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## Matthew Dinsdale papers, 1836-1897: Folder 1.

Dinsdale, Matthew

[s.l.]: [s.n.], [s.d.]

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Madison Wis 30th June 1875

My very dear Mama

Letters seem to be a long time on the way. I fully expected mine from Chicago would reach Ripon at least as early as you would. I hoped it would meet you on your arrival. So to make up for mail tardiness I seem to write often to you. When home I have so far had a letter on the table and keep on writing. I am very glad Mr Mann paid you an early visit and from Annies account it must have been very pleasant. I am thinking you are really good travellers, and could safely go round the world. It seems to me now as tho' in a few years more it will be nothing for you to go to England again. I suppose the most is in the thought.

Last evg after supper I went over to Mr Brooks and had a very pleasant visit. Mrs B enquired kindly respecting you



and desired her love to you both.

Mr Sykester (Dizzie) is expected here on Saturday next. She is now at affliction on account of Johns graduation. I told my Brother John if he would come here I would go with him. I think I in would have liked it. And you know I have often said I would like to look upon that Country again after an absence of 24 or 25 years. But I suppose he can not take the time.

We are getting along at home as well as could be expected. The house is lonely without you both, we miss you much, every way, but then we are quite reconciled and resigned. I have not drove out once at home since you left, could have found time, I suppose, but still I have not felt like it, and then I have been kept engaged in one thing or another.

The girls are getting along well. So are Coaly and Tim. Coaly looks better than he did,

Thursday morn 15<sup>th</sup> July.

A nice, gentle, constant, rain has been falling since very early morn, with a prospect of continuing. This season so far has been a very fruitful one for grains grass &c. The frequent rains have been of inestimable benefit. Many "golden drops" as you used to say have come down.

Had a letter yesterday from Aunt Reckard, she was getting quite anxious to hear about you, and could contain no longer. I wrote her the very day after we rec<sup>d</sup> yours and I was glad I had. Why my dear, you have no idea of the number of inquiries after you and the kind congratulations on your safe arrival. Yesterday I met Mr. Hickock at the P. O. she said you must give my love to Annie and Mrs D. Just as I got home met Sisters Couch and Parker well if I should send all the love desired I should have to charter a Steamer. You know I am a poor hand with such things, but you may be assured you are both very kindly and lovingly remembered by many outside of our family circles.

Our garden is doing very well. Are now having

Eli Clayton has  
had so many things on  
his long-farming  
paten of with the  
Locusts. He  
may stand it for  
once but it will  
be hard with  
them farming  
his lands.  
It seems awful  
to be taken up  
in that way.  
I have not heard  
from Tom (Chapin)  
any wonder if  
they escaped.  
Sarah goes to me  
Jan's for two or three  
weeks.

the benefit of it. The Pease do well. Shall soon  
have new potatoes. This morn I set out a few  
more tomato plants. Some I put out a while  
ago are now in flower. We are just going  
along in the usual way. The city very quiet,  
the Campus and Streets without the Students, the  
Lakes still and sleepy. Your men have cut  
and taken away the grass, in the same old  
deliberate thoughtful way, as I passed thro'  
the grounds yesterday towards noon, they  
were raking hay up, and one said to another  
'I wonder what is the time'. I suppose Sarah  
goes to day, her Brother has just been here  
and a gone up street, he will probably take her  
on his way back. While I have been home  
she has been ~~out~~ almost every night. I said  
nothing as I knew it would soon be over. But  
it will be a relief to have her go. She has been  
all night in the day time tugging at the end  
of her duties. Much love to all. Papa

There is one place  
I need often to  
go to - Spencer  
Golf - Randolph  
Hills - where  
Marcell that  
I thought the  
perfection of  
beauty if you  
can get there  
I shall be glad

To

You ask me about my health  
I will try honestly, fairly and fully to  
inform you respecting it.

I do not realize that I am much  
different to what I was before you  
left. I do my work about as easily,  
I sleep pretty well, and have a fair relish  
for my food. There are three things  
that trouble me: Rheumatism, my  
throat, and profuse sweating when  
I exert myself even a little extra  
and frequently nights if at all warm  
and I happen to have too much cover  
on. I can not bear close hot  
weather as I used to.

I think my rheumatism is not worse  
than it was. Sometimes my throat  
is sore or seems to be. Last Saturday and  
Sunday it was painful to speak, but  
Monday felt much better.

I think I will write to Dr. Abell and have him prescribe for this profuse perspiration. I suppose it is both a sign and cause of weakness. And then it renders me so liable to take cold. Walking up Street will bring it on, or working in my garden. I try to be careful as possible. I want to get my system toned up and strengthened.

You must not be surprised if I take work at Court and you must not if I don't. Last Sunday I thought well I shall be obliged to quit. It will altogether depend on how I am, especially how my throat is. Quite a number of my acquaintance are complaining of feebleness and languor, I think the weather now after the severe winter is very trying. It is somewhat sultry and close and we have much rain. Siriza looks pale but keeps well.

Wed 7th July.

It has occurred to me this morning that perhaps I will write to Thistlethwaite of asking about your visit there, and he may continue to fetch you from Cousin Margaret's at Middleham.

You will of course go to Manchester, yes you must see Robert Barrett. If you can't get to him learn his address and write, he will come to see you. I hope you may see my Cousin John S. Ginton you can find out from the minutes or stations where he is, at least write him, you can get information from the Stationed Wesleyan Minister.

And now my dear I don't want you to get into a hurry about coming home, you must <sup>not</sup> begin to think about it even. You must stay thro' the winter anyway, at least so it seems to me. You have so many to see and so many



the best damp  
in my feet. 1875  
Duke of Lisane  
now in order.  
we do have  
Some delightful  
weather.  
This is a very  
fruitful season  
the farmers  
are doing so  
all in good  
spirits.  
Sweetball  
Sweetthine  
M.D

places to go to that you must give  
yourself less time enough, and not  
get into a hurry. We are doing  
well here. I have no doubt but  
it will be the greatest pleasure of  
my life to welcome you both home  
again; but while you are doing  
well I try to be content.

You will have to think for a nice  
respecting the rain and damp. I  
sometimes fear she may not go  
out properly prepared about her  
feet for the treacherous showers.

You know she has sometimes  
reluctantly put on rubbers and  
generally refused an umbrella.  
I don't want her to be encumbered, but  
I want her to avoid sickness if possible.  
You have had more experience and  
will take more care. I can not come

Wis  
MSS  
DL

Rev. Matthew Dinsdale was born at Askrigg, Yorkshire, England, July 14, 1815, and received his education at a boy's school in his native valley Wensleydale. This school was on a foundation existing from the time of Queen Elizabeth, and one of its first trustees was Ivor Dinsdale, an ancestor of Matthew. The latter came to the United States in 1844 on the packet "St. George," 1200 tons, one of the finest trans-Atlantic steamers of its time. After a three month's journey he arrived at Kenosha (then Southport) Wisconsin on the eighth of October, and was soon among friends who had preceded him and settled at English Prairie just across the Wisconsin line in Mc Henry County, Illinois. A month later Mr. Dinsdale was received into the quarterly conference of the Methodist Episcopal Church, having brought credentials from the Wesleyan Conference in England. The next year he joined the Rock River Conference and was assigned to Potosi circuit in the lead-mining district of southwestern Wisconsin. The succeeding year Mr. Dinsdale was appointed to the Lake Winnebago circuit, then a mission district including preaching stations among the Brothertown Indians, at Oshkosh, and other new settlements along the lake shore. He virtually lived in the saddle, going from cabin to cabin, and gathering the settlers together for a Sunday service. Often he slept by the roadside or in the woods. His health was impaired by the severe strain of his circuit-riding days, and in 1849 he joined a group of friends, who visited the gold regions of California.



After over two years in this pioneer work, Mr. Dinsdale returned to England, and there in April, 1853 he married Mary Anne Mann of ~~the~~ York. Returning to America with his young English bride, he applied once more for admission to the Methodist Church, and in 1858 entered the West Wisconsin Conference. Thereafter for nineteen years he served in many pastorates in the southwestern part of the State. In 1872 and 1873 he was preacher in charge at Madison. Four years later he retired from the active ministry, and spent his declining years at Linden, Iowa County, where on April 15, 1898, he passed away.

His only surviving daughter, Mrs. Magnus Swenson, of Madison, has recently presented to the Historical Society, many of her father's papers. Among<sup>a</sup> them are three diaries of considerable historical value. The first, describes the voyage from England to America, the early days in this country, the work and events of pioneer life, "hewing bees," house-raisings, rail-splittings, hog-killings, and the like, interspersed with descriptions of the weather, the climate, and the land. The first thunder storm was a cause of great wonderment to the English-bred youth; he confesses to like house-raisings. "After <sup>n</sup> at a raising Bee with Peter. The house is <sup>n</sup> Ja<sup>s</sup> Thompsons. I am fond of this way of building for this country it just suits for a new settlement. The neighbors turned out well and assisted heartily." One day he "Met four Indian hunters about noon when returning from the grove. Spoke to them but they did not appear to wish to enter into conversation. They stood till we passed them and then they moved on. Two of

them had their faces painted which had not a disagreeable appearance." Later at the Brothertown and Oneida/<sup>Indian</sup>missions he grew familiar with the red men of Wisconsin.

The second, or California diary, is perhaps the most interesting of the number. Leaving Linden, Wisconsin, November 3, 1849, the traveler went via Milwaukee, Buffalo, and Albany to New York City whence he sailed December first for Panama. Thereafter we have a daily account until the landing January 21, 1850 at the new city of San Francisco, which he thus characterizes: "San Francisco I think will become a great place. Its location is good convenient and pleasant and more still is healthy." Thence the young minister sought the mining camps, digging during the week, and preaching on Sunday. Here for example is a typical entry: Ap 1850 Thurs 11. After three or four attempts descended the big canyon and made a claim. Took us all day and had to encamp before reaching the summit. Dined in a ravine on a small island near the bottom. Found just on the edge of the Canyon stream a very good stick for a cane marked by a vine. I called it the rod of God and received it as a sign of his blessing and protection." And this: "Monday 15 In Dutch Gulch; got but little gold. Gold diggers dwelling" "Sunday 19 Jany 1851. A Capt<sup>n</sup> (Sea) told me how he came to be in the mines. Lost his vessel and came to San Francisco to purchase another. There he took the fever and came to dig: Has made but little, Spoke of the misery caused to families by the gold discovery. His case that of thousands. Leave all to mine and then make nothing." Mr. Dinsdale's case was not of that character. The fifth of June, 1853, the assay of his gold at the Philadelphia mint



amounted to \$4094.13.

The third journal was written when in service as agent of the Christian Commission in the spring of 1865 in the vicinity of Nashville. The writer visited the camps and hospitals, distributed papers and Bibles, read and prayed with the soldiers, and in some cases took their dying messages.

In addition to the diaries, the papers include many letters of historical interest. All those written home to England from the time the young emigrant arrived at New York until he left there five years later for California, have fortunately been preserved. The writer had a good command of language and a gift for clear and lucid expression, and he portrays his first experiences in the New World with delightful vigor and freshness. He relates his first days in America, the prices of commodities and the modes and discomforts of traveling. He had an especial fondness for natural scenery, and his descriptions even of so hackneyed a subject as Niagara Falls, do not fall upon the reader. Most important are the accounts he gives of conditions in our Territory during its formative years - at first in the southeast, then in the more settled southwestern portion he pictures the life of the frontier with truth and vigor. Most valuable of all, perhaps, is the description he gives of the Lake Winnebago region when the rapid ingress of new settlers was at its height, and the Indians were retreating before the American advance. Among the experiences he details were those of a visit to a Menominee Indian Payment on the shores of Lake Poygan, where his clear observation of conditions among the retiring race are of peculiar value to the historian of the tribesmen.

In the letters of advice which he gave to relatives who intended to emigrate, nothing was forgotten, and their detailed narration presents a full picture of the difficulties and necessities of the early immigrants from Great Britain, and the courage required to undertake the long and oft-times dangerous voyage.

A series of later letters describes the writer's experience in the work of the Christian Commission during the Civil War.

Among the documents included in these papers is a land certificate, issued August 1, 1839, by President Martin Van Buren, for a quarter-section in Grant County; the naturalization papers of Mr. Dinsdale, and his conference certificates autographed by Bishops Kingsley and Baker of the Methodist Episcopal Church. There are also the Centennial Medal of the English celebration of Wesley's birth (1839); the badge of a Christian Commission officer; and a broadside on the "Funeral Obsequies of the Late President of the United States, Abraham Lincoln, in Galena, Wednesday, April 19, 1865.

