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TYRE.

[The following is a fragment of a Poem upon the FALL OF BABYLON, (with a brief allusion to the cities it conquered,) soon to be published by the Rev. DANIEL H. BABCOCK.]

But Nineveh and Sidon could not sate
The thirst for conquest of proud Babylon,
But Tyre—the sprightly, beauteous Tyre
must fall,

And prostrate lie low at the victor's feet.
O Tyre, what words can tell—what pen describe

Thy beauty and thy skill! thy ceaseless zeal—
Thy wide-spread commerce, and thy boundless wealth!

Not Orpheus' harp, which charmed the brooks
and trees,

Nor Homer's lyre, tuned to Achilles' wrath,
Could speak thy wonders in the strains they pour'd.

No! ancient prophets with celestial lyres
In sweet but mournful melody exclaim:

O thou art the entry of the sea—
A merchant of the people for the Isles—
Thus saith the Lord, O Tyrus, thou hast said,
I am of beauty perfect. In the seas
Thy borders are—

Thy builders have thy beauty perfect made.
Because thine heart is lifted up, and thou
Hast said I am a god, and in God's seat
Now sit—in and surrounded by the seas;
Therefore upon thee strangers I will bring,
The terrible of nations, and their swords
They'll 'gainst the beauty of thy wisdom draw,
Who hath this counsel taken against Tyre—
The crowning mart whose merchant prizes
are—

Whose traffickers the honoured of the earth?
Thus did these Prophets, by our God inspired
With tender and with mournful fondness dwell
Upon the lustre of thy setting sun—
The awful brilliance of its dying beams;
Yea with a melancholy pleasure linger'd
round

Thy peerless palace, and thy lonely tomb;
And as they lingered, one by one rehear'd
The names of Cities, trading in thy fairs,
And realms that traffick'd in thy merchandize.

Such was thy splendour when great Babylon
rose

To quench thy light and tread thy glory down,
Around thy walls for thirteen years were
placed

An army which no battle ever lost,
And mad that thou should check their onward
course,

They rode triumphant o'er thy prostrate towers
And laid thy temples level with the dust.
Their conduct in prophetic accents said,
Tyre here shall never, never be rebuilt.
They conquered; but from thee they gained
no spoils;

Thy shipping bore these to a seagirt isle
Where soon in beauty second Tyre arose
To tell thy greatness and to mourn thy fall.

Puritan Recorder.

The following communication to the
Christian Watchman and Reflector, is doubtless
from the pen of Rev. JOHN BATES, of Ireland,
whose excellent articles we have sometimes
copied from the *Primitive Church Magazine*.—Ed.

BAPTISTS IN IRELAND.
From an occasional Irish Correspondent.

The formation of missionary societies for
the special purpose of sending the gospel to
the dark places of the earth, involves an enterprise
of the highest importance. The gospel meets
the condition of the sinner, unfolds principles
of an expansive and imperishable nature;
hence no one can walk to the circum-

ference of a circle where the cross is erected,
or tell where its influence will stop. A missionary
society may originate in our own day, and we
may mean it for our own generation, but its
operations will be going on when we are laid
in the grave, and its holy results will be felt
throughout all eternity.

For ages past, many individuals had felt a
desire to send the gospel to Ireland. This
Christian feeling was powerfully felt by some
of the Baptist churches in the beginning of
the present century. They looked upon Ireland
and felt for her perishing condition.—They
saw the darkness of the Island, felt for the
miserable condition of the people, and immediately
resolved to show them "the way of salvation"
by Jesus Christ. The purpose was then formed
to give them the bread of life.

In the year 1813, two faithful ministers
were sent over the channel to explore the land.
They remained in Ireland for several weeks,
and saw the moral desolation, the awful superstition,
and the spiritual death that reigned in every
direction around them. It seemed to them
as if Satan had not been disturbed since the
fall of man. The sight of their eye, by a well
known law of nature, affected deeply their
heart. When these brethren returned to
England they immediately laid the matter
before the public, but especially the Baptist
churches, recommending that a society be
instantly formed, called "The Baptist Society
for propagating the gospel in Ireland," or
bearing any other appropriate name. The
denomination began to move. At length after
repeated consultations, a general meeting
took place April 19th, 1814, in London. On
this occasion J. Butterworth, Esq., M. P. presided,
upwards of £120 was subscribed, and it was
agreed, "That a society be now formed and
designated, *The Baptist Society for promoting
the gospel in Ireland, instituted in the year
1814.*" Thus originated this valuable
institution which has conferred such a blessing
on Ireland.

