

Alexander T. Stewart.

All the papers on this side of the Atlantic are liberally supplied with biography or anecdotes of this prince of merchants who has just passed away.

Alexander Turney Stewart was born in Ireland, near the city of Belfast, in 1803, of Scotch-Irish parentage.

His first place of business was in Broadway, near Warren, whence he removed, 1849, to Broadway and Chambers street he built the marble dry-goods palace, as it was then called, which is now devoted to the wholesale trade.

Judge Hilton, his legal adviser, states that Mr. Stewart owned a great deal of property which he himself had never seen.

Mr. Stewart during his life gave considerable sums of money for benevolent and charitable purposes, but they did not become generally known, except upon great public occasions—examples of which were the large sums contributed during the Franco-German war.

He died on the 10th inst., in the 73rd year of his age.

The funeral occurred on the 13th inst. The floral display, both at the residence and at the church, (St. Mark's Episcopal) was superb, costing above \$10,000.

five to a minute, but at this rate it took nearly an hour and a half to get through Bishop Potter and Dr. S. H. Tyng officiated at the house, and the Bishop and Dr. Ryland at the church.

The will of A. T. Stewart was filed in the Surrogate's office in New York on the 14th inst. He bequeaths his vast estate to his wife, Cornelia M. Stewart, and her heirs forever, and leaves Mr. Hilton, as a mark of regard \$1,000,000.

It is authoritatively announced that Mrs. Stewart has transferred to Judge Hilton all her right and title to the interest of her late husband in the business of the firm of A. T. Stewart & Co., and that, pursuant thereto, Judge Hilton and Mr. William Libbey have formed a copartnership under the old firm name.

For the Christian Messenger. Dayspring in the Spanish Mountains.

By Mrs. HUNT-MORGAN. CHAPTER II.

The weeks flew by on the Andalusian mountains. Darano tended his flocks, and his wife Catalina managed her little house-keeping affairs as usual; but while all appeared to them unchanged, they little guessed that into their humble home had come the message of brighter joy than they had ever known.

"But, Carlos," said Lupe, during one of these conversations, "I am not quite satisfied to read my dear Bible all to myself, and then wrap it up so secretly in my mantilla to hide it from everybody."

"Amiga, I wanted to tell thee my own thought on this very point," replied the arriero, meeting with a glance of admiring affection the pleading looks of his betrothed.

"But I do not think there will be trouble," returned the fair Lupe, "for father always says that his little Lupita is to be happy if he can make her so, and I am sure neither he nor my dear, gentle mother will take my book from me."

"I have heard from Senora Juana at Padre Derecho's," remarked Carlos, "that the padre has some mysterious book in which he reads a great deal since he fell sick. Can it, I wonder, be the Bible?"

"But be careful in the village, Carlos," said Lupe anxiously; do not let the padre hear of thy having the Bible; just tell the good news quietly, but keep out of danger, for my sake," she added timidly.

"See now Lupita, querida, thou wert the first to say, 'Show the book,' and now thou givest the contrary counsel," said Carlos half jestingly.

"No, Carlos, I give not contrary counsel," replied Lupe; "I only pray thee to work carefully. I have no fear in my happy little home up on the mountain, but thou hast so many dangerous journeys, and harm might well come to thee, if the padre speaks a word of evil."

"I shall be safer doing God's will than I could be disobeying it, Lupita," answered the young man firmly; "so dismiss thy fears, mi querida, and let us pray our good Saviour to make us faithful messengers of his Word."

Next day, instead of creeping away to read in secret, Lupe, not without some quivers of heart, notwithstanding her confident words to Carlos, brought out her Bible, and sat down with it in the porch, under the shade of the vines.

"O, the beautiful book!" exclaimed the old woman, coming out into the porch to obtain a nearer view; "is that some new present that Carlos has brought thee from Seville, Lupita?"

"Yes, mother," replied Lupe, blushing and glancing her dark eyes up to her mother's face; and just listen while I read you such a beautiful story, mother. Sit down a moment by me and rest while I read."

The mother yielded and heard for the first time the story of the Prodigal Son; she sat still a few moments when Lupe had finished, wiping away her tears which had flowed while listening to the touching pathos of the tale, then hastily rising, she exclaimed:

"And so his father took him in again poor boy, and gave him all the best! I thought the old man could not turn away his pet son, the youngest, too! But I must get the olla ready for supper, or thy father will be displeased to be kept waiting when he comes in hungry from the pasture. Ay de mi! who could have thought that old Catalina would spend her old days hearing such fine stories! What a grand thing it was, Carlos teaching you to read, Lupita, my dear one! Ah! but that was good! You must read some more to your father and me to-night; and the old woman hurried in, and was soon bustling about the kitchen, and wondering meanwhile if there was ever any girl in all Andalusia so good and so clever and lovely as their Lupe."

Carlos came into supper that evening, and while they yet lingered round the savory, (at least to a Spaniard's taste,) stew which Catalina had prepared, the latter remarked:

"Thou art a brave muchacho, Carlos, and a good one; Lupe has been reading me some of the book thou hast brought her from Seville; and it was full of such beautiful stories, and all about the Lord Jesus. But how he used to talk to people, without putting them off at a distance, as I feel when I go to mass and kneel before our Lady, because I am afraid to quite pray to the Great Judge, without first begging the holy Mother to plead for me! But in that book of Lupe's the people and Jesus used to talk together quite easily, just as I might do to the worthy padre, only better; for the padre is never very willing to talk if one says too much, though he is very good-natured, the worthy man! I wish the Lord Jesus were here now, for our Lady, (may she forgive me!) does not seem to take much notice of several prayers of mine lately."

