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## JUST OVER THE MOUNTAIN.

BY REV. DWIGHT WILLIAMS.

I read of a lovelier clime  
Than earth with its summer array,—  
Beyond the dark mountains of time,  
It stretches in beauty away;  
The smile of our God is the light  
That greets the hue of its flowers,  
And mantles each beauty-crowned height,  
With sunlight more tranquil than ours.  
Just over the mountain it lies,  
The sweet summer land of the soul;  
And O'neath those beautiful skies,  
No storm-cloud ever shall roll.

A pilgrim and stranger I roam,  
In search of that country afar;  
I read of a mansion, my home,  
For beauty as bright as a star;  
The city prepared of our God,  
Hath dwellers within it I know—  
Familiar its streets are now,  
By those I have loved here below.  
Just over the mountain it lies,  
And often in vision I see  
The home of my father arise,—  
The home of my kindred and me.

I journey by faith o'er the hills,  
I wind through the valleys below,  
Sing 'mid the storms and the hills,  
Which pilgrims must suffer and know;  
O shall I, some bright sunny morn,  
Look down from the summit of bliss,  
A pilgrim to angelhood born.

Escaped to that country from this?  
Just over the mountain it lies,  
And there is the home of my heart;  
The night of it gladdens my eyes,  
And biddeth my sorrows depart.

And shall I the city behold,  
Whose builder and maker is God;  
Whose walls are of Jasper and gold,  
Whose streets by the angels are trod?  
Shall I through the emerald gate,  
From earth and its desert of sin,  
Pass on to my angel estate,  
With Jesus forever shut in!

Just over the mountain it lies,  
My home in the valley below,  
And O what a joyful surprise  
To catch the first sight of its glow.

A pilgrim and stranger confessed,  
I look to the mountain of light,  
From whence the dear land of the blest,  
The Canaan I seek is in sight,  
O Jesus my Saviour and guide,  
I follow thy rugged thorny road,  
Till with thee in the land of our God,  
Just over the mountain it lies;  
Contented and happy I roam,  
Till dropping this frail mortal guise  
I stand in the light of my home.

(For the Provincial Wesleyan.)

## DIALOGUE.

BETWEEN A METHODIST AND A BAPTIST.

(Continued.)

"I HOPE YOU WILL SEE YOUR ERROR."

"B—Right or wrong in the mode, I think you are altogether wrong in the subjects of baptism."

M.—Though there is neither command or example of immersion, you believe that immersion is the only baptism, simply because you say the *Dictionary* says it is the original meaning of the word. Now the same *Dictionary* tells us, that the expression "all nations" includes all the children as well as their parents. If then Christ commands his ministry to baptize all nations, they can only obey, by baptizing children and their parents.

B—Why don't you think it means all nations, but only such as believe?

M.—Then you believe the dictionary in the meaning of baptism, but not in all nations including children. Let us look at the *Prophecies* which assure us that the Christian Church is to embrace all the kingdoms of this world; for they are all to become Christ's or Christians. Now the Baptist Church can never become universal, so as to embrace one, much less all, the kingdoms, because they reject what they say the majority in these kingdoms, viz., little children; and it you add to this, "the Kingdom of Heaven," or the Church above—little children ought upon your limited view of the matter, to be forbidden to come *thither*, because they lack that faith which adults are admitted.

B.—When we find that our Church can not be universal, perhaps we may then pull down the wall that prevents it, but we intend to hold on for the present.

M.—Let us now look at the state of little children before Christ came, and see if that state continues or is abolished. Abraham believed the Gospel covenant which was confirmed to him and to his seed, and received the sign of circumcision, the seal of the righteousness of faith, "and when Isaac was eight days old he was circumcised, though he could not then believe," and thus John the Baptist and the holy child Jesus were circumcised. Now though the *tokens* of the covenant is changed, from circumcision to baptism, St. Paul positively declares that though the *shadowy* and temporary law, which came by Moses, has come and gone forever, "the covenant" which Abraham believed and which was confirmed 430 years before Moses, and of which circumcision was the sign and seal, remains *immovable* and will be everlasting. If so a right interpretation tells us, that the subjects of the covenant are likewise immovable and everlasting, and consequently have the same right to the new token of the covenant as they had to the old. Is not that good logic?

B.—But we see no command to give little children the new token.

