

For the Christian Messenger.

Dayspring on the Spanish Mountains.

By Mrs. HUNT-MORGAN.

CHAPTER I.

And how goes the world down yonder, Senor Marno? Gives the padre any tokens of recovery from his sickness? Caramba! but those who have the habit of going often to mass, will feel the want, now that the church is closed!" "Truly, Senor Darano, but one would almost imagine, from your way of speaking, that you were not good Catholic enough to care about the mass yourself," replied the other, a stout peasant from the little village at the foot of the mountain.

"I am as good a Catholic as any man on our mountains," returned Darano; "I go down to the village to hear mass and to confess regularly every year; but as for any extra religion, I leave that to my little Lupe; she has plenty of time, while the care of my sheep occupies me from one year's end to another. But you have not told me news of the padre; an easy and pleasant one is he, I would be loth to hear of ill coming to him."

"Padre Derecho was somewhat better, when I was at his house to-day," answered the villager. "I went in with some figs that Senora Juana had ordered, and she told me that his reverence was more tranquil; but he pores over some strange book continually, except when he walks up and down the room, muttering to himself; but Juana cannot get a sight of the book, and she whispered to me to-day that she feared it must be some magic in it. But doubtless Padre Derecho will be safe from all such;" and the speaker crossed himself devoutly, as if to avert any evil consequences which might follow his having mentioned so unholly a word as magic, the terrible bete noir of the lower class of Spaniards.

Darano was about to reply, when further conversation on the subject was prevented by the appearance of a young girl from the interior of the cottage, before which the two men were standing. From the glance of pride and affection which rested on her from the eyes of Darano, one might easily guess her to be his daughter, the "little Lupe," to whom were delegated the religious cares of the family, as the individual who had "plenty of time" for them.

"Ah! Senorita," exclaimed Marno, "I have news for you which will make those lips smile! Carlos, the arriero, has returned from Seville this afternoon, so look out for company. I thought he might be here already. Young feet make light of the mountain path-way; and everybody knows where dwells the lady of his love."

The girl gave no answer to this speech, except the involuntary one of a deepened flush on the soft, dark cheeks, accompanied by a quick flash of the black eyes, and turning, ran swiftly back into the house, and half an hour later, when her mother called out that the olla was ready, Lupe appeared from an inner room, looking still flushed with excitement, and evidently expecting a visit from her lover, as the additions to her usual toilet testified.

Was it a song out of the new book which was to be kept a secret?

The next day seemed weary to Lupe, but the shadows of the mountains grew long at last, and as the sun sank behind the western spur of the Sierra Nevada, the dainty feet of the Andalusian tripped lightly down the craggy path to the lover's meeting. A little later, and Carlos was by her side, and the two sat down on a detached piece of rock a little retired from the pathway, and Carlos produced a small, neatly bound volume, saying, as he placed it in the hands of Lupe, quivering with her eager pleasure at receiving such a prize:

"See, Lupita, querida," here is the book I told thee of last night. It is better than the Legends of the Saints, better even than the stories of the Cid that I brought thee before. But thou wilt keep it a secret, or the padre will take it from thee, and I shall be in trouble about it."

"I will never tell anything that can bring thee trouble," said the girl, with shy tenderness. "But tell me, Carlos, how came this book into thy hands?"

