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. A man leaving a fortune of from fifty to eighty millions of dollars, which he himself has accumulated in legitimate honorable trade, is worth knowing something about. The following brief sketch of his life will be read with interest:

Alexander Turney Stewart was born in Ireland, near the city of Belfast, in 1803, of Scotch-Irish parentage. During his infancy he lost both father and mother, and received a home from his maternal grandfather, by whom he was educated. He was an attentive student and took his degree at Trinity College, Dublin, before reaching his majority. About this time his grandfather died, and upon a member of the Society of Friends being appointed his guardian, he obtained letters of introduction from him to leading merchants of that persuasion in New York, and left Ireland for the New World. Upon landing in New York Mr. Stewart adopted the profession of a teacher, which he followed for some time. Bnt it did not suit the active mind of the young man, who aspired to mercantile life, and in a few years he formed a partnership with a merchant of his own age and embarked in business. The connection was not of long duration, and while yet not thirty years of age Mr. Stewart found himself the sole manager of a fast-increasing concern. So rapid was his advance, so closely did he watch every avenue by which the sales were effected and profits made, that in a few years A. T. Stewart was ranked among the leading merchants of New York.

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. Anticipating the up-town march of trade, he next leased the ground at Broadway and Tenth street, where he built the largest store of the kind in the world. There are eight floors—two below and six above ground—each covering an area of two and one quarter acres, thus making a total of eighteen acres devoted to retail dry goods purposes. It requires 520 horse power to heat the building, run the elevators, and work the sewing machines, which are all placed in a row on the fourth floor. There are about two thousand employees under pay. The disbursements for running expenses are over a million of dollars per annum. The wholesale and retail establishments combined have sold as high as $50,000,000 in one year. At present the sales probably run in the neighborhood of $33,000,000 per annum.

Mr. Stewart's fortune was made almost wholly in trade—his real estate transactions being subsidiary to his mercantile projects—and he took no interest in railway or other speculative stocks or operations.

Judge Hilton, his legal adviser, states that Mr. Stewart owned a great deal of property which he himself had never seen. He owned the Mohawk and Elboef Mills, at Little Falls, N. H.; the New York Mills, at Holyoke, Mass.; the Woodward Mills, at Woodstock, Conn.; and the Yantico Mills, at Yantico, N. J. He had branch business houses in Manchester, Paris, Lyons, and Berlin. His property interests were so extensive and of such a varied nature that it is doubtful if Mr. Stewart himself knew with exactness the amount of his fortune.

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; also the moneys contributed to the relief of the sufferers by the Chicago fire, the sufferers by the cotton famine in England, and towards relieving the terrible distress caused by the potato famine in Ireland in 1846, at which time he sent out at his own individual cost a large ship freighted with provisions. Mr. Stewart's latest scheme of benevolence was the erection in New York City a hotel for working women. The building is a vast iron structure, situated on Fourth avenue, opposite the horse railway station. It is intended to accommodate from 600 to 700 persons, will be furnished in a substantial and tasteful manner, and the rooms rented only to women, at a price of from $3 to $5 per week. If fully occupied, it would yeild an annaul rental of about $100,000. After deducting the running expenses of the house, it was Mr. Stewart's intention to apply any balance that remained to the restaurant of the house, with the object of lessening the price of the food.

Mr. Stewart was a munificent patron of art, and his gallery is filled with choice and costly works by the most eminent modern artists.

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. Before the coffin was removed from the house, the employees of Mr. Stewart's establishments were allowed to enter and take a last look at the deceased; they passed at the rate of about forty-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. A number of other bequests are made, ranging from $500 to $20,000. To all employes who have been in his service oveg 20 years he leaves $1,000, and those over 10 years, $500. He hopes that all his plans for the welfare of his fellowmen will be carried out by his executors, who are Mrs. Stewart, Judge Hilton and William Libbey.

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. The copartnership, according to this instrument, is formed "for the purpose of conducting a general mercantile business in the cities of New York, Philadelphia, Paris, Lyons, Manchester, Bradford, Nottingham, Glasgow, Belfast, Berlin."

