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RHODE ISLAND FREEMEN,
1747-1755

A Census of Registered Voters



Compiled by

BRUCE C. MACGUNNIGLE



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Introduction

In 1746 an act was passed by the General Assembly requiring that all freemen take an oath, or affirmation, against bribery and corruption. As this was the first time the oath was called for, all the freemen of the colony were required to take the oath and be readmitted as freemen in 1747. This in effect created a Census of Freemen in Rhode Island in 1747.

In all, 1,867 freemen took the oath in 1747, but unfortunately this list, along with the lists for the next eight years, was not included in the ten-volume Colonial Records of Rhode Island by John R. Bartlett. The omission of these nine years creates a substantial gap in the records of freemen compiled by Bartlett for the years 1706 to 1760, as many of the leaders in Rhode Island during the American Revolution are included in the missing years 1747-1755.

In 1875 Sidney S. Rider, the noted Rhode Island historian and antiquarian, published the lists of freemen for 1747 through 1753 and half the towns for 1754, leaving half of 1754 and all of 1755 unaccounted for. In Rider's publication the lists were printed exactly as they were received by the General Assembly, listing each town with the newly created freemen. No attempt was made at alphabetization.

This indexer has taken Rider's lists, checked them for accuracy against the original lists in the State Archives, and arranged them in alphabetical order, with the town of residence and the date the individual was created freeman. The towns not included by Rider in 1754 and all of 1755 have been compiled from the original records at the State Archives and included.

Multiple dates indicate one of two things. First, some towns submitted complete lists for several years rather than just the newly created freemen. Thus, we have complete censuses for two or more years for the towns of New Shoreham (1747, 1748, 1749, 1751), Tiverton (1747, 1748, 1749, 1750), Little Compton (1747, 1748), Warren (1747, 1748), and Cumberland (1747, 1748). Second, duplicate dates may indicate that several men of the same name were created freemen in the same town in those years.

Qualifications for Rhode Island Freemen 1638 - 1760

The earliest record in Rhode Island regarding the qualifications of freemen is the first meeting of the Aquidneck government on 13 May 1638, at which it was ruled that no one would be admitted as a freeman except by consent of the governing body

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and submission to the established government. (Samuel C. Arnold, History of the State of Rhode Island and Providence Plantations, Vol. I, p. 127.)

In the earliest years, admission as a freeman provided joint ownership of the common town lands, but soon it simply came to mean holding the privilege to vote. (Arnold, op. cit., Vol. I, p. 256.)

At the January 1656/7 Providence town meeting it was voted that all inhabitants, including those not admitted freemen, were liable to election to public office, and subject to fine if they refused to serve. (William H. Staples, Annals of the Town of Providence, p. 118.) At the town meeting in January 1658/9 it was resolved that all who owned land within the jurisdiction of the town should be freemen of the town. (Staples, op. cit., p. 124.)

In 1663 the Charter was obtained from Charles II. Although the Charter did not spell out suffrage qualifications, it did allow the General Assembly to admit as freemen anyone it wished. (Arthur M. Mowry, The Dorr War, pp. 18-19; P. T. Conley, "Rhode Island Constitutional Development, 1636-1775: A Survey" (Rhode Island History XXVII, p. 89.) One of the earliest acts of the General Assembly in 1664 formalized this intention of the Charter, and the right to vote was limited to freemen of the Colony. (John R. Bartlett, Records of the Colony of Rhode Island and Providence Plantations in New England, Vol. II, p. 58.)

Technically, under the Charter form of Government a freeman was a member of the Charter Corporation, and he shared the rights and privileges as well as the duties and obligations of this membership. As in the earliest days of the colony when freeman status gradually changed from actual joint ownership of the lands to the simple privilege of the vote, so too did these "rights, privileges, duties and obligations" of Charter membership eventually become solely the right of casting a ballot. (Mowry, loc. cit., p. 18.)

The only qualification the General Assembly required of its freemen was acceptance by the Assembly itself. Beginning in 1665 the General Assembly admitted as freemen all whose names were submitted to it by the various town clerks, and also those who might apply directly to the Assembly, if qualified. Being a freeman of the town did not automatically make anyone a freeman of the Colony, although it was normally the first step, the second being nomination by the town clerk to the General Assembly. Those who applied directly to the General Assembly were not necessarily freemen of their towns, thus they had to nominate themselves. Freemen of the towns who were not also freemen of the Colony were prohibited from voting for General Officers. Freemen of the Colony who were not freemen of their town could not vote for town officials. These types of restrictions were not totally removed until 1723. (Conley, loc. cit., p. 90.) The qualifications for a town freeman, it could be assumed, were generally the same as those of Providence in 1659--all those who owned land within the jurisdiction of the town.