Taken as a whole the Dinsdale Papers are a valuable addition to the collections of our Society, illustrating as they so well do the experiences of an intelligent, educated immigrant during the formative period of Territorial days. It is to be hoped that many more such groups of papers have been preserved in private hands, and will ultimately find their way into our custody where they will be of value to the history of this state.



Checked with Alice Smith  
H.M.

[From Rev. Matthew Dinsdale Papers.] (For Magazine, perhaps December.)

Winnebago Lake Saturday 17<sup>th</sup> Oct 1846

Our first quarterly meeting for the present year commenced to day. The Presiding Elder being absent, I had to transact the business in connection with the official members. We have two Local Preachers, three Leaders and four Stewards.

Sunday 18<sup>th</sup>. The duties of the sanctuary had to be performed by me and the Local Brethren as the Elder was still absent, and we were disappointed of a substitute he expected would come--The Lord was with us.

Monday 19<sup>th</sup>. Wrote to Bar and Jane and M. Wasley. In the afternoon came across the River on the ferry boat. Two horses and my own and a yoke of oxen were on which made quite a load. But we all got over safe. On going to the Post Office met an Indian who was drunk. Such a sight I do not wish to see again. He could hardly stand, and appeared to have a bag of potatoes on his back. His long hair shook about with his staggering, which with his blackened and stupid looking face made him a frightful object. On coming up to him he put out a long red tongue and made his face still more ugly by distorting it. On returning I again met him when he tried to whistle. There are several Indians about here at this time. They are on their way to receive their annual payment from the government.

Thursday 22<sup>nd</sup>. A cold clear morning, we had a hard frost during the night. The sun shining warm about 11 oclock I bathed in the Lake.

Since I came here I have frequently practiced this & believe it has been of great benefit to me in the afternoon I rode about eight miles and visited a few families.

Friday 23<sup>rd</sup> There are indications that our Indian Summer is going to visit us. I have noticed about the end of Autumn in this country that we shall have a few days of warm smoky weather and after them a week or ten days of weather when frost and cold prevail and not infrequently ~~some~~<sup>severe</sup> storms. This year we have had 3 or 4 weeks of unsettled weather--rain, cold, and frost intermixed. After that comes the Indian summer as it is called which lasts two three or four weeks. And then our winter sets in and reigns, in strength and beauty, giving health to the body and vigor to the mind.

Saturday 24<sup>th</sup>. This day I sent to the Post Office at Oshkosh hoping to receive letters or papers from home, forwarded from Potosi. Is it possible there is nothing for me at Potosi? I have received nothing from home since Mr. Barrett letter telling me of the death of grandfather and that was wrote in June, over four months ago. If my friends knew my feelings when I expect letters and papers they would try to take care I should have no disappointment. But it may be that there is something for me at the office at Potosi. I hope so. Hasten hither welcome messengers.'

Sunday 25<sup>th</sup>. On my way to my afternoon appointment heard the awful growling of distant thunder, which gradually drew nearer, when about 6 o'clock it burst out in a loud storm. The electric fluid was very vivid for a moment giving to the world noonday glare, and then allowing the darkness to envelop it again. Four fires were to be seen



thro the trees at a little distance which added interest to the scene. The rain soon extinguished them.

Monday morning October 26<sup>th</sup>. In consequence of rain I have not been able to return home I am now writing in a log cabin about 1/2 a mile from the house where I preached and remained all night. Outside the day is dark, the rain falling fast, my pony is tied to a log with a blanket over him, there being no stable for him to creep into. The family abode is open to the roof, and from the roof in places to the sky allowing the breeze to fan you and the rain to sprinkle you now and then. For a floor the half is solid earth, the other half where the beds are, solid plank. There are several children and one stranger besides myself and the host and hostess. So our room is in turns or all at once used for every purpose. Nursery, eating room, study, &c, &c. The goodwife is baking upon the table where I now write, so if you cannot read you will see the need of being lenient. This is a sample of our

Tuesday 26<sup>th</sup>. I am now at the house I call my home I had wrote so far when I had to give up my right to the table, that it might be employed for a better use, viz. dinner. I was going to say the above is a sample of the way some get along in this newly settled country. But I wish you to understand the family I have introduced you to are content and have plenty of provisions. This is the way people move along at first. Tho' most of the families are better fixed than the above named.

On my way home I called in the afternoon at a friends, & saw a family which had just arrived from Illinois; father and mother and seven children, the oldest appeared to be 9 or 10 years of age. They

had travelled three hundred miles in a covered waggon drawn by oxen and had been two weeks on the road. I enquired if the father had been out before to see the country. His wife said No! But he had talked with several persons who had seen it. And from their statements, he had come to find a new home. He was then out searching for a location. Is this not faith and works? For about two miles I rode in a shower, the first rain I have been exposed to since last spring.

This morning a little snow fell, the first we have had this fall. This evening I went about three miles to Preach at a new settlement. The people who were present were very attentive.

Wednesday 28<sup>th</sup>. At the house where I held the meeting last night Tho' the family are not Methodists they are very kind. For breakfast had grouse, no great rarity in this country. A young man took his rifle out just after breakfast and in about half an hour brought in a brace. He said he was going ~~but~~ every morning to kill as many as would serve for the day, and that would not take him long. A good marksman need purchase very little meat. But it is not well to hunt much as other duties are thereby neglected.

Tuesday 3<sup>rd</sup>. Nov.

I have this morning been thinking, as I often do, about home. I looked over some of the letters I have from time to time received. Last Saturday I thought I should surely have either letters or papers from Askrigg. But none came. I did not fret or feel impatient as I sometimes have done. I hope I am learning to live more upon God, and not expect or desire enjoyment from any earthly source. Or rather I would say, having the fountain of living waters to go to, when I apply



to an earthly cistern and find it empty, I do not feel troubled, tho I do desire the pleasure of communing with absent friends.

Tuesday Nov 17th. For about a week we have had dull cloudy weather and some rain. I have been reminded of an English November. This kind of weather is not common here, being mostly bright and clear. But upon the whole we have had a very pleasant fall. Fresh emigrants are coming very fast, family after family, team after team. Still there is room; if the people only flocked to Christ to find a resting place for the soul as anxiously as they press into a new country<sup>n</sup> to find rest for the body how delightful the spectacle would be.

On Thursday the 29th of last month, I travelled twenty miles north to see the tribe of Menominee Indians as they were collected together for the purpose of receiving their annual payment from the United States government. This payment is made to them for land they have sold to government. It is to be made every year till they are paid up. This year they would receive about twenty five thousand Dollars in cash and a few hundred Dollars in provisions. After having sold a very extensive and beautiful tract of country, they still possess an immense quantity of very valuable land the north east point of which is about twelve miles from Winnebago Lake. Would they only cultivate it there is enough to make every one of them wealthy. I was told that some of the best pine to be seen in America grows on their land. The tribe now consists of about twenty five hundred persons, and as I am informed decreasing fast every year. It appears to me that the Indian race is doomed to utter extirpation. This I think is a judgment from God in consequence

of their thriftless idle habits and the debasing and demoralizing influence of their indolence. The Almighty designed the Earth to be cultivated, the Indians as a general thing will not do this, consequently they are removed by Heaven, that another race may occupy. In this God is righteous, as it cannot matter what race of mankind inhabits the Earth so long as the Divine purposes are accomplished. But the Indian tribes ought to have, (and must have, if we do our duty) our sympathies & prayers, and Christian labors. I feel for them in kind tho not in the same degree as Christ felt for the Jews when he lamented and wept over their city.

You may be sure I felt some interest in the prospect of seeing the Menominee's on this interesting occasion as the whole tribe is only together once a year. And as I thought I should probably not have another opportunity I took the trouble to go. The payment ground is on their own land quite at a distance from any white settlers, and well suited to such an occasion. It is on the shore of a Lake several miles long and three or four wide, having a very pleasant sandy beach. I started from Oshkosh in a waggon about 10 o'clock A. M. travelled that way 13 miles till we came to Wolf River which had to be crossed in a canoe the rest of the distance I walked along an Indian trail thro' tall timber in company with a Doctor, a Brothertown Indian a member of our church, and another person. We reached the ground about 7 P.M. I took supper at a provision tent kept by the aforementioned Brothertown and allow me to say that a better table than he set I have seldom sat down to. As I could not see much that night and not liking to sleep on the ground in a tent, I went to a steam boat which was anchored at a short distance,



and had a comfortable sleeping place. I must tell you that I went to the boat in a canoe made out of a pine tree, which was paddled there by a Yorkshireman from Leeds. I expected every moment to be turned into the water, as my countryman was a little raw at using a paddle to move and guide a canoe. However we reached our lodging place without having to pass thro fire and water. Next morning I returned on shore after breakfast. I went to the concil room first thing where I was informed the chiefs of the tribe were to meet the government agent. About 9 oclock the chiefs one after another assembled, tho they appeared in no hurry. On entering each one shook hands with the agent and then took his seat on the floor. Oshkosh (brave man) the head chief sat first. I noticed they all appeared in good humor during the conference that took place and frequently smoked using their tomahawks as pipes, which are made to answer a double and opposite purpose to kill and make alive. The Agent had to bring before them some complaints made by some of the white settlers, and ask for damages for property stolen or injured by some of the tribe. He did not say they were to pay the claimants but brought each case with its testimony before them for their own decision. Some claims they allowed and some they did not. The agent cannot compel them to act against their wish, but if he thinks they wish to be unjust in any matter he can sent particulars to Washington for the President's adjudication. The Agent also heard their complaints against the whites. The headchief was the speaker. He had a few complaints to make. One of their blacksmiths had not attended to his duties. Some Mormons had erected several saw mills on their land and some white people were cutting some of their timber. These were the principal complaints the

Indians had to make. I was very much interested with this interview between the government and the Indians. I became better acquainted with the mode of dealing of one and the character and state of the other. Imagine to yourself a temporary house made of boards nailed to posts with a roof of the same kind, dimensions about 18 feet by 22. In the centre was a stove. In one corner against the only window sits at a table covered with paper &c. the Agent and his Secretary, beneath the table stood several kegs filled with money (silver) facing the stove forming a half circle sat the chiefs on the floor cross legged in turns smoking, talking, and laughing behind them stood or sat other Indians as lookers on. Along with others who felt some interest in "Indian affairs" you might have seen your humble servant stretched in Western as well as Eastern fashion upon a mat spread over bed clothes, listening, looking, and thinking. The head chief appears to be about 45 years old, he is a little below the middle size, spare of flesh, but with a good frame and is evidently an active man. He appears to be a good and fluent speaker. He always looks grave and thoughtful, I do not remember to have seen a smile play over his broad and strong featured face. The Indians' dress as to the fashion of it is similar to that of the Scotch soldier the material being different, the upper garment is generally made of printed callico the lower of buck skin, and a blanket is always worn over all. In the article of dress I discovered no difference between the chiefs and others. Some wear ornaments on their heads & person's but they are not distinctive of rank. But frequently of wealth, for an Indian--if he is vain--and who is not? will carry all his treasure on his body. Some of the women wear very expensive and highly ornamented apparel. I took the pains to go thro this temporary town which I



suppose is over a mile from one end to the other, and made an attempt to count the wigwams, but from their irregularity and grouping it was a work of considerable difficulty, however I got an idea of the number and suppose there was about two hundred. The scene altogether reminded me of Capt. Cook's visit to the islands of the Pacific. Groups of half naked brown children, crying infants, growling lank dogs, wild looking Indians, standing in bands, or walking and riding about, & laboring squaws reminded me that I was in a simple world, and far, far, from the place I once called my home.

I must not omit the canoes the Indians use. As they are much upon the water I expect every family has one. There was a great number drawn upon the shore and I assure you they gave quite an interest to the scene. They are of two kinds; one is made of the bark of beech and are beautiful in shape & appearance; the other is made out of trees, and all of one piece.--- --- The weather being cold fires were made in the street of the village, and were quite in keeping with every other object; about half a doz large trees were drawn together and a fire started in the centre; after dark from 6 to 12 persons--mostly Indians--would gather round these fires to talk and smoke. While walking about I noticed one group very much in character--on one side there was the dark forrest on the other the open lake above the dark and threatening sky and around the cold wind was blowing and there was the picture before me--a huge blazing fire at the extreme end of one of the logs just facing me stood a Menominee covered with trinkets as ornaments, and there he exhibited himself or rather his finery--has he had a lesson from some one, or is he a brother in vanity? And on each side of the fire stood several others with their blankets drawn close round them

typical of their forelorn moral and social state. I may at some future time state a little more about this interesting race of people, but at present I fear I have already said too much of the kind.