At the first sitting of the Committee, after
the formation of the Society, Mr. Ivimey, the
energetic gratuitous and laborious Secretary,
with the Rev. C. Anderson, of Edinburgh,
were requested to visit Island with the special
purpose of obtaining information for the better
guidance of the plans and operations of the
Society. These brethren came and returned
in May. Mr. Anderson immediately prepared
and published a work of considerable interest,
entitled, "A Memorial on behalf of the Native
Irish." Mr. Ivimey, as is well known, ardently
devoted himself to promote the welfare of the
Society which was originated through his
benevolence and zeal. When at Westport, in
the neighborhood of Ballina in the west, Mr.
Ivimey says that "there was, outside a very
large Popish chapel, an old man, a begging
pilgrim, sitting on the ground repeating his
prayers aloud in Irish, surrounded by a great
number of people who were seemingly catching
his words. Not a Hindoo Fakcer could exhibit
stronger proof of personal austerities and
mortification, than this old devotee presented;
nor could an Hindoo Bazaar have produced a
more infatuated populace, than the thousands
collected in this respectable commercial town."

The progress of the Society has been attended
with considerable prosperity, when we consider
the peculiar difficulties attending their field of
labour. Ireland is divided into four provinces,
and contained, before the famine, eight millions
of inhabitants. Nearly seven millions of these
are Roman Catholics, the remainder are
Episcopalians and Presbyterians, with a few
thousand Dissenters.—About three millions
speak the Irish language only. There are
also 196 islands around our coast, 140 of
which are inhabited with a po-

ulation of more than 50,000 souls. These
millions of men, who speak Irish, are in the
grossest ignorance and in the most destitute
condition. If we look at Ulster in the North,
we find that Presbyterians are the great
majority, but after all that they have done for
the spread of the gospel, the population there
still feel the withering effects of Socinianism,
and anti-Christ is spreading his errors among
them. In turning to Leinster in the East, we
behold 29 Convents in Dublin, 55 more in the
county, and how many more may exist in this
Province I am unable to say. In casting our
eyes over Connaught, in the West, we behold
a fine country enriched by beautiful rivers
and fertile glens, but the majority of the
population are either buried in ignorance,
fettered by prejudice, or sunk under the weight
of popery, to the lowest state of poverty,
superstition and vice. And then, as it regards
Munster, in the South, things are nearly the
same. There are 21 Convents in Cork, 9 in
the county of Limerick, and Popery is retaining
its strength, if not increasing in vigour in
all the counties around. In connection with
this state of things, Popery has 4 Archbishops,
23 Bishops, about 3,000 Inferior Clergy with
various Colleges, besides Maynooth, an increasing
number of Monasteries, Convents, Nunneries,
Societies, Clubs and private Seminaries for
the diffusion of Popery throughout the land.
These eight millions of men, if I may so speak,
are lying in the very bosom of the British
Empire, almost in sight of the British throne,
and at the very threshold of our churches at
home; yet Baptists have done little for Ireland
when compared with what they spend on the
opposite side of the globe.

The history of the Society, however, shows
that our labors have not been in vain. Scriptural
schools have been established to a great extent,
in which the Roman Catholic and Protestant
children receive a free education.

The Report of 1833 says, "that more than
10,000 children are daily sitting in our
schools," and that "not less than 700 adults"
assemble in our night schools to read the
word of God. Indeed so early as the tenth
year of our operations, the "annual report
stated that more than 40,000 children had
been taught to read the Scriptures," most of
whom were Catholics and all of whom had
been freely taught by the Baptist Society.—
Many of these children committed large portions
of Scripture to memory. In the district of
one missionary, more than 2,000 children
were taught in our daily schools and nearly
1,000 chapters of the New Testament committed
to memory during the quarter. The writer
of this paper on one occasion heard 12
children, in one school, repeat 100 chapters
each, at one inspection, and repeat them
correctly.