In 1670 a special session of the Assembly was held at which it was voted that anyone qualified for public service should be made a freeman by the town whether or not the individual desired it. (Bartlett, loc. cit., Vol. II, p. 357.) This was a compulsory act which imposed a fine on anyone elected to office who refused to serve.

In 1723 a Freehold Act was passed (Digest 1730, p. 131.) This was the first time that property qualifications were specifically spelled out. The Freehold Act of 1723 required freemen to hold property valued at £100 or have rental income of £2 per year, and the eldest son of such a freeholder could vote in right of his father's freehold--thus preserving at least some remnant of primogeniture. Up to this time there had been no need to enforce a permanent interest in the land as a prerequisite to holding the vote, but an influx of "outsiders," perhaps threatening the old balance of power, may have been an influence on its passage. One important note is that those who had already become freemen did not need to meet the new qualifications. (Arnold, loc. cit., Vol. II, p. 77.) In 1729 the qualifications were raised to £200 to compensate for the rapid inflation of the time.

In 1742 the Assembly passed an act "to better regulate the voting of freemen." This act effectively changed the status of the freeman from member of the Charter Corporation to that of voter. This may seem negligible, but what it did was to strip the vote from any freeman who no longer met the current qualifications. From 1742 on the freemen had to fulfill the qualifications at all times, not just at the time of his admission. (Mowry, loc. cit., p.20.)

In 1760, with paper money problems in the past and the new more stable system of lawful money then in use, the Assembly was able to set the freehold qualification at £40 of property or £2 of rental income per year. (David S. Lovejoy, Rhode Island Politics and the American Revolution, 1760-1776, p. 17.)

How Many Rhode Islanders Qualified as Freemen?

With freehold requirements being enacted and updated regularly by the Assembly, one might assume that only a select few would qualify for admission as freemen. This apparently was not the case, as several studies on the subject reveal.

One study made for the period between 1757 and 1776 calculated that the number of taxpayers, those who paid any type of tax at all, whether property, real, personal or otherwise, was about equal to the total number of adult white males. Although we have little if any information regarding the actual number of adult white males, we have a great deal of information about those who paid the taxes, and apparently the two groups were nearly identical. With this information it is possible to identify the percentage of adult white males who owned enough property to qualify as freemen. The 1757 tax lists for Providence, Cumberland, Glocester, Smithfield and Little Compton (all reasonably typical towns in Rhode Island) were studied and it was discovered that an average of 79% of the taxpayers could qualify for the freehold. If these taxpayers were actually adult white males as it is believed, then an average of 79% of the adult white males, or 16% of the entire population, were qualified to become freemen. The property qualifications for the period do not seem too high if more than three-quarters of the adult white males could qualify. (Lovejoy, op. cit., pp.16-18.)

Another study made for the period prior to 1754 found that in commercial towns such as Newport the percentage of freemen to adult white males was about 50% during the entire 18th century. Providence, as it turned increasingly commercial, saw its ratio decline. In rural and agricultural towns the ratio climbed from 80% to 95%. (Conley, loc. cit., p.92, footnote.)

In the 1760 election, 51% of the qualified taxpayers/adult white males voted. This indicates that although approximately 7,060 could qualify as freemen, only about 3,600 actually were voting freemen. As a percentage of the total population this is only about 8%. (LoveJoy, loc. cit., p. 17.)

Why Are these Lists Important?

As a genealogist tries to trace a family, a dearth rather than a surplus of information is often the rule. Therefore, the genealogist looks for any clue which might aid in the search. After the vital records, probate records, land transfer records, censuses and all the published genealogies are examined, the Rhode Island genealogist may reach for Bartlett's Colonial Records and hope that "number three son," the missing link, may perhaps have been included as a freeman. Many times "number three son" will be included, and when he is the genealogist obtains three clues. First he was at least twenty-one years old, generally just turned twenty-one; second, his town of residence is revealed; and, third, he probably owned land there.