Monday eve Nov 30<sup>th</sup>. 1846. I have been going on much as usual since the last date. I try to live to God and labor for him. I am seeking for more religion, as I feel to need it. I preach twice every Sabbath and but seldom during the week. My circuit I think shortly will take me four weeks to go to all the appointments. It is about 15 miles long and 15 broad. My health is good; my enjoyments many and great; my trials (for I have them) good for me. God is good, Christ is precious. What can I need more but heavens I am a long way from home & relatives but believing it to be the divine will that I should be here I do not wish to be anywhere else. Pray for me that I may be faithful.

On Wednesday last I received a letter from Ann and one from Mr. Munden. They are well in health tho' Ann had been sick for a few days with the Ague. She had rec.<sup>d</sup> four letters from you a few days before she wrote. She sent me a "watchman" which I got last Saturday, it contained the appoint.<sup>ts</sup> of the Preachers. On Wednesday I also rec.<sup>d</sup> a "Leeds Mercury" which left Askrigg on the 28<sup>th</sup>-- July! I have not heard from Bary since I came here tho' I hope to have a letter in a few days. I had a letter lately from Mr. Wasly he informed me that a letter<sup>c</sup> came for B--about the beginning of Oct which he sent to him. We have very pleasant weather, very little snow has fallen, and that remained but a few hours, and not much frost. Tho' we have had two or three cold days. To give you an evidence of the cold I will state a little matter. My circuit is divided in two by Fox River, it is a deep but not rapid stream and perhaps half as wide again as the Ure at Middleham Bridge, on Wednesday



last I crossed in the ferry boat, when it was quite rough in consequence of a strong wind, not a particle of ice was on it. On Friday I walked over it on the ice! And some persons went over on Thursday, so much for frost in one night in Wisconsin.--I am hoping to pay Ann a visit in the spring if I can find time. As Preachers think little of taking long journeys in this country. During the winter I think of going to the Oneida Indian Mission about 60 miles north east, as the Missionary invited me to do so.

In conclusion Monday Dec. 14<sup>th</sup> 1846. I am now going to close this and send it off. I have waited two or three weeks expecting a letter from home and one from Bary but not one has arrived.

Yesterday as usual I preached twice and had a comfortable day. My health continues good. And still I look to God for grace and strength, for wisdom and righteousness.

We have had very little snow, the weather is cold and cloudy. Let me hear from you all often as convenient. Remember me in love to all.

M

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Address	Barzilla's address	Sealed
Oshkosh	Linden	Monday Dec.
Winnebago Co	Iowa Co	14 <sup>th</sup> 46 1/2
Wisconsin	Wis Terr	past 2 P M
North America	N. America	-----
		A happy New Year
		to you

[Written crosswise, across the first few pages:]

My Dear Mother & Brothers & Sisters. By this futile attempt to write a journal you will see that I still think about you every day. I am inclined to think you will frequently be receiving letters from me as I often write. But I must inform you I do not have as many from home as I desire. Cannot some of you adopt this plan and write a little every few days, or when anything occurs you think would interest or benefit me, or cannot you make a journal and all write by turns. I want to know how you are and how you are always getting along. Be sure I feel much interested in your welfare, both for this world and the next. And pray for you every day. I am now expecting a letter, or rather letters, from you, as I have not had once since last July. And this is the first day of December. I wrote to George Metcalfe in June. Did my Mother receive what I call my annual letter which I mailed on the 26th September?

Ann tells me you are all well. But she gives me no particulars. I wrote to M. Barrett just after Conference, and gave him my address that I judge you have known some time where to send to me. The letters I receive from Ann and her husband do not contain anything of importance. They are merely interchanges of kindness and friendship. M. M talks about his House & Farm &c and tells me he is very sorry I have not been to see them. He also enquires about Barz & Jane. Ann has had no letter from Jane yet and wonders at it. Tho I suppose at Chapmans they have no time to write. I fear his friends in England will think he is too negligent. However you may tell them that he does not forget them; and I think to some extent he is excusable as he has been kept doing



from morning till night. And indeed has always had too much work on his hands. Besides you have all heard thro' me, about them and ~~this~~ they know & perhaps practice upon.

Last Saturday the 29<sup>th</sup> of Nov. I mailed a paper (the Western Christian Advocate) for Edward and one for M. Barrett. Tell George Metcalfe I am expecting a letter from him and expect it to be both large and full.

December 4<sup>th</sup> Evening 1/2 past 6 o'Clock. This has been a beautiful day. All the forenoon I was writing. In the afternoon I walked out three or four miles. The Lake (Winnebago which I told you about in a former letter) was frozen over last night tho it is not yet so strong as to bear a man, but if the frost should continue for a day or two people will travel upon it. Often did I think when looking at it (for it was always in motion and very often greatly agitated) is it possible that winter will have power to still you, but it is so, he has bound it with a coat of ice so that it cannot stir. I feel as tho it was angry at its confinement, but it is obliged to submit, for the present, its keeper is strong and he has well secured it.

I have wrote this at different times and under various circumstances. Sometimes favorable ~~xxxxxxxxxxxx~~ for writing, at other times not so. There are many defects, and faults, but I thought you would rather hear from me in this way than not at all.

[Written crosswise over back page:]

Will you tell me about John. Where is he living and what is he doing? I hope he will give himself to God and live to him. My Mother will not forget to write to me. I love at all times to hear from her. I pray for her, at all times, that God may sustain her. We must cast all our care upon him, would we be comfortable and happy.

English Prairie 10<sup>th</sup> Oct 1844

My Dear Mother

I think you will be glad to find that I am able to date this letter at the place I set out for. Thro' the goodness of God I have reached here at last in perfect safety, without any accident, or unusually unpleasant occurrence, and upon the whole I have had a very pleasant voyage. The weather has been very favourable through the whole route. I have met with as kind treatment as I expected, and I have no doubt but my health has been improved. I do not know that I was ever better than I am at the present time. I reached this settlement last night about nine o'clock and met with a kind reception. Peter went from home yesterday but is expected to return this evening and I have reason <sup>and assist me</sup> to believe that he will be glad to see me <sup>all he can</sup>. I sent you a letter from New York which I hope you would receive in due time. I remained there rather longer than I intended, but I found that I was only one hours sail from where John Woodward lives, so I thought I would pay him a visit, and I did so and remained there three days. I found him in good health, working hard, and probably better off than he would have been had he remained in England. He rents a small farm for which I think he pays 2 Dollars an acre. He has a few cattle, hogs and sheep and two horses &c. With the latter he works about amongst his neighbours and I should think makes pretty well out. His wife was very kind to me, she is older than he is. They have no family. I might have enjoyed my stay in New York had I had a friend there to go about with me, but as I had not, and being obliged to wander about by myself, I was very glad when I had to leave it. I was part of the time I remained there at a Boarding House, <sup>the other</sup> and part of the <sup>time</sup> at a Mr Simpson's whose wife is a native of West Burton. He kindly took care of my luggage and allowed me to sleep in his house. Mrs Simpson was in the country, or I should probably have found a temporary home. He would have shown me round the city but business



prevented him. He is a bricklayer &c and employs several hands. At his house I saw a young man from Thoralby of the name of Heseltine, a Nephew of Mr Heseltine's of Askrigg, and another of the name of Wray from [ Mss. illegible ]

New York is a large and flourishing City. Its site is very level, there being but little rising ground in it, most of the streets are an immense length running East and West and North & South for miles; in many of them rows of trees have been planted which shade the foot path in hot weather and in general have an agreeable effect. Most of the houses are built of brick. Immense quantities of goods are exposed for sale, also ready made clothes, & shoes &c. Indeed almost everything that a person can want either for comfort or ornament is there to be met with. And this remark applies to all the American Cities I have yet seen. Tho' there is no uniform price for Articles they may be bought at the same rate or nearly so through the whole route I have come, with the addition of carriage. Most goods are dearer here than in England and some cheaper. But I must give you a chapter on the subject at some other time. I left N Y on Monday evening the 23<sup>rd</sup> of September to go up the Hudson. It was quite dusk when we started, just about Sunset but the night was fine, clear and moonlight but cold. The scenery on the banks of the River in many places is quite of a romantick kind being rocky, steep, and covered with timber. The stream is broad and deep, and gives you a good idea of an American River. We reached Albany a distance of 145 miles about noon of the following day. The boat is not one of the fastest that ply between the two places or we should have been in by break of day. On arriving, I went to look out for a boat proceeding up the Erie Canal I soon found one and took a passage. In the Evening we started. The next morning I found myself in the beautiful valley of the Mohawk, and very near the River. The canal ascends this vale for a distance of more than one

hundred miles with the river frequently by its side and mostly in view. The scenery is rich and varied being formed of water cultivated ground, and hills covered with trees, displaying a foliage of various hues. There were also to be seen neat cottages, pleasant farm houses and flourishing towns and cities. Many parts of it strongly reminded me of Wensleydale from Middle ham bridge to Estholme bridge. Perhaps this part of America will appear more interesting to some of you, probably Elizabeth if I say that Margaret Davidson resided in it for some time. The whole distance I travelled along the canal was between three and four hundred miles, leaving at Buffalo. I quite enjoyed this part of the journey, the weather being fine, and the Boat going so slow that I could walk as fast along the tow path. And this I frequently did. There are houses, towns or cities along nearly the whole line. The traffick upon it is immense: boats proceeding east were met every two or three minutes, and one morning I counted nearly thirty before breakfast. I intended when I began to count to continue for the whole day, but I gave up in despair about 9 O clock. We past a vast number of orchards, most of the trees were richly laden with fruit - ripe and delicious. Much of it would probably be left to rot upon the ground. The best land is at some distance from the canal - as a flat and consequently to some extent swampy part of the country was chosen but even this part of America is no disgrace to it, nor would it disgrace any country. And I frequently thought that it would not blush were it placed beside the fairest portions of England, beautiful and rich as that country is. It is true some parts of it are what some persons take the whole of this continent to be - swamp, forest, or stumps. But I think I dare predict that their reign is-near is near its close, as they have no charms in the estimation of the industrious farmer.

[ — I left the canal at Lockport thirty one miles from Buffalo, (but



sent my luggage forward in the boat, as I had entered at Albany to go there) and went by railway about twenty miles to Niagara to see the Falls. There was nothing particular to see in going along: this part of the country appears to have been recently entered upon there being much timbered land, and ~~to~~ to the right there was the most extensive forest I have yet seen, being bounded only by the horizon. I took it from its situation to be a part of Canada. I left Lockport about noon on Tuesday the first of October and reached Niagara in two hours. The first sight I had of the far famed falls was from the railway carriage, at a distance of perhaps two miles. I had not a view of the face of the falls, but merely a kind of side glance. But even this imperfect and first sight prepossessed me in its favour. Just below us at a great depth the sullen river moved along ~~ju~~ as if it desired to have another <sup>Mss.</sup> [illegible] tumble over the rocks it had just left or rather perhaps I should have said appearing as if it wished to return and chastise the King of cataracts for the little ceremony he had used, and for the want of sympathy. The lofty banks of the river were rich in rocks and timber. We reached the village of Niagara where there are four or five large and respectable Hôtels, and went immediately to the falls. I must tell you that a young man was with us who had come up in the same boat, a native of the State of Ohio, who had been to the falls 3 or 4 months before but had not seen enough of them. You had better reach out the "Youth's Instructor" which has in it an engraving of the "Falls". Look to the left ~~right~~ hand. Just at the verge of the water there, upon the top, within an inch or two of the precipice I stood and looked around, above, and below. I heard the deafening roar of the water, and saw the boiling foam below. This was the first part I visited. I then went down a winding staircase to the bottom between the two falls. I may here remark <sup>that</sup> the space is much greater between the falls than the engraving shows. When