M.—And yet you will immerse without one, but a command in so many words, to baptize children was not necessary, being understood by our Lord's apostles, to whom the commission to baptize all nations was given, as it was the custom, yea, law, of their church to give the token of the covenant to their children. I will illustrate what I mean. Suppose you were accustomed to receive parents and their children into your house, and suppose you had made

a new door of entrance, would it be necessary for you to issue a positive command in reference to the new entrance, before the same parents would come with their children as before? If you did not wish them to continue to come you would positively forbid them. So with the baptism of children, they would receive the new seal as they had the old one; and come into the new entrance of the Church as they had come into the old. Thus the Christian dispensation changes the *door* but not the subjects of entrance. A command was necessary to baptize instead of to circumcise, and a positive command would be required to reject children as subjects of the new rite if they were not to receive it, as they had always done the old. But I maintain that there is what you say require, viz., a positive command to baptize children in the command to "baptize all nations," though children are not particularized.

B.—When Peter preached his first sermon on the day of Pentecost, he commanded them to "repent and be baptized for the remission of sins."

M.—But you don't quote what he addresses as a reason for his obedience, "for he adds the promise is to you and to your children, and to all that are afar off." Now compare this command and promise, with that preached to Abraham's father. When "God preached before the Gospel unto Abraham," he "believed and was circumcised," and it was imputed to him for righteousness, and he commanded him and all his children to be circumcised, and added as a reason the same promise, "I will be a God unto thee and to thy seed." So Peter when he preached the same Gospel (for their is but one) unto Abraham's seed, he commanded them to be baptized every one of you in the name of Jesus Christ (on whom Abraham believed) and added "for the promise is unto you and to your children"—that is the promise made to Abraham is not dissimulated, it is still in force unto you Jews and also to you Gentiles "afar off," as from the beginning, and will be to the end of the world, and the result was similar in each case. "In the same day was Abraham circumcised and Ishmael his son, and all the men of his house were circumcised with him." On the Pentecost, as many as received the words were baptized, and the same day there were added about 3000 souls. Now I ask how would Abraham's seed, who heard Peter preach, understand the promise quoted by him, otherwise than that parents now, upon believing, should be baptized as Abraham their father was circumcised, and that as the same promise was still unto their children also as beforetime that they too, should be baptized or receive the new token of the covenant, as they had hitherto received circumcision the old and first token.

B.—Your comparison seems remarkable.

M.—And when we speak unto unchristianized congregations as Peter and his brethren did, we command them to repent before they are baptized, and we add also, "for the promise is unto you and to your children," and we baptize the children upon the faith of their parents, as Abraham circumcised his children and the children of his proselytes upon the parents' faith.

B.—Why you put baptism in the place of circumcision.

M.—Paul in Colossians calls baptism "the circumcision of Christ," that is Christian circumcision, and Christians who worship God in the spirit, are called "the true circumcision," and Christ "the minister of circumcision to confirm the promise made unto the fathers," and have you ever considered how well circumcision and baptism compare together? I will show you. 1. Both are to be performed but once. 2. They both require faith of responsible persons. 3. Both require faith of responsible persons. 4. Both were administered to children upon their parents' faith. 5. Both have been corrupted from their original significance, and substituted for regeneration. 6. Both have caused much strife and division. 7. Both instituted at the renewal of the same covenant promise. 8. Both temporary; while the thing signified by them, viz., salvation from sin to holiness, is eternal as the covenant itself. 9. Both the baptism of children upon the faith of the parent, is new to me.

M.—Don't faith govern parents in bringing them up in the nurture and admonition of the Lord and in attendance upon church and a great many other things? Did not children who were presented to Jesus, come to him because their parents believed, and does not Paul say that the faith of one parent, while the other is an unbeliever, renders their children "no longer unclean" (as the heathen were called), and holy or Christian children, and surely if "the father of the faithful" circumcised his child Isaac upon his faith, and Isaac his son Jacob, and Jacob his children, and Zachariah his son John the Baptist, why with such examples should we forbid baptism (which is Christian circumcision) to the children of Christians upon the faith of their parents?

B.—Why then is it said "He that believeth and is baptized shall be saved," you see that faith is before baptism, and salvation the end. Peter's text at the Pentecost, and I would add that "He that believeth and is circumcised shall be saved," was as much required of Abraham and his seed as "He that believeth and is baptized shall be saved" of us Christians. At the same time observe, that as many were doubtless saved without circumcision, so also are many saved without baptism, as circumstances often render the administration impracticable, but nothing but *unbelief* can render *spiritual* circumcision, and *spiritual* baptism by which they are saved impossible, and without this, neither Jew nor Gentile can be saved. And you must be careful how you apply these words, for if you apply them to children, you render their salvation impossible, because they have not believed; and then again as God hath appointed only one way of salvation, from the beginning of time to the end of time, you must exclude Abraham and his seed from his day until now by whatever name called who have not been baptized after *believing*, and confine the saved to Baptists only, and I know you would be the first to say, "God forbid."