Now with the easy access to the 1747 census and the lists for 1748-1755 this task is much easier. As pointed out earlier, several of the Revolutionary War leaders were created freemen in this period, as well as scores of lesser known individuals who were involved in the patriot cause. Anyone with colonial ancestry in Rhode Island will be able to find many of his ancestors in this volume.

As the subject of freemen can be a very confusing one, it is hoped that this Introduction will help others understand who the freemen were and why knowing about them is important, and it is also hoped that this volume will facilitate genealogical research in Rhode Island.

Rhode Island Towns 1750



Freemen by Year and Town
(Duplications Excluded)

R. I. Towns	1747	1748	1749	1750	1751	1752	1753	1754	1755	Total
Bristol	76	12	2	7	4	0	5	8	9	123
Charlestown	93	9	4	6	0	3	6	8	5	134
Coventry	73	12	5	5	5	9	9	3	10	131
Cranston	-	-	-	-	-	-	-	-	25	25
Cumberland	69	6	19	7	7	4	7	6	11	136
E. Greenwich	67	16	12	7	9	1	10	14	14	150
Exeter	52	24	8	4	3	8	2	30	20	151
Glocester	33	11	5	21	14	34	4	27	33	182
Jamestown	16	4	2	3	2	0	0	3	0	30
Little Compton	93	18	0	14	0	15	6	3	2	151
Middletown	48	17	2	4	4	1	4	5	3	88
New Shoreham	22	4	2	0	5	4	0	0	0	37
Newport	271	87	26	33	10	21	8	59	41	556
N. Kingstown	98	30	13	3	17	18	0	16	22	217
Portsmouth	64	25	10	2	3	1	2	6	6	119
Providence	199	30	32	37	54	44	50	53	48	547
Richmond	-	11	3	12	5	3	2	5	5	46
Scituate	33	57	11	25	19	0	4	24	20	193
Smithfield	32	46	17	7	22	14	15	28	14	195
S. Kingstown	87	20	6	18	8	14	14	17	9	193
Tiverton	98	12	2	0	10	0	2	14	4	142
Warren	82	7	7	5	6	0	4	5	0	116
Warwick	128	20	9	13	8	4	7	13	10	212
W. Greenwich	52	25	14	6	3	10	2	15	7	134
Westerly	81	22	7	46	8	2	12	10	3	191
Total	1867	525	218	285	226	210	175	372	321	4199

Rhode Island Census 1748
as shown in
Bartlett's Colonial Records, V.5 P.270

R. I. Towns	Whites	Negroes	Indians	Total
Bristol	928	128	13	1069
Charlestown	641	58	303	1002
Coventry	769	16	7	792
Cumberland	802	4	0	806
E. Greenwich	956	61	27	1044
Exeter	1103	63	8	1174
Glocester	1194	8	0	1202
Jamestown	284	110	26	420
Little Compton	1004	62	86	1152
Middletown	586	76	18	680
New Shoreham	260	20	20	300
Newport	5335	1105	68	6508
N. Kingstown	1665	184	86	1935
Portsmouth	807	134	51	992
Providence	3177	225	50	3452
Richmond	500	5	3	508
Scituate	1210	16	6	1232
Smithfield	400	30	20	450
S. Kingstown	1405	380	193	1978
Tiverton	842	99	99	1040
Warren	600	50	30	680
Warwick	1513	176	93	1782
W. Greenwich	757	8	1	766
Westerly	1701	59	49	1809
Total	28,439	3077	1257	32,773