on the bottom I collected several nice pebbles and should I ever visit England I can treat my Friends by presenting t[hem] with one each. You will see in the engraving the point of an island w[ith] overhanging shrubs: I stood there close to the water and cut a spray of cedar that hung over the edge and was wet with the spray from below, and while there I was myself sprinkled with it. There is a wooden bridge across the first stream and by this means I could approach the edge of the great cataract. Near there a circular stone tower has been erected from the top of which there is a rich treat. Both falls are seen from this point the one on the right the other on the left, and the River below white as milk before you. And when you turn round to look on the river above the sight is almost equally grand. The best description I can give you of this view is by saying that the Ure just above Ausgarth bridge resembles [it] only not on so great or grand a scale. And these Rapids as they are called extend above for a considerable distance. There are several small islands just above the falls and one large one upon which very fine timber is grown. There are also two or three dwellings and a very nice paper mill. I was rather surprised to find Houses just above the falls; but I found that if a person had all the property between the two parts of the stream (and it divides but a short distance above, but the width is great) he would be a wealthy man. The Rocks forming the falls are not in a line directly across, but are quite in a slanting direction, and front towards the Canada side, from which side alone a full view of the falls is to be obtained. The day was very fine, and being in the afternoon the rays of the sun fell directly upon the fall, and two or three bright and beautiful rainbows were formed some directly along the bottom and I observed one spanning the height in the centre of the immense column of water as it descended. The engraving gives but a



faint idea of the magnitude and grandeur of this justly celebrated place. And no pen is capable of describing it. The immense body of water, the height and extent of the falls, the rich and wild scenery around, the roar of the water, and the dense and immense columns of smoke rushing as from a mighty furnace below, conspire to form a picture too great and too grand to be portrayed. I believe some persons are disappointed when they first behold this place. The fault is in themselves. They should not have formed ~~to~~ extravagant notions respecting it. Those who go there should go to learn. And I think if they do so they will not regret going. Perhaps the best thing connected with the Falls is that the more and oftener they are seen the more is the beholder astonished and the better is he satisfied. I left Niagara the next morning at six o'clock by Railway for Buffalo which place I reached in two hours. A gentleman in the carriage informed me that during the last summer not less than twenty thousand persons have been to see the falls from the American side. The first thing I attended to at Buffalo after partaking of a little breakfast was to look for a boat to take me along the Lakes. I found one which was to sail the following afternoon. I engaged a berth and went on board. Two young men from Gurnsey who came along the canal with me were going the same way to land at the same place. Buffalo is a large and flourishing place. Here I first saw, since my arrival in this country, four Indian women - the original inhabitants. They looked as though the whole of their property was on their backs and probably this was the case. They were well but cumberously clothed. Two of them I observed had men's hats on, with broad girdles such as livery servants wear. On Thursday the 3<sup>rd</sup> at 4 o'clock P M we left Buffalo, in a strong, large and splendid Steamer, and went thro' the Lakes Erie, St Clair Huron and Michigan and reached Southport on Tuesday night the 8<sup>th</sup> Inst without any accident. This route is the cheapest and at present the best, tho' it is about 500 miles round as we proceed

round as we had to proceed up Huron lake and down Michigan, as you will perceive if you can get to look at a map of North America. At Mackinac between Huron and Michigan there had been a short time before I was there four thousand Indians, Men, Women and Children to receive pay from the United States Government for some of their lands. They receive pay in goods for such a number of years. The Indians were quite in their element and made speeches expressive of their pleasure in having the white man for their friend. They are a very indolent, and when not ill used very harmless race of people. I would quite as soon sleep in the wigwam of a Red man as in the House of a white. But I shall probably not even see one as they are about as seldom in the neighbourhood as they are in England. I left Southport the following day and reached Peter's dwelling about 9 o'clock in the evening. The distance is about 25 miles. The land for the first half of the way is chiefly prairie and has a rich park like appearance. The rest has a good deal of timber upon it tho' it is by no means close and would be easily cleared. The timber along the whole way and all about here is oak. I paid from Lancaster to Liverpool 20/ Liverpool to N York 3.10.0 N Y to Albany by Steam Boat 3/ two for myself and one for my bed. From Albany to Buffalo along the Erie Canal between 3 and 4 hundred miles 2/2 dollars for myself and nearly 3 for my luggage. From Buffalo to Southport about 1000 miles for myself 7 dollars and one for my luggage. And then I had to purchase provisions from N York, but I had them very cheap, as I got them at the Stores as I came along. If I had boarded with the boats I should have been a great deal out. But I saw all along the necessity of being economical.

[— Perhaps any opinions expressed by me now respecting this country would be considered premature, I may however say that I have not yet been disappointed. I have found it to be much as I expected to find it. Of course Land that has remained for ages without being cultivated



must have a wild appearance. But the hand of industry soon transforms it. It looks as though it would say "come settle upon me and cultivate me and I will reward thee". If I could procure about here a few acres of Land I should not fear to start labour upon it with my own hands, I am satisfied that I could subdue it. But about here it has been nearly all taken up, and within the last two or three years. There is plenty to be had at second hand, but at a higher price. However I am in no hurry. I intend to look about, and if suitable land cannot be had in one place it can in another. I would like to purchase 40 acres and get a sort of home for you. I shall act with prudence and care. Now I want you to write to me immediately and tell me if I should wish you to come if you will do so. If I think we can do well here I will after I am sufficiently acquainted with the country, desire you to come, but if I do not see a good prospect I will not so wish you. And what I want is for you to have your minds made up before I write again either to come or stay. You may depend upon it I shall not lead you astray, if I can possibly help it. It is quite impossible in a letter to tell you everything you would like to know, instead therefore of information you will sometimes have to rely upon what I may think will be the best. For myself I have never once regretted that I left home and friends tho' in doing so I felt as keenly as a person can feel. The views I had respecting America when I left have been confirmed. I thought and I still think that there is a better prospect here than in England for those who have their living to work for. And I do think that if we were all here we should not be sorry for it. Peter has received me very kindly, and made me welcome to his house. He is very much like my Father both in appearance and manner and I am almost ready to fancy that I am now with him. Could he have been here instead of me I am sure he would have been delighted. Peter

is going to Chicago, a distance of fifty miles, and I am going with him. We start tomorrow (this is Monday the 14<sup>th</sup>) I shall post this letter there. Peters' live in a log house. But I can assure you I eat as heartily and relish my food as well, and keep as sound and find it to be as refreshing as if I were in a palace. Thanks be to God.

[— I hope my next will abound more in particulars. Please to take to Mrs Brougham three vols of "Prideax connection". You will find them in the Book case. I am very sorry I did not return them before I left home but I had quite forgot. Remember me kindly to her. I am obliged to her for the loan of them. Give my Love to all my relations and friends as if I mentioned them by name. My Grandfathers and Grandmother and all the rest. My Uncle and Aunt Barritt &c And tell me when you write how they all are. Ann, Dorothy, and Elizabeth had better learn to spin yarn, and it would be a great advantage if they could cut out Coats vests and pantaloons, not to work for other people (as I do not yet know if it is of advantage to do so) but for ourselves. Many Women in this country card and spin and weave all the clothing the house requires and they also cut and make it up. Tell M<sup>r</sup> & M<sup>rs</sup> Walker I expect to write again before they will start and I hope to be able to give them information I cannot at present. Arthur Thompson would do as well in almost any part of this country. I cannot say yet how [it] would answer for Matthew and Edward but I have little doubt but they would find America to answer better for them than Askrigg. I shall however bear them in mind. And I have not forgot Eden, but she will wait patiently a short time longer. In the Newspapers I saw at N York and as I came along there were many advertisements for Milliners and Dressmakers &c.

[— Peters' are taking up their Potatoes, I have been helping them. I am very glad to be able to inform you that they have in this part an



excellant kind, as I was given to understand the potatoes in America were not good. I do not know that I ever saw finer or eat better, and they are a good crop. Those I brought with me will be useful as they have no early sort. Tell my Uncle and Aunt Thompson I am obliged to them for the kind present I received at their House. I hope they are both better than when I left. Peter has a few Tobacco plants growing near his cabin. I have often thought I would like to treat my Grandmother with a few leaves, but this pleasure is denied me. Remember me to M<sup>r</sup> Brimstead and tell him if all is well I shall send him a letter as soon as I have anything worth communicating. I must get acquainted with Methodism as it is found in this country. Tell Thomas Lawson of W Burton and my friend George Metcalfe of Marcett that I shall not forget them. Tell George I hope our [[i]ntercourse will be renewed in Heaven if we should not meet again on Earth. He must remember me to his Father and Mother Sister & Brother and also to M<sup>rs</sup> Mason.

[— Yesterday the <sup>me</sup> Watchman containing the Stations of the Preachers reached <sup>(Salem?)</sup> it had laid at Solon, two miles from here, about a week. You may judge how much I value anything that comes from Askrigg when I tell you that I intend to preserve the cover that was round it. I think James Robinson has directed it. And one of my Sister has put upon it my own name. Remember me to James and tell him [I] have the seeds in very nice order. Nothing has happened to a single parcel. They will be very valuable. This being [a] new settlement the people are quite behind with gardens and orchards.

[— I have just read over my feeble effort to describe the falls of Niagara. You must pardon my folly for making the attempt. This task is infinitely beyond my powers. And I am ashamed of what I have written.

[— I have this morning been talking to a person of the name of Holder-ness who is well acquainted with old Mr Holton of Pattrick Brampton.



You can tell Sam or Betty. You will see from the statement I have given that coming out here has cost me about 10.0.0. If 3 or 4 were coming together I think the expence would not be quite so much. But any one may come out for that sum, and be quite comfortable all the way. Those who come here should come to "Live not to like". And if they can live - and of this I think there is little doubt - let the liking follow if it can. M<sup>rs</sup> Sill returns you her grateful thanks for the Shawl you sent for her. They are all well pleased with the spice, <sup>tray [?]</sup> my Aunt gave me and brought it this distance "safe and sound". I have found here the communion of saints and I experience that, that God who rides upon the stormy winds and calms the raging seas is my God. My own helplessness I feel, but I look to Him for strength and guidance. And in a strange land he will not forsake me. The future is not known by me, but I hope I shall have the pillar of Cloud and the pillar of Fire to guide me and protect me by night and by day. Give my love to the "Local Brethren".

— Tell M<sup>r</sup> Barrett that the second book I looked into at this place was M<sup>r</sup> Tafts lives of Holy Women. Light clothing is required here for summer and warm for winter. You will please to prepare me a pair of warm gloves or mitts. Peter has 5 children 3 boys and 2 girls. Tell J Whitely they wish to kindly remembered to him and Ann. They are obliged for the letter he sent. With love to all I am very affectionately yours

M. Dinsdale

— Peter and his family desire their love to you. We have talked about Askriigg and its inhabitants day by day since I came.

— I could almost wish that my sheet were five times as large as it is. But as my space is limited I must conclude. I should very much like to have a plan every half year if one could be printed on a double sheet of paper so that I might receive a letter at the same time. But you

must not enclose one in a letter as if there is anything besides a single sheet the charge is very high. I think frequently of you all, and pray often that we may be the Children of God here that we may all meet and live together in Heaven. Whatever besides we attend to let us be sure to "seek first the Kingdom of God".