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. Away down in the depths of the box where Lupe kept her holiday clothes and various treasured presents brought her at different times by her lover—lay hidden in the folds of a mantilla that latest, most precious love-gift—the Word of God. Whenever she could be spared from helping her mother, Lupe stole away to hear those thrilling stories, grand in their very bare simplicity, which had given liberty to so many prisoned souls. And at evening, when the day's work was finished, and the warm rays of the Spanish sun threw golden shadows along the path of its setting, then came the happy lover's meetings, and the talk together over the book that was growing so dear to both.

"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. I read to-day what our Saviour said about not putting a light away out of sight, and I do not think we ought to hide what God has given us. Let me show my mother the good words which makes us so happy, Carlos."

"*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. "This morning I read the parable in which our Lord so beautifully speaks of the different talents committed to the charge of the servants. Now, I am not rich, nor clever; my one talent is the possession of my Bible, which I have been hiding, but which I will hide no more. If the Englishman could face danger that my Spain might have Christ's gospel, I will not be less brave for my own land than a stranger has been for her. So, *querida*, read to the people in thy home the Bible, and if there is any trouble, tell them the book was of my bringing."

"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 fear not for myself *amigo*; I tremble but for thee."

"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. If the *padre* but reads the Bible, if indeed it be the Bible which Juana speaks of, surely we must feel that it is good."

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. She had not been there long before her mother passed out of the kitchen to see what her darling was doing, and was attracted by the gay binding of the little volume in Lupe's hand.

"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, blushingly 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 illpleased to be kept waiting when he comes in hungry from the pasture. *Ay de mi*! who could have thought that old Catlina 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 dont 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. After a time he suggested that they should close their pleasant evenings with prayer; and Darano declared that the words of Carlos did him more good than all the "*Ave Marias*" he had ever repeated to himself.

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. The misfortune however is, that the word is altogether misapplied inasmuch as it is used when the persons have only been rantized or sprinkled. Every minister of the gospel who has the slightest knowledge of the original might be supposed to know that in the Greek language the word for *dip* is *baptizo*, for *pour*, *cheo*; for *wash* or *bathe*,—*louo*; for a *partial* washing,—*nipto*; for *sprinkling*,—*rantizo*. Now for any one to say a man has been *baptized* when he has only been *rantized*, is exactly the same as saying he was *dipped* when he was only *sprinkled*, which is certainly not the truth, whatever else it may be, and if I were to say that the moon shines by day and the sun by night, I should be as near the truth as those who say sprinkling is baptism. It is surprising that men who are public teachers, and therefore ought to know the meaning of words, especially such as that under notice, can make such statements as they do. *Baptize* means *sprinkle*, or it does *not*; if it does, why does not some one plainly say so and give the proof? and if it does *not*, then why in the name of common sense do they say it does. We say it means to *dip*, or *immerse*, and are prepared to prove it; will any Pedobaptist state the opposite, and say *baptize* means to *sprinkle*, and that he can bring proofs? If not, then let them use a word that means *sprinkle*, viz., *rantizo*, or to make usable, *rantize*, and not betray such disregard of truth in calling darkness light and light darkness, when they have been *immersed* with evidence from men of their own ranks that to baptize means to immerse, and that this was the primitive mode.

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" shews 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. If he knew better, or if he did *not* know better tells equally against him. It is very easy to make such statements, but we never find the proofs forthcoming. The "more excellent and more scriptural" way is *as the Scripture teaches*, which all may know who wish, and the writer of that paragraph, if he look into the matter will find the doctrines of Purgatory, Mariolatry, Prayers for the dead, Worship of relics, &c., as "excellent and scriptural" as the sprinkling of either infants or adults, and if he or any other will find one case of infant or adult *sprinkling* in the New Testament, or one of both, I will undertake to prove that before it took place, the child was treated to a little of "Mrs. Winslow's Soothing Syrup" to keep it quiet, and in the other case that the candidate was treated to a box of "Brown's Bronchical Troaches."—That these articles are of modern date, does not matter, I will undertake proof for proof, the one is as easy as the other.

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. 40.

Jailor and household. Acts. xvi. 32-34.

Crispus and household. Acts xviii. 8. 1 Cor. i. 13-15.

Stephanas 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, advertized in the States at $30. To 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