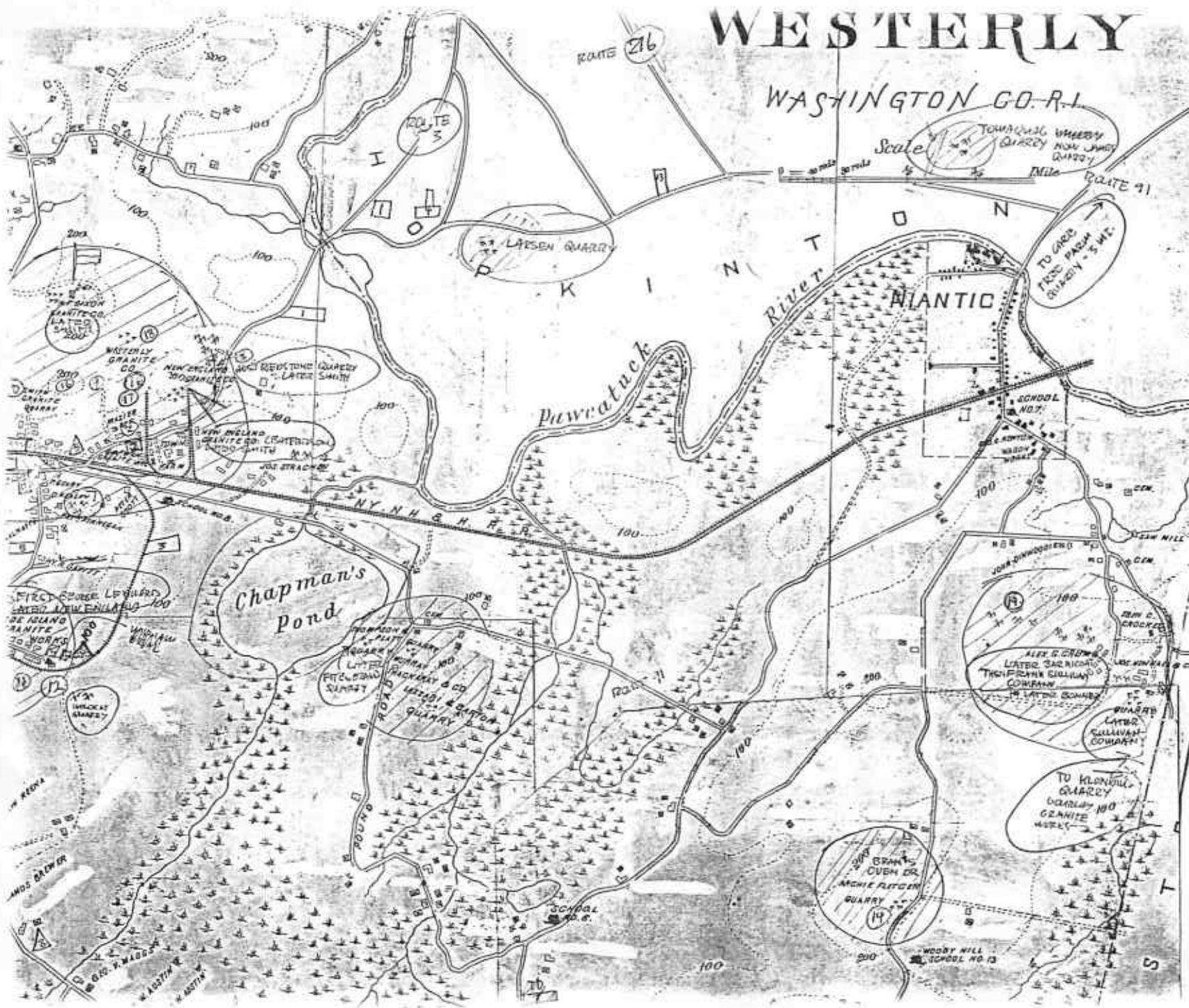
Inman, continued,
Isalah, Glocester 1747
Jeremiah, Cumberland 1747, 48
John, Glocester 1755
Stephen, Glocester 1748
Stephen, Cumberland 1750
Valentine, Glocester 1750
Ireson, Joseph, Newport 1747
Irish, Edward, L. Cmtn 1747, 48
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John, son of David, Little Compton 1748
Judiah, Westerly 1747
Samuel, Charlestown 1747
Irons, Jerem'h, Glocester 1752
Samuel, Glocester 1751
Jackson, George, Providence 1753
Samuel, Providence 1754
Stephen, Providence 1753
Jacobs; Jacob, Joseph, Newport 1750
Nathaniel, Providence 1752
James, Benjamin, Charlestown 1747
John, Exeter 1748
John, caulker, Newport 1748
John, Jr., son of John, cordwainer, Newport 1754
Peter, Newport 1752
William, Newport 1748
William, son of John, Newport 1750
Jarald, Duty, E. Greenwich 1748
Jeames, Edward, Charlestown 1747
James, Charlestown 1747
Jonathan, Charlestown 1747
Jeffers, Jonathan, Newport 1748
Jefferson, Benjamin, Newport 1747, 54
Jeffries, Benjamin, son of Thomas, Newport 1747
John, miller, Newport 1747
Thomas, Newport 1747
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Daniel, Providence 1747
Ebenezer, Providence 1747
Ebenezer, Glocester 1751
Edmund, Smithfield 1754
Ichabod, Providence 1754
James, Providence 1755
Jeremiah, Providence 1747
Jeremiah, Cumberland 1755
Dr. John, Smithfield 1747
John, Providence 1754
Jonathan, Providence 1749
Jonathan, Cumberland 1755
Joseph, Providence 1747
Joseph, Scituate 1750
Joseph, Jr., Providence 1753
Nathan, Providence 1751
Obediah, W. Greenwich 1747
Obediah, Scituate 1749
Obediah, Glocester 1752
William, Esq., Smithfield 1747
Jenckes; Jencks, continued
William, Providence 1754
Zachariah, Glocester 1748
Jenkins, Philip, Exeter 1755
Zedaniah, W. Greenwich 1755
Jennings, John, Tiverton 1747, 48, 49, 50
Joseph, Tiverton 1747, 48, 49, 50
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Jess, Joseph, N. Kingstown 1747
Jillson; Tillson, Jonathan, Cumberland 1750
Nathan, Jr., Cumberland 1747
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Johnson; Bartholomew, Coventry 1747
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Edmund, E. Greenwich 1747
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Elisha, Newport 1747
Ezekiel, Charlestown 1750
Isaac, W. Greenwich 1748
John, Coventry 1747
John, Glocester 1754
John, Jr., Glocester 1755
Joseph, Charlestown 1748
Obediah, Coventry 1747
Ruben, Charlestown 1747
Stephen, Charlestown 1750
Johnston, Augustus, Newport 1751
Elijah, E. Greenwich 1751
Jolls, Thomas, Bristol 1747
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John, Jr., Providence 1755
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Silas, E. Greenwich 1750, 52
Joslin; Joslen, Thomas, W. Greenwich 1748
Thomas, Cumberland 1754
Thomas, Exeter 1754
Keach, Benjamin, Jr., Glocester 1752
Stephen, Glocester 1752
Keech, John, Jr., Glocester 1755
Keith, Stephen, Smithfield 1755
Kelley; Killey, Isaac, Smithfield 1755
John, Warren 1747, 48
Joseph, Smithfield 1753
Mamarlah, Glocester 1755
Robert, Newport 1747
Kent; Josiah, Warren 1747, 48
Kenyon; Kinyon, Daniel, Charlestown 1747
David, Richmond 1748
David, Jr., Richmond 1748
Enoch, Charlestown 1747
Enoch, Jr., Charlestown 1747
George, Richmond 1754
John, son of James, Charlestown 1747
John, son of Joseph, Richmond