Pedlars Creek Friday Feby 14<sup>th</sup> 1845

My Dear Mother & Brothers & Sisters

As you have all been so kind as <sup>[to]</sup> write to me I thus formally address my letter to you all. Your letter had given me very great satisfaction and afforded me much real pleasure. It is y<sup>e</sup> first I have received from you and from Europe, it breathes a kind and affectionate spirit; and then it is not only from you all but from each. In my first letters from home this is what I like and what has filled my heart with comfort. It appears to me that you have not one of you forgotten me, and I hope you never will. You can stretch out the hand of affection even across the wide Atlantic. I thank the Lord that I have still relatives in the world who think about me and pray for me. Perhaps if you had known how precious every word is that comes from home in this "far west" you would have sent me a few more, but I thank you for what has come. Your letter reached me on Saturday the first of Feby about 7 O clock in the evening. It had reached Solon on the 24<sup>th</sup> Jan<sup>y</sup>; it had thus been full two months in coming. It had been sent by way of London the next you send put on it "via Liverpool" and contrive to have it there a day or two before the Mail Steamers leave for the United States which I think will be about the 1<sup>st</sup> and 15<sup>th</sup> of each month. But you may see by an Advertisement in some Lpool papers. I can my dear Mother quite enter into your feelings when you talk about being deprived of those who are near and dear to us, for I have in the same short space of time you mention, lost ( in a certain sense) both Father and Mother, Brothers and Sisters, Relatives and Friends, Home and Country. What a loss! and yet I am still alive. Bless the Lord O my Soul! I am glad to find that you betook yourself to God the only sufficient helper of the helpless. I have often thought about you and knew that if you did not do this that you would break down. And then my heart has been uplifted to Him that you might be enabled to cast upon him all your



care, and receive His Grace to support and comfort you. I have often said "my earthly father has been taken away but thou O Lord hast promised to be to me a Father" and as such I have tenaciously clung to him and claimed his help and blessing. Now He has promised to be the Widows Husband and you must contrive to apply to him for help. Let us have God for our friend and then all will be well whether we may be in England or America. We must apply to God in Christ to make us ready for another world, and then, but only then, we are fit to live in this. We cannot promise ourselves to meet again on Earth but O Let us meet in Heaven. The day after your letter came to hand I began to be unwell and for a few days after I was quite confined to my room. My sickness has been a severe attack of Dysentery to which some persons in this country are rather subject. And new comers are especially subject to it. But I am happy to say that I am fast recovering being almost well again. I am inclined to think that my sudden incarceration (you will soon understand what I mean) has to some extent been the cause. Till then I had had active out of door exercise almost every day, and I think I never enjoyed better health. I have left English Prairie, and I suppose I am now upwards of a hundred miles further west. My luggage is still there. I was quite comfortable at Peter's and they would have been very glad for me to continue with them. But I knew that it would not do for me always to remain there, and as a Young Man who lived in that Circuit (the McHenry Circuit) was about to take a journey west I thought I would accompany him especially as that was the direction I wanted to take. As I told you, in my last I was about to go to Chicago, a distance of 50 or 60 miles. I went with Peter and there posted the letter. It is a place of immense trade situated on the margin of Lake Michigan, receives the produce of an extraordinary extent of country ( shipping it East) and supplying the inhabitants of that portion of

country with articles of merchandise. We went very pleasantly in a light  
waggon drawn by two horses, and were three days in making the journey there and back. The weather was cold. As I have left my journal at the Prairie I am not very well off for dates, but it would be the second or third Sunday after my arrival that I first Preached in Peter's house, it was quite filled with respectable and intelligent people, since then I have preached almost every Sabbath and several times during the week in different places. There is here a large field to labour in and but ( in comparison with England) few labourers. Everywhere there is an anxiety to hear the Gospel preached. My prayer is that the great head of the Church may bless my feeble efforts. I received at Solon the last Watchman, which left Askrigg the 22<sup>nd</sup> of September, as + was going to M<sup>C</sup>Henry, a distance of 10 miles to attend the Quarterly meeting which was held on a Saturday ( as all the Quarterly Conferences, as they call them, in this Country<sup>are</sup> held on that day) the Presiding Elder had just commenced to preach when I arrived. After Sermon the secular affairs of the Circuit were attended to. This is but a new circuit having only been formed last Conference consequently the official members are but few. After this meeting of office bearers we went to dinner about 4 O clock In the evening a prayer meeting was held when the Elder gave a very sweet exhortation. On Sunday morning a Love Feast was held which commenced about  $\frac{1}{2}$  past 8 O clock. After that at 11 the Elder preached and then the Sacrament of the Lords Supper was administered. In the Evening I preached. You will thus see that the Quarterly meetings in this country are important seasons. If possible all the Members of the Church belonging the Circuit are present to attend the Religious Services. All the meetings I have mentioned were held in the Court House, where the judicial business of the county was transacted. The County Seat has now been



removed to a more central place. Bro Vallett the preacher in charge of the M<sup>C</sup>Henry Circuit is a very nice man and truly pious, I was at his house at different times and was very kindly treated, indeed I met with several friends, and had many pressing invitations to pay visits. But I could only make a conditional promise, and tell them if I had an opportunity I would be glad to do so. I think if you could sometimes have seen have me when at Peters you would have thought me in a fair way for becoming an American farmer. Sometimes you might have beheld me amongst the timber dealing destructive blows upon a sturdy oak. One while you might have seen me with an immense whip a little ahead of a yoke of oxen hitched to an American Waggon, then again I was perhaps running at the rate of six miles an hour having a half bushel of grain in my hand and perhaps thirty hogs at my heels, scattering the grain to give them a little employment. But I must hasten on. On Saturday the 21<sup>st</sup> Dec<sup>r</sup> 1844 I left Peters to come out here. That is I left for the West. I may literally say that "I went out not knowing whither I went" Heb 11.8. But I cast myself upon Abrahams God. I had some intentions of making towards Galena; and I had two objects in view one to see the Country, the other to try to meet with some kind of employment. I find that I have not space to give to you the [ms. illegible] my journey; nor yet to detail the ( to me) marked interposition of [Divine?] Providence by whose goodness I have no doubt I am in my present situation. But I must try to say a little about two days on which I was out. Christmas day and New Year's day. I have told you that I left English Prairie on Saturday the 21<sup>st</sup> Decr. I walked that day 10 miles to Queen Ann Prairie where my companion resided, I remained all night at Bro' Valletts and Preached twice next day. On Monday morn just as the sun was rising we started in earnest. On Wednesday the 25<sup>th</sup> (Xmas day) we set off before day light from my friend's brother's House and went about two miles to



take breakfast with one of his Sisters. After we had walked seven or Eight miles further we saw a little to the right of us journey east along one of their trails a party of Indians men women and children, they had a few of their Poneys along with them, and had they been in England they would have looked like a set of respectable Gypsies. They were going to Milwaukee, and the whole <sup>tribe</sup> to which they belonged, with their Chief, was in the neighbourhood. We dined at a place called Rockford, and had Roast Turkey and minced Pie, quite Christmas fare. When at this place I could not help reflecting upon the ~~great~~ and sudden change that has taken place in this part within a very few years. Only a short time ago the Prairie bloomed in vain; all might as well have been an unproductive waste, but now flourishing Cities are to be seen as if the produce of a single <sup>[unbelievable]</sup> and comfortable Farms are <sup>visible</sup> ~~to-be-seen~~ in every direction. We went about 12 miles beyond Rockford and towards dark we turned away from the road to a Farm House and asked to remain the night we were kindly told that we could be accomodated. Two Ladies were papering a Room! We were entertained with everything we could have wished for and had nothing to pay. Our host had been about seven years at that place and came from the Province of New Brunswick. But I must be short. On the first of Jany I was alone and walked about twenty miles, it was a beautiful day, about noon I was only about four miles from Galena and ten from the Mississippi. Altogether I walked after I left Peters near Two Hundfed miles more than one half of it alone, and I am now in a Store. I am about 40 miles to the south <sup>[north]east</sup> of Galena and six north west of Mineral Point, where I lived three weeks. I came to this place Thursday before your letter reached me. This is what may be called a country place tho' rather populous. Nearly all the inhabitants are miners. I am quite comfortable and shall probably continue here for some time. The gentlemans name I am with is Wasley, he is a member of the Church,

and a very nice man. He is married and has one Child an infant. Coming here as I did an entire stranger and at a dead time for business my wonder is that I have met with a situation at all. But Mr W has not yet even seen my testimonials. He could have done without anyone till the Spring. But he made me an offer & I accepted it. I am boarded in the House and till the 1<sup>st</sup> of April I have ten dollars a month. From the 1<sup>st</sup> of April I expect I shall have fifteen. This is quite as much as I could expect. And all being well It may be the prelude of something better. Thus I hope you may make yourselves quite easy on my account. I judged as my Brother has done that for the present it would be better to take a situation. But I have not said farewell to farming. Mr. Wasley was the first person I applied to for a situation. I could not have become connected with the Stores about English Prairie as they sell Spirits, Rum &c! I might perhaps in a pecuniary sense have done better in a town but I prefer the Country. From the tenor of your letter I think it will be as well as Edward says to dismiss for the present the subject of your coming out to this Country. If I think it advisable that Ann should come I will send for her. I may however just observe that my opinion is that if you were all out you would do better than you can in England. I would rather be in this country with one hundred pounds than in England (tho' I love it) with five hundred. I believe that I could soon become more comfortable here. But it is well not to be in a hurry. I must tell John that this is an excellent country for stock, and they can be kept very cheap. Sheep do well and are very profitable. Tho' I did not mention Barzillac in my last I have not forgot him. I have made many enquiries relative to his case, and I have no doubt but he would do well should he come to the United States. The great difficulty is to know where to go and what to do. And it is quite impossible for me to act for another and to say that a person should come here or



go there. Everyone who comes to this Country will have to look about for himself, and judge for himself. If he should make up his mind to come I would recommend him to make direct for the Western Country, and come to me. I will do the best I can for him. But let him bring Jane and the children along. I suppose he would not come this year, or at all events not till I can have a letter from you, and you receive another from me. The Autumn is quite a pleasant time to take the journey but a person should not start later than the beginning of August. Let me have sufficient notice if he should come and tell me if I am to provide a house &c Dwellings are not so plentiful here as a person would imagine and some of them are only moderate. I think Barzillac's object should be to secure a Farm as soon as he can meet with one to suit his mind. But at first it would perhaps be as well to turn himself to something else. I do not doubt but he would find employment at his business. I have been told there is a good opening for a Butcher at Mineral Point six miles from here. But no one can tell till a trial has been made. However if he was out here he could look about and act as he might judge best. If a person is industrious he will be sure to get along. Barzillac would find little difficulty in maintaining himself and family even at first. Many persons about here do well at Mining. Almost every day I hear of some one having struck a rich bed of mineral (Lead ore) But there is some risk in this calling as a man may labour for months and even years and find very little tho' this is not usual; the ore being so very plentiful. And no one can tell where to find it so that a novice has quite as good a chance as the most experienced in mining operations. Every one has to make trial by sinking a hole &c.

— Some of the remarks I have just made will apply to Johnson Walker, and others who may think of coming. As to M<sup>r</sup> Walker I think if he should emigrate he will not have occasion to regret the step (provided he lands



safe, and that will have to be risked) I think he will be able to make a comfortable home. He would find sufficient employment as a Saddler or he might with advantage turn himself to farming. If he intends to continue at his business I think he would have to go to some town, as in this Country articles of Saddlery are purchased ready made, and chiefly in the cities and large places. The farmers here generally take a load of produce and carry back the articles they want. But they can sell their grain &c for money and then they can purchase with money what they want. If they chuse they can of course barter. I give preference to the part of the country I am now in, tho' for farming I believe I am a little too far west and I think if M<sup>r</sup> Walker should come out here he would be satisfied. That is I think it will be best for him to land on the shores of Lake Michigan, at Milwaukee or Southport. For farming operations I believe the Southern part of the Territory of Wisconsin (where I now am) and the Northern part of the State of Illinois offer inducements that cannot be surpassed in any part of North America. I suppose the best situations are all taken up but Land can be bought cheap at second hand. And a man (or woman either) would be fastidious indeed who could not be pleased.

[— Where I am there is an immense quantity of unenclosed land and that is free for anyone, so that a person can keep almost any quantity of stock and only have the trouble to look after them sometimes. In summer there is nothing to pay, and good hay for winter can be had for the labour of cutting the grass and leading it home to stack. The season is so favourable that hay making is no trouble, and this state of things will continue for many years. Pork is selling for 3 to 5 cents a lb Beef about the same. Flour about 2 cents a lb. Oates 25 to 31 cents a bushel. Butter 18 cents a lb. Tea Coffee Sugar Rice &c taking the average are about half the price they are in England. Stone masons have

two Dollars a day, Carpenters about a dollar and three quarters, as they can work all the year. All mechanics have about 2 dollars a day. Servant girls receive 2 dollars a week, about twenty pounds a year. About English Prairie labour is not so high, for instance a Joiner there receives a dollar a day (and I think his board) but I give you the rate of wages &c as paid here. There is no paper money current about here all is specie. And there is no copper in circulation, I do not know what it betokens but such is the fact. I think there is a very fair description of this district of country in the twelfth volume of "Chambers Journal" entitled "Eight months in Illinois". I did think the picture rather too flattering, but I begin to fancy that it may be near the truth. But it applies more specially to the South of Illinois in some particulars. The Winters about here being in general very cold, tho' mostly dry and frosty with a few inches of snow on the ground which continues for three or four or even five months. This winter there has been but little snow, the land barely covered and the weather has been variable, but very little rain. The winters here are very pleasant when the snow lays on the ground to the depth of say six inches, there is then a great deal of sleighing which is a very pleasant mode of going about.

