preaching to the neglect or disparagement of Prayer. And this indeed is reckoned among the evils resulting from the meetings, that their tendency is to this error: that they lead people to attach an undue importance to preaching, and to exalt it above its just rank in the Christian system. Whether they who thus contend for prayer do in fact pray more than those whom they censure; or whether they who attend the meetings as compared with those who oppose them, are deficient in the performance of this very essential duty, it is not our present intention to judge; nor to make inquiry. That prayer is among the most important of a Christian's duties; or rather that it is his inestimable privilege; and that it is too much and too generally neglected, few Christians if any would doubt or deny. But to decide whether it be more or less important than preaching is perhaps as difficult as it is unnecessary; they are both indispensably necessary to Christianity. Without preaching there would be no Christians; without prayer there can be none. It is indeed better to perform our duty than merely to know it; but till we know it, how can it be performed? We ought to be doers of the word, and not hearers only; yet it does not follow that we should cease to be hearers; we should rather take heed how and what we hear. Some are "ever learning, and never able to come to the knowledge of the truth"; but the fault is in their learning too little rather than too much.

We often hear it said that men should attend Church for the prayers, rather than for the sermon; and we are not disposed to question its correctness; but we very much question the inference, that they who have no "hearty desire to pray," should not desire to hear sermons. We may justly say also that Christians should esteem mercy and love and good works as, in themselves, more important than attending public worship: in vain do we say, Lord, Lord, if we do not the things which he commands. And yet the more deficient any Christian finds himself in good living, the more frequently and earnestly ought he to pray. Both the superior excellence of good works, and the neglect of them, are reasons why we should not "forsake the assembling of ourselves together." So it is better to "be doers of the word," than to be "hearers only"; but still the better it is to be doers, the more necessary it is to be hearers. Prayer is too much neglected; and so is good living; but can either neglect be a reason why Christ's ministers should preach less? It is an undoubted fact that great numbers of people flock together to hear sermons, who do not pray nor live as Christians; many of whom make no profession of faith or of religion. But we must rather for their irreligion and unbelief, call upon them to hear sermons; without which what hope have we that they will ever pray, or be Christians? "How shall they call on Him, in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" People no doubt should go to the Lord's house to honour him, rather than to gratify itching ears; and pious Christians do so; but the more there are who have not such piety; the more necessary it is that they hear sermons. With what reason can we expect them to delight in the privileges of a sanctuary, who do not with their hearts believe unto righteousness? Unless such go to hear sermons, they will not go at all.

If Christian congregations (so called) were indeed all Christians, well informed in gospel truth, deeply pious, and sincerely devoted to God in a religious life, they would attend the Church as a house of prayer; and to unite in the worship of God would be to them delightful. They who attend the Prayer Meetings, thus view, and thus delight in God's holy worship;—so much do they delight in social worship, that they wish to enjoy the pleasure oftener than one day in seven; and when they do this peaceably, without molesting others; they think it somewhat hard to be condemned by their Christian brethren. But however God's people delight in his sanctuary, it is evident from what we read and feel and see, that the most sincere and pious Christians have, of all people, the greatest desire to hear the Gospel preached, and the Holy Scriptures read and explained. The more they have tasted that the Lord is gracious, the more so