Kenyon; Kinyon, continued,
1750
Jonathan, Charlestown 1747
Jonathan, Jr., Charlestown 1749
Joseph, Charlestown 1747
Joseph, Richmond 1750
Nathaniel, Charlestown 1755
Peter, Westerly 1753
Samuel, Charlestown 1755
Sylvester, Charlestown 1747
Thomas, Charlestown 1748
Thomas, Jr., Charlestown 1747
Thomas, Jr., Richmond 1752
Kerrington, Job, W. Greenwich 1752
Kettle; Kittel, Edward, W. Greenwich 1755
Key, Willson, Coventry 1753
Kilton; Kelton, Joseph, Providence 1750
Stephen, Providence 1752
Thomas, Providence 1752
William, Providence 1752
Kimbel, Joseph, Scituate 1748
Nathaniel, Glocester 1750
King, Benjamin, Glocester 1751
Clement, Glocester 1747
Ebenezer, Warwick 1749
Isaac, Scituate 1751
James, Jr., Glocester 1750
John, Newport 1750
John, Providence 1753
John, Cranston 1755
John, Jr., Scituate 1747
Joshua, Glocester 1751
Josiah, Providence 1752
Mathias, Newport 1748, 55
Thomas, Glocester 1750
Kingsley, John, N. Kingstown 1747
Sawell, N. Kingstown 1747
Kinnicut, Bosworth, Bristol 1750
Edward, Providence 1747
John, Warren 1747, 48
John, Providence 1754
John, Jr., Warren 1750
Roger, Providence 1748
Thomas, Bristol 1747
Thomas, Providence 1747
Knap, David, Warwick 1754
Knight, Christopher, Coventry 1747
John, Providence 1748
Jonathan, Scituate 1754
Jonathan, Jr., Providence 1747
Jonathan, Jr., Cranston 1755
Joseph, Scituate 1750
Richard, Providence 1748
Richard, 4th, Providence 1752
Robert, Providence 1747
Robert, Jr., Providence 1747
Knowles, John, Richmond 1750
John, Jr., Richmond 1750
Joseph, S. Kingstown 1754