[— It may be as well to say a little about the voyage for the benefit of any who may think of emigrating. A good and new Ship should be secured. Let the emigrant apply to respectable parties in Liverpool. Great caution is necessary in selection of a vessel, and the cheapest is not always the most desirable. I would recommend everyone to keep out of the Steerage; That is the place for the Irish and for filth. Employ the Ships Cook, he will be worth all he may charge; all has to be prepared for him, and he bake's roast's or boil's as the case may be. The Emigrant should find all his own provisions, takin nothing but water from the Ship. Have a good stock of potatoes a ham or two Coffee



according to family, some fresh meat to last say a week, some fresh baked bread to serve a few days, but take no bread from home except it be a little oat bread, Some Flour, sea biscuits, Eggs butter preserves pickles, Tea Coffee Sug a little oat meal and whatever would be likely to "take at sea". A little of the best Brandy in case of sickness. A person should have provisions for six weeks, it would be better to have a little over rather than run short. Rice Currants and Raisins &c are good, a person at sea wants humoring some, and should not begrudge the outlay of a few shillings in making preparations; but there is a difference between having necessary articles and being extravagant. Articles of crockery had better be bought, well packed, and other portable articles that are necessary in housekeeping. There are two extremes to be avoided in bringing luggage to this country; do not be afraid to bring what is really useful, that might fetch but little at a sale and be of value here, but on the other hand persons should remember that they are not removing to the next town, and that in coming up the country here they may have to pay smartly for their "whistle". And besides much luggage requires much attention. It is well to have a tolerable stock of clothing. Wellington Boots are much used here and may be had very cheap. If you wish to know any more you must be so good as send questions, and I will try to answer them.

There is living at this place a young man of the name of Coates I think  
[?] Kearton Coates from Gunnerside he is a cousin to Mrs George Metcalfe of Askrigg. He came into the Store yesterday morning to enquire where I came from, as he had heard of me. Several of the inhabitants are English from Cornwall.

There are about 60 members here connected with the Methodist Episcopal Church. A new place of worship was erected last Summer and I expect it



will be opened this Spring. None but the Methodists Preach at this place. I do not hear that Coopers in America make so many articles for sale as they do in England. Pails are made by machinery and are sold very cheap, and I think the farmers make their own cheese moulds. But Flour barrels are made by [hand?] and are very much used. Tailors are much in demand and get along first rate. I think no one who will be steady and industrious need fear to come, there is plenty of employment and sufficient remuneration. I often think about William Atkinson and [Skelgill?] Tell him I did not see his friend as I was not very near to where he lives. You can tell Mr. Milner of Richmond that I was only a few hours at Cleveland, as I was anxious to get to the end of my [journey] I did not even call upon Mr[?] Thwaite, as it was not known how long the Steamer would remain, [and I did] not like to risk being left behind.

I would like you sometime to send me a pair of mittens and a pair of gloves both warm and good. They will do in a year or so. If you should not have another opportunity perhaps Barzillac may come and he can bring them. But send them by some one who can deliver them to me. Do not let either of them be all blue grey. Say the gloves white and the mittens spotted or striped. Think on warm. I think about writing soon to Mr Lawson of West Burton, he will perhaps have been expecting a letter from <sup>[me]</sup> for some time. But I could not send desirable information to him before. That is I could not give him the particulars I can now.

I find that I am almost at the end of my room but not of my tale. I would like to say something to and about many of my relatives and friends, but I cannot do as I would. I often think of them, and desire my love to them all. Names I cannot mention on account of the number. You must begin with my Grandfathers and Grandmother to go to all my acquaintance. I purpose writing in a few months to my Uncle Barritt. Next time you

send to Hullet Hall tell them. I do hope if my life and health are continued that I shall see you all in this World once more. In a few years if you should not come to the United States I shall probably pay you a visit. The Lord grant it may be the case.

I shall be very glad to receive Edward's Letter of particulars. He must fill it well as I love long Letters. You must pardon all inaccuracies as I have had to write as I could. You know what Shopkeeping is.

I am with great affection your would be, dutiful Son and Brother

Matthew Dinsdale.

My address

M Dinsdale

Pedlars Creek

Wisconsin Territory

North America.

Not United States



Prepared by Mrs. Annie Dinsdale Swenson, March, 1918

Matthew Dinsdale was born  
in Ashkirk, Yorkshire England  
July 14<sup>th</sup> 1815; He died in  
Linden, Iowa County, Wis.,  
April 15<sup>th</sup> 1898.

He received his early edu-  
cation in a boys' school  
in his native valley, <sup>Wensleydale</sup> in  
England. This school  
was founded and endowed  
by Queen Elizabeth and  
one of the first ~~boards~~  
Trustees of this school was  
an ancestor Lord Dinsdale  
Matthew Dinsdale first  
came to Wisconsin in  
1845. and after joining  
the Rock River Conference

of the Methodist Episcopal  
Church, was sent to  
his first circuit, which  
was the whole of Wayne-  
bago County - He lived  
in the saddle - going from  
settler's cabin to settler's  
cabin - gathering them  
together for services at  
some cabin on Sunday,  
eating and sleeping any  
way, and any where -  
some times with settlers  
some times with Indians,  
His health broke under  
this severe strain, and  
on this account he was  
persuaded by friends to  
join a group of young  
men who were going to



California in the autumn of 1849. They went by boat to Aspinwall from New York, crossed the Isthmus of Panama partly by boat and partly on horseback re-embarking at Panama City for San Francisco. Mr. Drisdale remained in California over two years and then returned to England, where he was married in April 1853, to Mary Anne Mann of York. There is one surviving child of this marriage Annie, the wife of Morgan's Swenson of Madison.

West Wis. Conference Records

Admitted, W. Dinsdale

W. Wis Co, 1858, <sup>Stationed</sup>

Highland, Iowa Co

1859, " "

Washburn 1860=61

Saukaster 1861=62

Ridgway 1862=63

Elk Grove 1863=64

1864 Elder

Hazel Green 1864=65

Shullsburg 1866=68

Darlington 1868=70

Fayette 1870=72

Madison 1872=73

Galena 1873=75

Admission 1875=77

Resident Sailed Aug. 13



1877 Superannuation  
relation

1898  
13  
83

~~Chicago  
at night - 30 m. from  
Chicago  
McKenny Co. St. Louis  
P.O.~~

Mathew Piusdale

Just now  
They need the blessing  
of the N. C. L. banner  
They are not prohibited  
They have a right to all  
N. C. blessings.  
We must not  
forget to be true.  
They can be saved



# THOUGHTS

UPON

## INFANT BAPTISM:

EXTRACTED FROM A LATE WRITER,

BY THE REV. JOHN WESLEY, A.M.,

LATE FELLOW OF LINCOLN COLLEGE, OXFORD.

LONDON:

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1837.

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EXTRACTED FROM A  
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ROCHE, PRINTER, 70, OLD-STREET ROAD, LONDON.

## THOUGHTS

UPON

### INFANT BAPTISM.

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THE baptism of infants has been a troublesome dispute almost ever since the Reformation: but I shall only rehearse a few arguments commonly used to vindicate the practice of baptizing children.

I. The covenant made with Abraham and his seed (Gen. xvii.) is the covenant of grace; it includes, and was designed to extend to, all believers. When God promised to be a God to Abraham, and to his seed, St. Paul assures us, that by Abraham's seed are meant all that should imitate the faith of Abraham, whether they be Jews or Gentiles: (Gal. iii. 7:) "Know ye therefore that they who are of faith, the same are the children of Abraham;" (verse 29;) "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

The same spiritual promises and blessings which belonged to the church under the Old Testament, belong also to it under the New. (Acts ii. 39; 2 Cor. i. 20.) Abraham is represented as the root, or stock, of the visible church. (Rom. xi. 16, 17, &c.) The Jewish church are the natural branches of it: the Gentiles are ingrafted into the same stock, (verses 17, 24,) and partake of the blessings of it. From these texts, (and many others might easily be produced,) it seems evident that the Jewish and



the Christian church are but one and the same visible church, in a continued succession, though under different administrations and ordinances.

II. The covenant made with Abraham, and with his seed, is still in force. This is implied in what has been already said: but it ought to be particularly considered. It is plainly asserted by the Apostle, Gal. iii. 17. To the same purpose the Apostle speaks in Rom. iv. 14, 16. Here he declares, that the promise made to Abraham is not made of none effect, or abolished, but is sure to all believers in all ages.

Ever since God called the family of Abraham, and settled his visible church in it, he never suffered it to fail. It was an everlasting covenant that he made with Abraham to be his God, and the God of his seed, (Gen. xvii. 7,) that he might be the father both of Jews and Gentiles, who were brought into the church, as in Rom. iv. 11, 16.

III. The children of the Jews were visible members of the Jewish church under the covenant of Abraham, and as such they were acknowledged, and received into it by circumcision, as the door of entrance. (Gen. xvii. 9—14.)

IV. The children of Christians were never cut off from this privilege when their fathers were received into the church, whether they were Jews or Gentiles; and therefore they are members of the Christian church also under spiritual promises and blessings. When the Jews, the natural branches, were cut off from the good olive-tree, their little buds were cut off with them also; and when the Gentiles by a profession of faith were grafted in as foreign branches, their little buds were grafted in with them. Christ received the children that were brought by their parents, and "laid his hands on them, and blessed them, and said, Of such is the kingdom of heaven." (Mark x.

13—16.) The promises of the Old Testament, wherein children are included, in some of the Prophets, do refer to the Gentile church as well as the Jewish. (Isai. xlv. 3, 5; lxx. 23; Joel ii. 28, 29.) For it is “the blessing of Abraham” which reaches to his seed, “that comes upon the Gentiles through Jesus Christ.” (Gal. iii. 14.) Rom. xv. 8, 9, “That the Gentiles may glorify God for his mercy.”

V. Baptism is now (like circumcision of old) the sign of God’s covenant. This is plainly intimated by the Apostle in Gal. iii. 27, 29. Circumcision being abolished, and baptism coming in the room of it, baptism should be applied to all those who have any interest in the covenant, as circumcision was. Now that baptism is come in the room of circumcision seems plain from Col. ii. 12, where the Apostle argues, that being baptized, we need not be circumcised: and besides, baptism and circumcision signify the same thing, that is, the removal of sin; one by cutting off, and the other by washing away.

VI. As this seems to manifest the right of the children of Christians to these blessings, or that they have an interest in this covenant; so there are some considerations which render it very probable that children should be admitted into the visible church by the Christian door of entrance; that is, baptism. As for instance,

First, the Gospel, which is a dispensation of greater grace, does not lessen, but increase the privileges of the church: it takes away yokes and burdens, indeed, such as circumcision was, (Acts xv. 10,) but does not diminish its honour or privileges.

Again: when the father or mother of a family believed in Christ, their households were baptized, together with themselves, even where there is no mention that the household believed in Christ also: as in the case of Lydia and Stephanas. (Acts xvi.

15; 1 Cor. i. 16.) Now children are usually a considerable part of the household.

Yet further: children under the New Testament are as capable of receiving the blessings signified, and fulfilling the duties enjoined, as ever they were under the Old. It is granted, that they neither could then, nor can now, understand the blessings nor the duties; yet they might receive the seal of circumcision, or of baptism, as a bond laid upon them in their infancy to fulfil the obligations and the duties of riper years, and as an encouragement to wait and hope for the blessings. This was the case of Jewish infants; and why may not Christians be favoured with it also?

The covenant made with Abraham, and with his seed, Gen. xvii. 7, included infants. This covenant is not repealed or disannulled. (II. Argument, p. 4.) It was intended to extend to Christians, and their seed; (I. Arg. ;) it is confirmed by God to Christ, (Gal. iii. 17,) that is, it was made with Christ, considered as including all his members in him. As circumcision of old was a sign of admitting persons into this covenant, so now baptism is the sign of admitting persons into the same individual covenant; (V. Arg. ;) therefore it must be administered to the same persons, that is, to infants, as well as to the adult. When the covenant is the same, the privileges and promises the same, the seal must have been the same, if it had not been changed; and the seed of Abraham to inherit must be the same also, unless there is some alteration made in the Gospel. The seed in covenant included infants; and therefore infants are still part of that seed of Abraham. The seed of Abraham had a right to the seal of the covenant; their right still continues as the covenant does; and therefore they are to be admitted, infants in particular, to baptism, the present seal of this covenant.