"Perhaps that is because thou do not say them often enough," said Darano, who expected his wife and daughter to be a great deal more religious than he thought he had any need to be.

"Well I don't know," sighed Catalina; "I thought this afternoon I would pray a little more to Jesus, and see if I got any more comfort."

"Well it must be a wonderful book, this new one of thine, Lupita," remarked her father, "and Carlos will make a good husband, if he brings thee love-gifts like that. Bring it out, little one, and read one of these fine stories; my mind has been full of sheep all the day; a saint's legend or a Moorish beggar would be a change."

Lupe, with a flash of pleasure in her bright eyes ran to fetch her book, and

returning with it, slid it shyly into her lover's hand, remarking:

"Carlos reads so much better than I do."

Carlos opened at the fourteenth of Luke, and read on without interruption till he came to the nineteenth verse when he was startled by honest Darano's exclaiming:

"So they refused the feast because they had their land to care for, and the oxen! Well, Carlos, mi amigo, dost thou not think that is somewhat like my so often saying, I cannot find time to think about religion, because I have to mind my sheep?"

After this it became an understood thing that Carlos was to stay to supper every evening, and then to read several chapters from the Bible. The good seed fell on soil prepared for it when the young arriero read the gospel to the parents of his betrothed in that mountain cottage.

Meanwhile the village church was still shut up, and Padre Derecho gave no signs of being ready to open it again. People wondered, and whispered and there the matter rested.

(To be continued.)

CORRESPONDENCE.

For the Christian Messenger.

From Rev. John Brown.

MILTON, QUEEN'S CO. April 20th, 1875. Dear Editor,—

It is interesting to observe the reports of baptisms, so called in Pedobaptist churches. We frequently read of so many adults being baptized. It thus appears that they are becoming Scriptural as to the subjects, and in the use of the word baptized they recognize that adult baptism is right.

One of the most recent cases of moral obliquity in this matter is as follows:—"I have baptised five adults, none of whom desired to be 'buried under the waves of the Jordan,' but chose the more excellent and more Scriptural way of being baptized with water." (See Wesleyan April 8.)

Now all christians will rejoice that these five believed in Christ. If devils are cast out none of us should find the slightest fault with those who are the means of doing it, but rather pray that they may have greater success still.

Next, that these five did not desire to be "buried under the waves of the Jordan" shows great wisdom on their part, considering the hard times, as the journey would be a costly one. It has been suggested that the Liverpool river would have answered the purpose as well.

And next, it would be interesting to know whether the choice of being baptized with water was their own, or another's for them? But it is the statement I want to call attention to. First; there is no such thing as baptism with water in the sense of sprinkling. If it is baptism at all it is baptism in water. And second, to say that sprinkling is "more excellent and more Scriptural" than immersion is simply monstrous, and when those words were penned I cannot conceive how the writer satisfied his conscience.

I have understood that my late remarks on this subject have given some offence to those who hold to Infant Sprinkling. To such, with all respect I have only to say "Repent (of this error) and be baptized, every one of you," and then our remarks will not apply to you; for although in my last I intimated my intention of stopping I have altered my mind since.

I have thought it well Mr. Editor to send you a list of passages on Baptism and would suggest that your readers copy them out on the fly leaf of their bible, or insert a leaf for the purpose. They can then be used for easy reference when needed. Let the reader see that they are correct before copying them. It would be a good plan if some one would send a list of passages on the other side of the question to the representative papers for the same purpose.

Baptism by John the Baptist. Matt. iii. 5-12. Mark i. 4-8. Luke iii. 3-18. John i. 25-28.

Baptism of the Saviour by John. Matt. iii. 13-17. Mark i. 9-11. Luke iii. 21-23. John i. 29-34.

Other passages referring to John's Baptism. John iii. 23-26. Luke vii. 29, 30. John x. 40. Matt. xxi. 25. Mark xi. 30. Luke xx. 4. Acts i. 5, 22. x. 37. xi. 16. xiii. 24. xviii. 25. xix. 1-7.

Baptism by disciples of Christ in His lifetime. John iii. 22. iv. 1, 2.

The Commission. Matt. xxviii. 18-20. Mark xvi. 15, 16.

Baptism on the day of Pentecost. Acts ii. 37-42.

Baptism of Samaritans. Acts viii. 12-16.

Baptism of the Eunuch. Acts viii. 35-39.

Of Paul at Damascus. Acts ix. 16, 18, 22.

Cornelius and household. Acts x. 44-48. Lydia and household. Acts xvi. 13-15.

Jailor and household. Acts xvi. 32-34. Crispus and household. Acts xviii. 8. 1 Cor. i. 13-15.

Stephanus and household. 1 Cor. i. 16, 17. xvi. 15.

Baptism at Corinth. Acts xviii. 8.

Design of Baptism. Rom. vi. 3-5. Gal. iii. 27. Eph. iv. 1, 3, 5. Col. ii. 12. 1 Pet. iii. 21.

Figurative and other references to Baptism. Matt. xx. 22, 23. Mark x. 38, 39. Luke xii. 50. 1 Cor. x. 1, 2. xii. 13. xv. 29. Heb. vi. 2.

The following may be of service.—Matt. iii. 15. Luke vi. 46. John xiv. 21. Rev. xxii. 16.

AN OFFER.

To the one who finds the greatest number of passages in the New Testament, in proof of Infant Baptism, or Rantism, or Adult Rantism, with water as now practised, I will forward a complete set of 4 vols. of Alford's Greek Testament, advertised in the States at \$30. The next two vols. of Trench on the parable and miracles, value £1 4. sterling. To the third, "Hodge's Theology" 1 vol. and to the fourth "Barnes on the