Knowles, continued,
Robert, Jr., S. Kingstown 1752
William, Warren 1747
William, S. Kingstown 1748
Knox, John, Cumberland 1749
Ladd, John, Charlestown 1747
John, Warwick 1752
Samuel, Providence 1747
Samuel, Jr., Providence 1748
Lake, David, Portsmouth 1747, 48
David, Tiverton 1747, 48, 49, 50
Joseph, Tiverton 1755
William, Newport 1748
Lamb, Ebenezer, Westerly 1752
Lamphear; Lanphear, Daniel, Westerly 1750
George, Westerly 1751
John, Jr., Westerly 1750
Joshua, Westerly 1754
Nathan, Westerly 1750
Lamunyon, Samuel, Tiverton 1754
Langford, Thomas, son of John, E. Greenwich 1751
Langley, Nathaniel, Newport 1747
Langworthy, Southcote, Newport 1748
Lanson, George, Portsmouth 1747
Lapham, Benjamin, Smithfield 1747
Joseph, Smithfield 1747
Joshua, Smithfield 1754
Thomas, Smithfield 1747
Thomas, Cumberland 1754
Larkin, David, Richmond 1753
John, Westerly 1747
Nicholas, Charlestown 1747
Samuel, Westerly 1754
Latham, Joseph, Smithfield 1750
Robert, Smithfield 1748
Lawrence, Isaac, Portsmouth 1755
John, Providence 1753
Joseph, Providence 1753
Laws, George, Providence 1749
Lawton, Benjamin, Exeter 1747
Benjamin, Portsmouth 1748
Isaac, Bristol 1747
Isaac, E. Greenwich 1755
Col. Jeremiah, Portsmouth 1747
Capt. Job, Portsmouth 1747
John, son of Joseph, Portsmouth 1749
John, Portsmouth 1752
Jonathan, Newport 1755
Joseph, Westerly 1747
Josiah, Portsmouth 1747
Robert, Esq., Portsmouth 1747
Robert, Middletown 1748
Capt. Thomas, Bristol 1747
Thomas, N. Kingstown 1747
Thomas, Portsmouth 1748