If God thought fit to make any alterations in



any circumstance of this covenant, it seems necessary that he should give notice of it in the Gospel. Accordingly, as he thought fit to change the old sign of circumcision for baptism, so he has in the Gospel expressly warned us of the change. (Acts xv. 24; xxi. 21, 25; Gal. v. 2, 3.) And as he chose to make one alteration, with regard to the persons to whom the seal of the said covenant should be applied, and to ordain that females, as well as males, should be baptized, so he has expressly told us of this alteration in the Gospel. (Acts viii. 12; xvi. 14, 15; Gal. iii. 27, 28.) In like manner it must be concluded that if God would have had a farther alteration made,—if infants of believing parents that were formerly to partake of the seal of this covenant were upon the coming of Christ to partake of it no more,—undoubtedly God would have given us express warning of it, and have told us in the Gospel, that though infants before Christ came were in the covenant, now they are to be shut out of it. But as the Gospel says no such thing, it seems to me certain it cannot be true. It is then incumbent upon those who oppose infant baptism, if they would make their point good, positively to prove this by texts which expressly declare that Christ has cast infants out of the covenant, though before they were in it. But no such texts can be produced: therefore it appears they continue in covenant, and have still a right to the seal of it, which is baptism.

It will be in vain here to urge, that the Scripture sufficiently declares against applying this seal of the covenant to infants by making faith and repentance the conditions of baptism. For this kind of arguing would as well prove that infants heretofore were not qualified for circumcision, which yet no man will assert. As this argument would prove too much, it must be looked upon as proving

nothing. It will be needful to add, as a distinct head, that,

VII. The texts which speak of faith as the term of baptism, do not at all imply that infants are not to be baptized. In the case just now mentioned there is a parallel between baptism and circumcision. If a Heathen heretofore was proselyted to the Jewish religion, and did thereupon desire to be circumcised, he was admitted to circumcision upon the account of his faith in the God of Israel. And till he professed this faith, he could not lawfully be circumcised. And if a Jewish Prophet had been inviting a set of Heathens to Judaism, and circumcision, he would have been forced to talk in such a manner as this, namely, "Believe in the one true God, and ye shall be circumcised. He that believeth, and is circumcised, shall be saved: but he that believeth not shall be condemned. Repent of your idolatry and other sins, and be circumcised. Circumcision now saveth us; not the putting away a piece of flesh, but the answer of a good conscience toward the true God. Arise then and be circumcised, and put away your sins." In this manner, the Jewish Prophet must have spoken to his heathen audience. And if he had succeeded, and made proselytes, the history of it must have been expressed in such a language as this; namely, "When the Heathens believed the Prophet, preaching the things concerning the kingdom of God, they were circumcised. A certain convert said to the Jewish Prophet, What should hinder my being circumcised? The Prophet answered, If you believe with all your heart, you may. He replied, I believe that there is one God, and that Moses is his Prophet. And hereupon he circumcised him. Others hearing, believed, and were circumcised." This, I apprehend, must have been the language, in case the Prophet had preached to a heathen nation, and proselyted them. And

yet I suppose that no one would, from this kind of language, infer that infants were not to be circumcised; or that actual faith in God was so universally necessary to circumcision as that infants were not to receive it, for want of actual faith. As this will be allowed by every one, it must be acknowledged also, by parity of reason, that the very same expressions, when in the same circumstances applied to baptism, cannot imply that infants are not to be baptized. All I now contend for is, that they do not even *seem* to imply that infants are not to be baptized; for this they cannot do, unless in the case above represented they did also imply that infants were not heretofore to be circumcised. As it will be allowed they would not have implied this, they cannot consistently be thought to imply the other.

If it had been fit to have continued circumcision, as the sign of God's covenant, and Christ had actually continued it, when he gave his Apostles a commission to proselyte the Gentile nations, I do not see how he could have expressed his thoughts better than thus:—"Go, proselyte all nations, circumcising them in the name of the Father, and of the Son, and of the Holy Ghost;" that is, Prove to the Gentiles that Jesus is the Christ; and when they profess to believe this, circumcise them. Would the Apostles, or any one else, have inferred from hence, that infants, not having actual faith, were not to be circumcised? Nay rather, on the other hand, the Apostle would have reasoned thus:—"The sign of God's covenant, circumcision, has hitherto been confined to one nation, even that of the Israelites; but now Christ has commanded us to extend it to all nations of the earth; he has ordered us to go and proselyte all nations, and circumcise them. Surely it is his intention that we should take our pattern from the practice of



circumcision among the Jews. He cannot, therefore, be supposed to mean, that we must only circumcise grown men, who are capable of believing the Gospel, and profess so to do. It is evident he intends, that when we shall have circumcised such, we should next circumcise their male children; and that in after generations the males among them should be circumcised the eighth day. Thus it was at the first institution. Abraham was first circumcised; then his children, of whatsoever ages they happened to be; and in after generations their children were circumcised on the eighth day. This is a direction to us. And when we are bid to 'go proselyte all nations, circumcising them,' we plainly see we are not forbidden to circumcise infants; but, on the contrary, are ordered to imitate this example of our father Abraham." I observed, if circumcision had been retained as the seal of the covenant, and the same commission had been given to the Apostles as now was given them, only the word "circumcise" used instead of "baptize," no one would have imagined that form of expression would in the least have interfered with the circumcision of infants. It is as certain then that the same form of words applied to baptism cannot in the least interfere with the baptism of infants.

These considerations, I think, fully take off the force of all the objections that men think they find in the Scripture against the baptism of infants. If there be any thing in the nature of baptism, as a seal of the covenant, which confines it to such as believe, there must be the same limiting nature in circumcision, which was a seal of the same covenant. But as this is certainly false, the other cannot be true. If an infant was not, by reason of his age, unqualified to receive the sign of circumcision, "a seal of the righteousness of faith," an infant cannot now, by reason of his age, be consistently

thought unqualified for baptism, which is a seal of the same.

Farther, to confirm this point, if it needs confirmation, it may be observed, that the same forms of expression which are urged out of the New Testament to prove that infants are not qualified for baptism, for want of actual faith and repentance, would equally prove them unqualified for salvation. From Christ's saying, "He that believes, and is baptized, shall be saved," some have inferred that a person must actually believe, or else he cannot be baptized. With as much strength of reason they might infer that a person cannot be saved unless he actually believe; especially since it is added, "He that believeth not shall be damned." Yet it is acknowledged that though infants do not believe, yet they shall not be damned. It is evident, then, to all, that this text must be interpreted as speaking only of the adult, who were capable of hearing and believing the Gospel. Since then it does not at all speak of infants, they may be saved, and may be baptized too, notwithstanding they are not believers. The method of proving that they may be saved without faith, will as necessarily demonstrate that they may be baptized without their own faith, notwithstanding any thing that is laid down in this text. Thus all the objections against infant baptism are at once cut off.

VIII. In the Christian church, from its earliest ages, and we think from the Apostles' time, it has been the custom to baptize the infant children of professing Christians. To prove this I shall produce a few witnesses, among many.

1. Justin Martyr, who wrote about forty years after the Apostles, in his Dialogue with Trypho the Jew, page 59, plainly speaks of baptism as being to Christians in the stead of circumcision. And in his "Apology for the Christians," near the

beginning, he says, "Several persons among us, of sixty and seventy years old, of both sexes, were disciplined," (or made disciples,) "to Christ, in or from their childhood." Please to observe Justin's word,—*εμαθητευθησαν*, *were disciplined, or made disciples*: it is the very same word that had been used by St. Matthew, chap. xxviii. 19, in expressing our Saviour's command,—*μαθητευσατε*, *disciple all nations*. And it was done to these persons, Justin says, in or from their childhood. And he wrote that "Apology" within forty years of the death of the Apostles; and seventy years reckoned back from that time do reach into the midst of the Apostles' time.

2. Irenæus, born about the time of St. John's death, in his treatise "Adv. Hæres," lib. ii., cap. 3, speaking of Christ, says, "Not disdain, nor going in a way above human nature, nor breaking in his own person the law which he had set for mankind; but sanctifying every several age by the likeness it has to him. For he came to save all persons by himself: all, I mean, who by him are regenerated unto God; infants, and little ones, and children, and youths, and elderly persons. Therefore he went through the several ages: for infants being made an infant, sanctifying infants," &c.

This testimony, which reckons infants among those that are regenerated, is plain and full. Dr. Wall has largely shown, that the word "regenerating" does, particularly in the writings of Irenæus, and in the usual phrase of those times, signify baptizing; he mentions some places which expressly declare, that Christ was regenerated by John; meaning that he was baptized by him.

Near the time that Irenæus wrote the above treatise, Clemens Alexandrinus wrote his "Pedagog.," wherein he expressly says, "The word regeneration is the name of baptism;" (lib. i., c. 6, near



the beginning;) his thus plainly declaring, that regenerating is the common name for baptizing does very much confirm the argument taken from Irenæus, who asserts that infants were regenerated unto God.

Please to take notice how near this man was to the Apostles' time. Irenæus himself says, (lib. v., c. 30,) that the revelation made to St. John, in Patmos, was but a little before his time; and that revelation was five or six years before St. John's death. In an age so nigh to that of the Apostles, and in a place where one of them had so lately lived, the Christians could not be ignorant what had been done in their time in a matter so public as the baptizing, or not baptizing, of infants.

3. Origen is not only express for the baptizing of infants, but gives his reason for it: in his eighth homily, or sermon, on Leviticus, chap. xii., he thus speaks, "Hear David speaking; 'I was,' says he, 'shapen in iniquity, and in sin did my mother conceive me:' showing, that every soul that is born in the flesh is polluted with the filth of sin and iniquity; and that therefore that was said which we mentioned before, that 'none is free from pollution, though his life be but the length of one day.'

"Besides all this, let it be considered, what is the reason that whereas the baptism of the church is given for the forgiveness of sins, infants are also, by the usage of the church, baptized; when, if there was nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them."

Again, in his homily on Luke xiv., he says as follows:—"Infants are baptized for the forgiveness of sins. Of what sins? or when have they sinned? Or how can any reason of the laver in their case hold good, but according to that sense that we mentioned even now: 'None is free from pollution,

though his life be but the length of one day upon earth?' And it is for that reason, because by the sacrament of baptism the pollution of our birth is taken away, \* that infants are baptized."

Yet farther, in the fifth book of his commentary on the Epistle to the Romans, he says thus:—"And also in the law it is commanded that a sacrifice be offered for every child that is born; 'a pair of turtle-doves, or two young pigeons; of which one is for a sin-offering, the other for a burnt-offering.'" For what sin is this one pigeon offered? Can the child that is new-born have committed any sin? It has even *then* sin, for which the sacrifice is commanded to be offered; from which even he "whose life is but of one day" is denied to be free.

"For this also it was that the church had from the Apostles an order to give baptism to infants. For they to whom the divine mysteries were committed knew that there is in all persons the natural pollution of sin, which must be done away by water and the Spirit."

The reader is desired to observe, that Origen not only says that it was the custom of the church to baptize infants, but he expressly affirms "that the church received an *order* from the Apostles to give baptism even to infants."

4. There is one circumstance that makes Origen a more competent witness to give evidence whether the baptizing of infants had been in use time out of mind than most other authors that we have left to us of that age; because he was himself of a family that had been Christian for a long time. The other witnesses that I have mentioned, except Irenæus,

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\* Taken away, in a sacramental sense, as to the liability to punishment on account of it: but not as to its existence, which renders necessary the further baptism of "the Holy Ghost, the Sanctifier."

must have been themselves baptized in adult age; because they were of heathen parents. But Origen's father was a martyr for Christ in the persecution under Severus, the year after the Apostles, 102. And Eusebius (in his History, book vi., c. 19) assures us, that his forefathers had been Christians for several generations.

Now since Origen was born in the eighty-fifth year after the Apostles, (for he was seventeen years old when his father suffered martyrdom,) his grandfather, or at least his great-grandfather, must have lived in the Apostles' time. And as he could not be ignorant whether he was himself baptized in infancy, so he had no farther than his own family to go to inquire what was practised in the time of the Apostles.

Besides that, he was a very learned man, and could not be ignorant of the use of the churches, in most of which he had also travelled; for as he was born and bred at Alexandria, so it appears, from Eusebius's History, b. vi., that he had lived in Greece, and at Rome, and in Cappadocia, and Arabia, and spent the main part of his life in Syria and Palestine.