"I will tell thee, querida," answered the young arriero, fondly watching the countenance of his betrothed, as she turned over the leaves of her new treasure. "I had scarcely entered the shade of the mountains on my way home from Seville, when I overtook an Englishman bearing a package on his shoulders. He spoke to me in good Spanish, asking the way to the next town, and we got talking about thee, Lupita, I scarcely know how, save that my heart is ever filled with thoughts of thee, and the stranger looked like one I might call father; so I told him of my mountain bird that I hoped soon to take to my nest, and he showed me his books, telling me that he had come away from his country on purpose to distribute in Spain secretly the good story of our Lord. I bought that book then for thee, for I have often heard of the Bible, and surely our priests would not shut it up from us unless it said something against their doings, which, I must say, I never greatly esteemed. For you know even good-natured Padre Derecho loves a fat fowl more than he likes the trouble of saying mass or hearing a poor sinner's confession. I spoke my mind pretty freely to the English stranger, and when we parted he gave me another copy of the Bible for myself, saying: 'Friend, if you love your mountain-bird truly and faithfully, as a loyal cavalier of Spain and honest man should, then read this book and teach your bird to fly higher than to the feet of the Virgin and saints, even straight to the bosom of the Lord Jesus himself. So we parted mi Lupita, but I have almost finished reading my book; and see, I have marked thine where are found some of the most beautiful words! Where thou findest marks, they are of my putting, for thee to read particularly. And, querida, the Englishman said he would pray to the good Lord for us both, that we might read with right understanding, and so hold the true faith."

Lupe's eyes had expressed her earnest attention to her lover's story; a little anxious doubt mingled with the interest she felt, as she replied softly:

"I would fear to read what the church does not approve; but thou hast seen much more of the world than I, and if thou biddest me read, the book cannot harm me."

"Rest assured, mi Lupita, that the book is good. It tells us all the history of our Lord, and bids us go direct to him when we pray. Nearly at the close of the book are two verses which I have thought much about; one is this: 'If any man sin we have an advocate with the father, Jesus Christ the righteous.' The other verse is very like it: 'There is one Mediator between God and men, the Man Christ Jesus.' You see querida there is no word about the saints or the Virgin beng between us and Christ."

Lupe's dark eyes were full of tears as she exclaimed: "But, O Carlos! it seems too good to think that we sinners may approach the Holy Jesus? I loved always to pray to the Virgin; it made me happy even in thy absence to ask our Lady to watch over thee; but O to go direct to the Son of God! Carlos if this is true, thou hast brought me a treasure beyond the worth of the great Alhambra."

"Read for thyself, Lupe," said Carlos, as they rose and walked up the mountain towards her home, "read thyself,

and thou wilt feel the words are God's words. I love the Saviour Jesus, since reading that book, more than ever I did before; and I feel such a strange yearning in my heart that all my old friends, yea, that all my countrymen should love him too!"

CORRESPONDENCE.

For the Christian Messenger.

The Baptist Church at Margaree, C. B.

No. 2

Dear Editor,—

As we have no revival of religion to report, I thought I would say a little about the way the Lord has led us through the wilderness. The Red Sea, the waters of Mara, the terrible scenes at Sinai, the manna, the smitten rock, Moses and Aaron, were subjects which the children of Israel would often make mention of to their children from generation to generation.

In 1837 the Rev. Geo. Richardson and the Rev. John Shaw came here. Their preaching was much appreciated by the people and not a few believed unto salvation. In 1846 the Rev. Thomas De-long labored among us with great diligence and fervent zeal, and although no addition was made to our numbers during his stay, yet a general religious awakening was manifested. In Mabou his labor was abundantly blessed, and many brought into the church. In 1847 the Rev. Rideout came here in the fullness of the blessing of the Gospel of Christ, and 30 were added to the church. Many of whom proved useful members and are so even unto this day, others have ceased to follow the Lamb whithersoever He goeth. The Rev. R. R. Philp came in 1856 and labored with us for a year. Here he was ordained, and during his ministry many were added to the church. Bro. P. A. Shiels labored with us from 1858 to 1862. During his stay our numbers were largely increased. In 1866 the Rev. J. F. Kempton took charge, and during his stay of four years, his labours were abundantly blessed in building up the church. Thirty-seven were added to our number. The disciples were glad when they saw the Lord again walking with stately steps in His sanctuary. The new meeting-house was comfortably finished inside at a cost of about \$800. A neat cottage for a mission-house and a barn were built at a cost of \$500. While the church was doing its utmost, to the regret of all concerned, we were informed that the Rev. Mr. Kempton had made up his mind to leave, and enter upon a sphere of more enlarged influence. He left us, followed with the prayers of the church. Many other ministers of our denomination, not mentioned here, have visited the place, whose preaching of the Gospel of Grace has borne much fruit. One fact worthy of mention in connection with this church is that, from the time the church was organized in 1835 to the present day, they have invariably kept together in maintaining the Public Worship of God on the Lord's day, and using discipline on such as walk disorderly even when there was no Pastor to go in and out before them. In connection with these were always brethren, who were able to give a fair exposition of the gospel of peace and christian doctrine. These brethren, by their walk and conduct, showed forth the precepts of the truth which they taught.