B.—To which my loving heart would say, Amen.

M.—And if you look into the Acts and the

Epistles, I think that you will be convinced that the practice of the apostles, justly my view upon baptism, for you read of the baptism of the jailer when he believed, and all his straightaway. Lydia when she believed and her household, and other households, and if we have our households all baptized, are we not following apostolic precedent, and in the epistles to the Churches, *households*, in their respective conditions are particularized, viz., parents and children, husbands and wives, and masters and servants—showing clearly that the children were included in the Christian Church with their believing parents, and can you forbid us entering that *door* of yours which I am happy to see Spurgeon and others are breaking down, because we follow the apostolic Church in receiving "these little ones," for whom Christ died, and whose Redeemer said, "Suffer little children to come unto me and forbid them not, for such is the kingdom of heaven," and in conclusion, if you expect the Church above to receive your children should you forbid them the Church below?

B.—Well, all I will say now is, I hope you will see by eye—if we can't, let us not fall out by the way—let there be no strife between us for we are brethren, though differing; and let us show that we are Christ's disciples by "loving one another."

M.—Amen brother, I hope all your brethren will be of the same mind—and that we both "buy the truth and sell it not," cost what it may.

## METHODISM IN SWEDEN.

It is a pleasing circumstance, the importance of which cannot be estimated—that Methodism of late years has found a footing and made considerable progress in many of the Continental countries. It is true that Russia, Holland and Belgium still stand outside the Methodist parish, and that in Spain and Austria only a just beginning has been made, yet in other parts the work has greatly prospered. In France, where the mission is of early planting, the numerical progress has been slow, but the indirect influence for good which it has exerted on Protestantism generally in that country is considerable. Let us hope that better days are in store for this young and struggling Conference. In Germany, Italy and Scandinavia, where the work is of more recent origin, the growth of Methodism has been more rapid, and the future is full of promise. It is interesting to note that English and American Methodism are both engaged in this work. While the Wesleyans are found labouring principally in the south of Europe, the Methodist Episcopal Church has taken possession of the north. Some particulars of the labours and recent remarkable progress of that Church in Scandinavia may not be without interest to the readers of this paper. This progress has been most striking in Sweden, where the Rev. Dr. Scott laboured for eleven years, but which mission through unfortunate circumstances had to be given up about thirty years ago. Methodism then banished, however, re-entered that land a few years ago under the following circumstances:—

In 1845, an American Methodist minister, a Swede named Hedstrom, was employed to preach to Scandinavian sailors in New York. From this commencement the work was extended to the immigrants in the States, and a flourishing mission had been established. But the good work did not end here. Some Norwegian sailors intelligent young men, who heard Hedstrom preach in New York, were converted to God and on their return home exhorted their friends and relations, and a great awakening followed. A request was made to America for a Methodist missionary, whereupon O. P. Petersen was sent to Norway in 1853, and laboured with great success, extending the work to Sweden. He was the first to be employed as colporteur, and then as preacher. The Norwegian mission was reinforced, and the work spread to Denmark, where in Copenhagen one of the finest Methodist churches of the continent has been built. The societies in these countries suffered much by the continuous emigration of their members to the United States, but of late years since the establishment of religious liberty, the cause has greatly increased, so much that the work has had to be divided, each of the three countries being made a separate mission, in each of which a number of Methodist preachers are stationed.

Lately there have been great awakenings and revivals in most of the circuits in Sweden, and an extraordinary outpouring of the Holy Spirit has been witnessed. The Rev. Mr. Witting, superintendent of the mission, writes in a recent report: "As a consequence of these revivals, more than a thousand persons have been received into the church. We have gained more than 1000 members. All our societies are gladdened by a continuous growth and are seeking to pave the way to self-support. We are gaining more and more the confidence and respect of the people; and thus our opportunities for doing good are increased. The land is open to us, and it is with the means we could plant Methodism with success in every village and town of Sweden. It is in work has had to be divided, each of the three countries being made a separate mission, in each of which a number of Methodist preachers are stationed.

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