In addition to Schools, Scripture Readers,
or Colporteurs, were employed to carry the
gospel to the destitute poor, missionaries were
engaged to proclaim salvation throughout the
land, churches were formed upon the apostolic
plan, places of worship were erected, and every
measure was adopted that seemed likely to
bring sinners to Jesus. The great object of
the Society is the salvation of men, but they
have not neglected their temporal welfare.
In 1831, when a famine was felt in Mayo, in
the West, the noble sum of £2,300 was sent
for their relief, and during this late calamity
£7,000, I believe, have been sent for the same
purpose mainly collected from our churches
in England.

In our onward course, Sunday schools have
been established, small books have been lent
and given away, some few lending libraries
are in operation. The Bible has been extensively
diffused, and tracts have been put into
circulation. One Agent has written 40

tracts, and distributed, by the help of others,
nearly 100,000. Many Roman Catholics have
been converted and some of them are preaching
the gospel. A Priest was lately baptized; principles
are unchangeable, but plans of operation are
endless, and tract distribution is one way of
doing good. The Tractarians, of Oxford, in a
few years, have in this way spread Puseyism
in England.—The Infidels in France, in one
year, expended £900,000 in circulating cheap
publications a little before the Revolution.
The Anti-Corn-Law-League, the Peace Society,
and Temperance Institutions have circulated
millions to disseminate their principles, and
have done in this way much good.

Our present position is of importance.—
About 40 Baptist churches with 600 members
or nearly that number, are established, about
half of whom are connected with the mission.
17 missionaries are at work—13 Scripture
Readers are in the field—23 schools, or more,
are in operation, while £4,340 11s. 3d. have
been spent during the past year to sustain these
operations, and the noble sum of nearly
£90,000 has been expended since the formation
of the Society in seeking the spiritual welfare
of this benighted land.

We must prepare for vigorous action. The
present crisis is one of unspeakable importance.
The Irish mind, locked up by Priestcraft for
centuries, is beginning to awake.—A few
years of holy activity may make an impression
which will run on for centuries. Victory is
certain. But we must not sleep.—Men of
Israel help. God works by setting us to
work. In "due time we shall reap if we
faint not." An Irish population, steeped in
Popery, are not beyond the reach of mercy.—
In apostolic times, heathen temples were
deserted, and the Priest left alone in his
solitude, by "the preaching of the cross." If
it was so then, why should it not be so now?
The gospel, like the operations of nature and
the stars in their heavenly course, moves on
with noiseless energy and will not be stopped
in its progress until the Man of Sin is
destroyed, and Ireland converted to God,
is wholly disenthralled. B.

Persecution of Protestants.

At a time when the popular mind of the
empire is filled with beatific ideas of the
cessation of political strife and religious
rancour in this ill-fated country, and when
the pamphleteers and the press of the Whig
school are busily engaged in proclaiming the
existence of a perfect Utopia in Ireland, there
arises suddenly and unexpectedly some
unwelcome contradiction of their delusive
fallacies, and some stubborn fact to expose
the deception which their political cunning
would play off. It has, for some years past,
been the policy of all administrations, both
Whig and so-called Conservative, to attempt
to carry on the government of the country on
the axiomatic principle of conciliation and
expediency, and the successive Ministers who
have held the reins of power, have been so
prodigal in their concessions to popular outcry,
that a new feature of power has become
introduced into our national constitution. The
voice of the people, which is the country (so
far as the numerical consideration of the term
is comprehended) is essentially Romish and
anti-Protestant, has been the principle element
which controuled and directed all legislation;
and the Minister, of course, became the slave
of the great demagogue upon whose will his
tenure of power necessarily existed. No wonder,
then, that Protestantism became an insulted
and proscribed faith in this country, and that
its professors were injured and oppressed, in
those districts where the preponderance of
Romish power secured the exercise of its
tyranny with