A great many of the veterans, who have borne the heat and burden of the day with christian patience, self-denial and perseverance are gone home to their reward. Nearly all the first pillars are with us no more. Three of our deacons have left for the church triumphant above. Now there is but one deacon left, who is near the end of his journey.

Many of our members have removed to other parts. Since the first christian believer was baptised in 1826, one hundred and thirty have been baptised. The number of church members at present is about forty, although very much scattered, yet a number meet together for prayer, praise and exhortation.

The Methodist minister, of whom I have already spoken, very kindly supplied our pulpit on Sabbaths, in the afternoon, during the winter months.

As it is probable Mr. Lane may remain on the circuit for another year, some of the friends are of opinion it

would be advisable to subscribe in aid of his support for the coming year; others think it more advisable to wait, in the event the great Shepherd may send a supply soon.

A CHURCH MEMBER.

For the Christian Messenger.

Open Communion—How it Operates.

Mr. Editor,—

Dear Sir,—Experience teaches. In a certain city (it is not of the slightest consequence what city, as the same thing might occur anywhere) a large open communion—but not Baptist—church recently, as I am informed, adopted the very praiseworthy step of debarring from the Lord's Supper all those of its members who were rum-sellers. But what do you think shortly after took place? Exactly what might have been expected. There came in from another church to partake of the Lord's Supper, a rum-seller. Thus it happened that while this church could exclude a certain class of its own members (and very properly so) it could not, under the much-contended-for practice of open communion, exclude the same class of those who were not its members!

Yours, VERBUM.

The Pronoun "I."

Mr. Editor,—

It has occurred to me that some of your contributors should exercise more care with their articles before sending them for publication. Much of the correspondence could be reduced to half its length, and still retain every thought or fact. Such letters would be all the more readable and would tend to educate thousands of young Baptists whose methods of thought and expression are largely moulded after the MESSENGER. Some persons may have written so much as to have become careless, but if so in respect to themselves, surely for the sake of your columns, and your readers, and for the credit of Nova Scotia, they should exercise the greatest care. Not long ago in about one column of original matter published in the C. M., the first personal pronoun appeared twenty-one times: this is worse than for a minister to repeat the name of the Diety forty times in one prayer. As more such letters may be intended, please permit this request for carefulness to go forth in your columns to those who may have to communicate the good things pertaining to the Kingdom.

Yours, truly, A CONSTANT READER.

For the Christian Messenger.

Dear Sir,—

I wish to call the attention of the public to a work now being sold by subscription by Messrs Porter & Lions, of Hantsport, N. S.

"THE GREAT CARROLLTON DEBATE."

It is "by Drs. Graves & Ditzler," and said to be "the ablest, grandest and most learned discussion of the age."

Both sides of the denominational issues between the Methodists and Baptists have been thoroughly well presented by these great masters. No such valuable book on these subjects has ever been presented to the American people. It is a large octavo volume, printed on fine paper, about 900 pages. Bound in cloth \$3.50, and in sheep \$4.00. It takes up the following points: 1st, Immersion; 2nd, Infant Baptism; 3rd, Church of Christ; 4th, The Lord's Supper; 5th, Believer's Baptism; 6th, Final Perseverance of Saints.