5. What I apprehend very much strengthens the truth of infant baptism, that it is of a divine original, is this: "About one hundred and fifty years after the death of St. John the Apostle, there was an assembly of sixty-six Bishops, who spoke of infant baptism as a known, established, and uncontested practice." One Fidus questioned whether infants were to be baptized so soon as between two and three days after their birth, and whether it would not be better to defer their baptism till they were eight days old, as was observed in circumcision; which scruples he proposed to this assembly, and in which he desired their resolution, which they sent in a letter to him, part of which I shall transcribe.



“Cyprian, and the rest of the Bishops, who were present at the council, sixty-six in number, to Fidus our brother, greeting.

“We read your letter, most dear brother: but as to the case of infants, whereas you judge ‘that they must not be baptized within two or three days after they are born, and that the rule of circumcision is to be observed, so that none should be baptized, and sanctified, [dedicated to God,] before the eighth day after he is born,’ we were all in our assembly of the contrary opinion.

“We judge that no person is to be hindered from obtaining the grace by the law that is now appointed; and that the spiritual circumcision ought not to be restrained by the circumcision that was according to the flesh: but that all are to be admitted to the grace of Christ; since Peter, speaking in the Acts of the Apostles, says, ‘The Lord has shown me, that no person is to be called common, or unclean.’

“This, therefore, dear brother, was our opinion in the assembly; that it is not for us to hinder any person from baptism and the grace of God, who is merciful, and benign, and affectionate to all: which rule, as it holds for all, so we think it is more especially to be observed in reference to infants newly born; to whom our help and the divine mercy is rather to be granted, because by their cries and tears at their first entrance into the world, they do intimate nothing so much, as that they implore compassion.”

From this piece of history it appears, that both the persons who moved the doubt, and all the persons who resolved it, unanimously agreed in this, that infants were to be baptized, and that it was the settled custom of the church to baptize them. If the assembly had been against infant baptism, they would have answered, “It is so far

from being necessary to baptize children on the eighth day after their birth, that they ought not to be baptized at all till they are of age to judge and act for themselves." But none of those Bishops was in this sentiment. They all looked upon it as a thing uncontested, that infants were to be baptized.

If we look back to the space that had passed from the Apostles' time, which was but one hundred and fifty years, we must conclude, that it was easy then to know the practice of Christians in the Apostles' days; for some of these sixty-six Bishops may be thought to be at this time sixty or seventy years old themselves, which reaches almost to half the space: and at that time, when they were infants, there must have been several alive that were born within the Apostles' age. And such could not be ignorant whether infants were baptized in that age, when they themselves were some of those infants. And as there was no dispute, or difference of opinion, (as there must have been among so many, if any innovation had been made,—for it is here expressly said, there was not one of Fidus's mind,) on the proposal that infant baptism should be delayed till the eighth day; much less then were there any of opinion that it was not to be administered.

"In a doctrinal point," as Mr. Baxter well observes, "a mistake is easier than in a bare narration of some one fact: but in a matter of fact of so public notice, and which so many thousands were partakers in, as baptism was, how could they be ignorant?"

Suppose it were a question now among us, whether persons were baptized at age only, or in infancy also, eighty years before we were born; were it not easy to know the truth, what by report, and what by records?

I shall conclude what I have to remark on this testimony with observing, that we see here con-

firmed what was said before, that baptism was reckoned to be to Christians in the room of circumcision. For it was upon that account that Fidus thought it must be at the time of the old circumcision; and the Bishops of the Council, though denying that, do call it the spiritual [or Christian] circumcision.

6. Ambrose, commenting on these words, (Luke i. 17,) where the angel prophesies of John the Baptist, "He shall go before him in the spirit and power of Elias;" after having shown, in several particulars, how John in his office did resemble Elias, and having mentioned that miracle of Elias dividing the river Jordan, adds thus: "But perhaps this may seem to be fulfilled in our time and in the Apostles' time. For that returning of the river-waters backward toward the spring-head, which was caused by Elias, when the river was divided, (as the Scripture says, 'Jordan was driven back,') signified the sacrament of the laver of salvation, which was afterwards to be instituted; by which those infants that are baptized are reformed back again from wickedness to the primitive state of their nature."

He means, they are freed from the guilt of original sin, and in that sense reduced back to the primitive state in which man was before it happened. He plainly speaks of infants, as baptized in the Apostles' time, as well as in his own; and makes John, in baptizing infants, to resemble Elias in turning back the waters to their spring-head.

7. Austin, in his treatise "De Baptismo contra Donatistas," lib. iv., c. 23, having had occasion to speak of the penitent thief, who obtained salvation without baptism, shows, that that is no more an argument against the necessity of baptism, where it may be had, than the example of baptized in-



fants not obtaining salvation without faith is an argument against the necessity of faith, where the subject is capable of it. Near the conclusion of the fourth book he says, "And as the thief who by necessity went without baptism, was saved, because, by his piety, he had it spiritually; so where baptism is had, though the party by necessity go without that [faith] which the thief had, yet he is saved.

"Which the whole body of the church holds, as delivered to them, in the case of little infants baptized; who certainly cannot yet believe with the heart to righteousness, or confess with the mouth to salvation as the thief could; nay, by their crying and noise, while the sacrament is administering, they disturb the holy mysteries; and yet no Christian man of any sort will say they are baptized to no purpose.

"And if any one do ask for divine authority in this matter, though that which the whole church practises, and which has not been instituted by Councils, but was ever in use, is very reasonably believed to be no other than a thing ordered by the authority of the Apostles; yet we may besides take a true estimate how much the sacrament of baptism does now avail infants, by the circumcision which God's former people received." In what follows, he most plainly declares, that baptism is to the Christian infants what circumcision was to the Jewish.

Though Austin speaks of infant baptism in this place but occasionally, his words are a full evidence that it was then universally practised, and had been so beyond the memory of any man, or of any record: and they took it to be a thing that had not been enacted by any Council, but had been in use from the beginning of Christianity. And they had then but three hundred years to look back to

the times of the Apostles, whereas we now have upwards of sixteen hundred. And many writings and records which are now lost, were then extant, and easily known.

It deserves a particular remark, that most of these witnesses for infant baptism were not only faithful to the Lord Jesus Christ, but were faithful unto death, joyfully suffering martyrdom for the truth: surely this is a great accession to the strength of their testimony.

All these things put together seem to prove, that infant baptism was practised in the church of Christ from the beginning, and consequently that it is of an apostolical and divine original.

As for the first four hundred years, there appears only one man, Tertullian, that advised that delay of infant baptism in some cases, and one Gregory, that did perhaps practise such delay in the case of his children, but no society of men so thinking, or so practising; so in the next seven hundred years there is not so much as one man to be found that either spoke for or practised such delay, but all the contrary. And when one sect among the Waldenses declared against the baptizing of infants, as being incapable of salvation, the main body of that people rejected their opinion; and those of them that held that opinion quickly dwindled away and disappeared; there being no more heard of holding that tenet, till the rising of the German Anti-pædobaptists, in the year 1522. "And all the national churches now in the world do profess and practise infant baptism."

This brings to my remembrance a very clear proof for the baptism of infants, which much satisfied the mind of the great and good Mr. Baxter. I shall relate it in his own words. "I am fully satisfied, that Mr. Tombs cannot show me any society (I think not one man) that ever opened their

mouths against the baptism of infants till about two hundred years ago; which confirms me much that it is from the Apostles' time, or else some one would have been found as an opposer of it; even as I profess, seriously, that it much satisfieth my conscience that Christ and his Apostles did never shut out the infants of believing Jews (and consequently not of believing Gentiles) from being members of his visible church, in that I never find in all the New Testament one word of exception, arguing, murmuring, or dissatisfaction against it: whereas it cannot possibly be conceived, but those Jews who kept such a stir before they would let go circumcision, the sign of church-membership, when yet they had baptism, another sign, would undoubtedly have been much more scandalized at the unchurching of all their children, and would have much more hardly have let go that privilege of their church-membership, or at least have raised some scruple about it, which might have occasioned one word of satisfaction from some one of the Apostles; especially when Paul calls them holy, and Christ saith, 'Suffer them to come to me, and forbid them not; for of such is the kingdom of God.' I know not how Mr. Tombs, and such others, think on these things; but for my part, they stick so close to my conscience that I dare not say, Christ would have no infants received into his visible church among the number of Christians, when I find he once placed them in the church; and neither Mr. Tombs, nor any man breathing, can show me one word of Scripture where ever Christ did put them out again; and yet these men pretend to stand to the determination of Scripture. I would this one thing were impartially considered."

With regard to the mode of baptizing, I would only add, Christ nowhere, as far as I can find, requires *dipping*, but only *baptizing*; which word



many most eminent for learning and piety have declared, signifies to "pour on" or "sprinkle," as well as to "dip." As our Lord has graciously given us a word of such extensive meaning, doubtless the parent, or the person to be baptized, if he be adult, ought to choose which way he best approves. What God has left indifferent, it becomes not man to make necessary.

I think it proper in this place to subjoin what Dr. Watts has declared concerning the signification of this word. "The Greek word *baptizo*," says he, "signifies to *wash* any thing properly *by water coming over it*: now there are several ways of such washing, viz., *sprinkling* water on it in a small quantity, *pouring* water on it in a larger quantity, or *dipping* it under water, either in part or in whole: and since this seems to be left undetermined in Scripture to one particular mode, therefore any of these ways of washing may be sufficient to answer the purpose of this ordinance. Now that the Greek word signifies washing a thing in general by water coming over it, and not always dipping, is argued by learned men, not only from ancient Greek authors, but from the New Testament itself, as Luke xi. 38, 'The Pharisees marvelled that Jesus had not first washed before dinner;' in Greek, that he was not first 'baptized:' and can it be supposed, that they would have him dip himself in water? Mark vii. 4, 'The Pharisees, when they come from the market, eat not except they are washed;' in Greek, except they are baptized: surely it cannot mean except they were dipped. And if this should be restrained to signify washing their hands only, yet it does not signify necessarily dipping them; for the manner of washing their hands of old was by pouring water on them, as 'Elisha poured water on the hands of Elijah.' (2 Kings iii. 11.) Yet further,

they practised the washing of tables; in Greek, 'baptism of beds,' as well as cups and vessels. Now beds could not usually be washed by dipping. (Heb. ix. 10.) The Jews had divers washings prescribed by Moses, in Greek, 'baptisms,' which were sprinkling and pouring water on things, as well as plunging them all over in water. 'The children of Israel were baptized unto Moses in the cloud and in the sea, in their passage through the Red Sea, at their march from Egypt.' (1 Cor. x. 2.) Not that they were dipped in the water, but they were sprinkled by the clouds over their heads, and perhaps by the water which stood up in heaps as they passed by."

Besides, pouring or sprinkling more naturally represents most of the spiritual blessings signified by baptism; namely, the sprinkling the blood of Christ on the conscience, or the pouring out of the Spirit on the person baptized, or sprinkling him with clean water, as an emblem of the influence of the Spirit;—all which are the things signified in baptism as different representations of the cleansing away of the guilt or defilement of sin thereby.

I conclude, since this controversy has difficulties attending it, persons of an honest and sincere mind, in searching out the truth, may happen to run into different opinions; but the things wherein we agree are so important, as should not suffer us to quarrel about the lesser things wherein we differ. Our brethren who reject infant baptism, as well as we who practise it, all agree in a belief of the sacred institution of this ordinance: we all agree, that children should be devoted to God, and should be partakers of all the privileges which Scripture admits, and that they should grow up under all possible obligations to duty; and since each of us desires to find out the will of Christ, and practise it accordingly, it is a most unreasonable thing that

we should be angry with each other, because some of us are devoted to God and Christ, by this ceremony, a little sooner or later than others; or because some devote their children to God in baptism, as a claim of privileges and an obligation to duties, before they can do this for themselves, and are capable of acting therein; or because some of us think this ordinance requires much water, and that the whole body should be immersed in it, while others suppose that a little is sufficient, and that he who has the face and head washed in this solemnity has as true a significancy of Gospel benefits and obligations as when he has his whole body put under water,—since our Saviour thought so when he washed Peter's feet. (John xiii. 10.) In short, where faith in Christ, and love to God, and obedience to the sanctifying operations of the Spirit, are made necessary to salvation, and agreed upon by us all, it is pity that these lesser things should raise such unhappy contentions among the disciples of the blessed Jesus, the Prince of peace.

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