WESTERLY

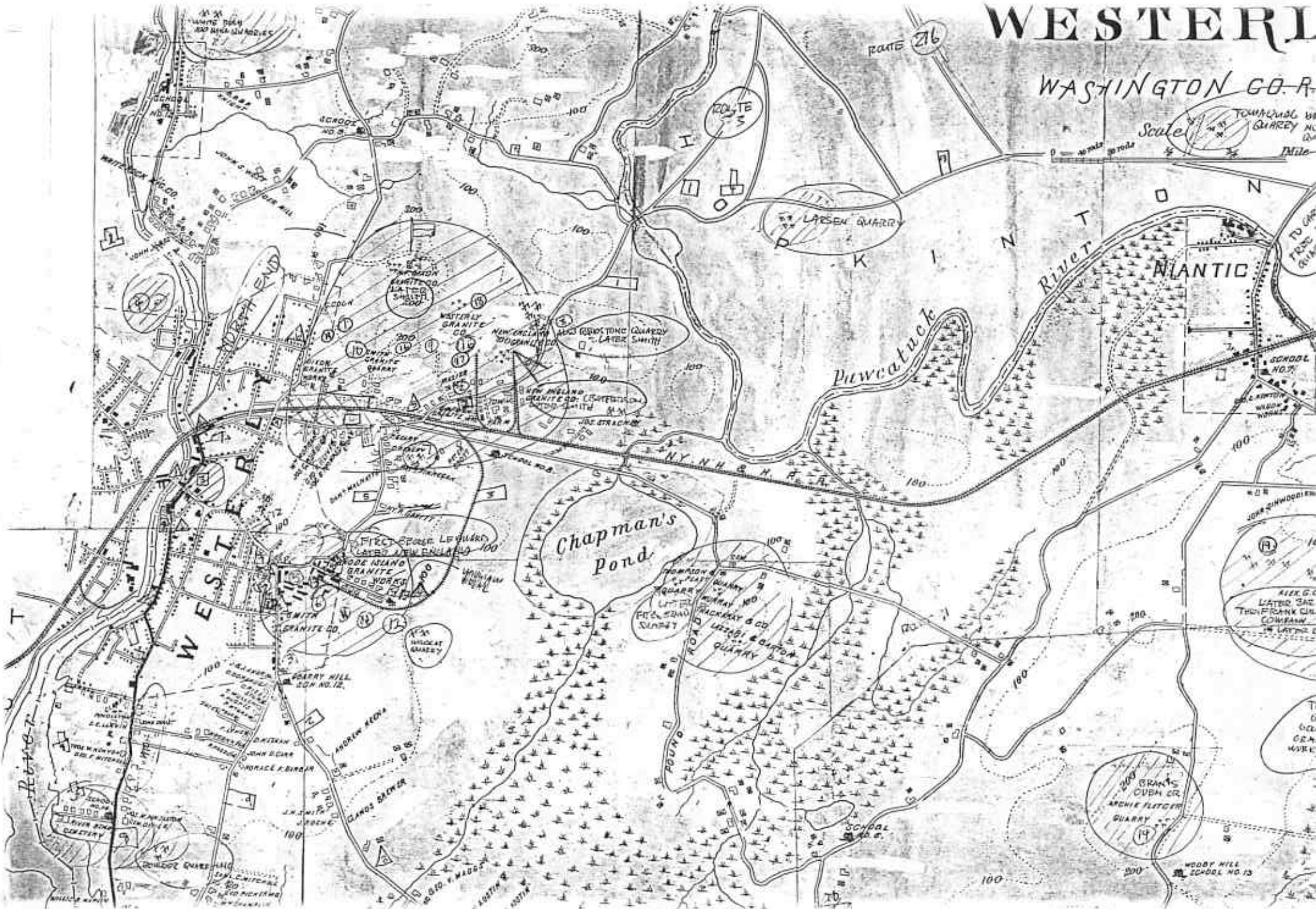
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1. OLD HOPKINTON ROAD
2. GRANITE ST. (COUNTS ONE)
3. SMITH AND BATTERSON R.R. SPUR
4. LEDWARD AVE.
5. TOWER ST.
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7. DUNN'S CORNERS
8. BEACH STREET
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10. MAIN ST.
11. OAK ST.
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2. CHAPMAN QUARRY; LATER MONTI
3. RED SONE QUARRY (GOURLAY); THEN BATTERSON; THEN SMITH CO.
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5. SMITH QUARRY - POINT OF FIRST GRANITE QUARRY
6. BATTERSON; LATER SMITH CO.
7. CATO GRANITE CO.; LATER FITZGERALD QUARRY
8. TO ANGUILLA QUARRIES OWNED BY SMITH CO.
9. SMITH NORTH QUARRY
10. SWEBNEY GRANITE WORKS THEN SWALLEY PINK AND RED
11. SMITH EAST QUARRY
12. SMITH CREAMERY
13. SMITH NO. 2 HOLE
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16. CALDER AND GARNIE QUARRY; LATER SWALLEY
17. WESTERLY GRANITE WORKS
- △ - MISCELLANEOUS
1. LYRIC THEATRE
2. BARCOCK - SMITH HOUSE
3. CHARLES FINNEY AND COMPANY - MONUMENT BENCHES
4. BOGGE CLUB

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WASHINGTON CO. R.



WESTERY

Chapman's Pond

Pawcatuck River

ANTIC

ROUTE 216

ROUTE 5

N.Y. N.H. & H.R.R.

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ARCHIE FLETCHER

WOODS HILL SCHOOL NO. 13

ALEX. G. LATER, JR.
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THE LANGWORTHY FAMILY

Jonathan, b. Apr. 19, 1748.

Langworthy, b. Feb. 5, 1753.

Amey (corrected in lead pencil to Amos), b. March 20, 1755.

Mary Langworthy Lanphere appears to have died some time before Dec. 7, 1758, for at that time Nathan Lanphere married Anna Champlain.

There are two families whose ancestor was a John Langworthy one of which may be descended from this younger John, but we have not been able to find sufficient information to make their connection certain.

These facts come to us from the Record Book of the General Court of Trials, 1671-1724, Newport, R. I.: "At a general court of tryalls for ye Collony of Rhode Island and providence plantations the 4th day of September 1694: Jurymen: Andrew Langworthy."