"Concerning the disputants, I may say: than Dr. J. R. Graves there are few if any, on either side of the water, who have made this subject more of a study, or better able to defend the truth. Of Dr. Ditzler a writer says, 'In the baptismal controversy he is, doubtless, the ablest man in the Pedobaptist ranks, (italics mine) and if he has not sustained the Pedobaptist cause in the Carrollton Debate it is because it could not be done.'"

I am satisfied that the book will be read with satisfaction and to profit.

J. C. BLEAKNEY. Hantsport, N. S., April 3rd, 1876.

In Memoriam.

BENJAMIN ROCKWELL, ESQ.,

Died at Lakeville, on the 11th inst, aged 91 years.

Bro. R. had been for many years a member of the 3rd Cornwallis Baptist church, having been baptized by Rev. Abraham Stronach.

Confined to his house by age and infirmities, he was for some years unable to meet with his brethren in public worship. But his faith was strong, and his hope steadfast to the end. "Absent from the body," he firmly believed would be to him, "present with his Lord," and so he ardently desired to depart and be with Christ, which he knew would be far better.—Com.

GEORGE W. BORDEN,

Died at Belcher Street, Cornwallis, after a protracted illness, in the 56th year of his age. Sorrowing friends have witnessed for several months his bodily sufferings growing more intense and a gradual failing of nature, until on the 5th inst. he calmly fell asleep in Jesus, leaving a large circle of mourning relatives and friends. He was highly respected in the community. His upright deportment and his generous and obliging nature tended to endear him to all.

Our departed brother publicly professed faith in Christ. In March, 1848, he was baptized by the Rev. A. S. Hunt, and was received into the fellowship of the 1st Cornwallis Baptist church, of which he remained a member until he departed to join the church triumphant.

RELIGIOUS INTELLIGENCE.

YARMOUTH.—We have recently held some very encouraging special meetings in the Temple. Two have been baptized, and several others have united with us from other churches. Our Sabbath School grows steadily, in number and in interest. There is little to dishearten and very much to encourage our brethren in their work. We anticipate a lively and pleasant time at the approaching gatherings in connection with the Western Association and Home Missionary Union. May our brethren come up in the strength and spirit of the Master.

W. H. WARREN.

April 18.

Organization of a Baptist Church at Oxford N. S.

Dear Editor,—

In accordance with the request of the members of the Little River Baptist Church residing at Oxford, a Council was convened at the latter place on Thursday 13th inst., to consider the propriety of organizing an independent and distinct Church.

The Council was organized by the choice of Rev. D. A. Steele as Chairman and Rev. J. J. Armstrong as Secretary.

Prayer having been offered by Rev. D. W. Crandall, the following delegates from the churches reported themselves:—

Amherst.—Rev. D. A. Steele, and Dea. M. Lowe.

Pugwash.—Rev. D. W. Crandall and Dea. McDonald.

Little River.—Dea. L. Johnson, Brethren L. Purdy and H. Rushton.

Wallace.—Rev. J. Moore.

Glenville and River Philip.—Deacons W. Johnson and J. Dimock and Bro. J. Mickle.

Mount Pleasant and Centreville.—Rev. E. B. Corey, Deas. Smith and Walker.

Maccan.—Rev. H. Bool.

Rev. G. F. Miles

Bro. Geo. Smith was invited to a seat with the Council.

Having heard from the brethren their reasons for calling the Council, it was moved by Rev. G. F. Miles, and seconded by Dea. J. Dimock, and carried unanimously—that the request of the brethren to be formed into a church be acceded to.

The following arrangements for the recognition service, were made by the Council.

Rev. D. A. Steele to preach the recognition sermon.

Rev. E. B. Corey to read the Covenant.

Rev. H. Bool to offer the recognition prayer.

Rev. G. F. Miles, to address the Church.

Rev. J. Moore to offer the closing prayer.

On motion the Council adjourned until 7 P. M.; when the above arrangements were carried out; after which the church