The same thing appears in March 26th, 1695, and the name does not occur again in the Newport records probably because he moved to Little Compton. He married about 1729 at Little Compton. A son, Joseph, was born May 10, 1710. Andrew Langworthy, of Little Compton, Bristol County, Mass., deeded land to Samuel Langworthy, Husbandman, of Westerly under date of July 1, 1717.

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THE LANGWORTHY FAMILY

Some Descendants of

Andrew and Rachel (Hubbard) Langworthy
who were married at Newport, Rhode Island
November 3, 1658

Compiled by

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Published by

WILLIAM F. AND ORTHELLO S. LANGWORTHY
11 CHARLES STREET, HAMILTON, N. Y.

Ould Tase Hubbard aged 27 Sep. 79 yeres and 7
mons

4 Jen. maryed 51 yeres
1688 14V psal 4. God have given us 7
children 4 ded 3 living
Ruth Burdick 11 1 ded 10 living
Rachel Langworthy had 10 children
3 ded 7 living Bethiah Clark 9 living
Great Grandchildren

B

Naomi Rogers 1 ded 4 alyfe

B

Ruth Phillipes 1 ded 4 alyfe

C

Judah Maxson
Thomas Burd

I took this inscription off a gravestone in a family burying place on Bp. Berkleys White Hall farm on Rh. Isld about A. D. 1763. Collector Robinson bought the lease about 1765 and demolished the gravestones & put them into wall: so that all is lost. From a loose paper which I wrote 1763 I now copy here. Saml Hubb (d) was a Baptist Teacher—settled at Newpnt about 1648 and made this Eben. 1688. Intricate as it seems, more is contained on this stone than can be given in other words in so small a space. I think 1688 must be a year common to 4 dates. I should suppose the stone erected Sept. 27, 1688 when the wife was aet 79 & 7 mo. and Mr. Hubb (d) was aet 78 on 10 May that year & on 4 Jany. that year they had been married 51 Yrs. The 14V psal 4 is 145th Psalm & 4th v., one generation shall praise thy works to another. The B & C I think a beautiful way of expressing lineal desecents. Thus Naomi (B) Rogers I take to be Naomi Burdick who married Rogers so Judah Maxson was daughter of Bethiah Clark & will be read Judah Clark.

This proves that Andrew and Rachel had ten children and agrees with what we had learned by the other reasoning. It also shows that three of their family had died between March 28, 1686 and Sep. 27, 1688. (We wonder if they died of the "mesles.")

For fuller account of Samuel Hubbard consult Appendix VII.

The following list contains the names of all the children of Andrewⁱ we have been able to find, with approximate dates of birth:

Samuel, b. about 1659; d. before or during 1711.
John, b. about 1661; d. between 1692 when his name is on the list of members of the Newport Seventh Day Baptist Church, and Sep. 30, 1700, when a committee

of the church was "appointed to visit Elizabeth Langworthy, John's widow, to enquire into her state and proceed therein as the Lord shall direct."

Andrew; d. of small pox at the fort in Newport, 1739.

Robert, b. about 1675; d. about 1720.

James, b. 1680; d. 1720.

We can find very little information about John, which we give at this point, then take up the records of the others in probable order of birth, but keeping in mind that James may be older than Robert.

John² married Elizabeth — (d. after Sep. 30, 1700).

In Bodge's *Soldiers in King Philip's War*, as quoted in N. E. G. & A. R., Vol. XLIII, page 269, a John Langworthy was at the garrison at Westfield, July 24, 1676. While this John, son of Andrew, was young to be in the military service, such cases are not unknown. Cole's *History of Washington and Kent Counties*, page 770, records that Daniel Babcock of Hopkinton enlisted as a recruit to serve when wanted, during the Revolution, when 14 years old. He was born Aug. 31, 1762. An account of his service may be found in the *Babcock Genealogy*, page 113. A Langworthy relative tells me she personally knew Col. George W. Johns, formerly of Fairfield, Ill., who enlisted at the age of 12 in the Civil War and came out, at the age of 16, a colonel.

It seems probable that this John was the father of John Langworthy, who married Mary Lewis before Aug. 4, 1721, when Mary Langworthy, the oldest daughter of Daniel Lewis, and her husband, John Langworthy, join in certain deeds with her brothers and sisters, transactions apparently connected with the settlement of her father's estate. This John left a will dated July 13, 1748, which gives his estate to be equally divided between his son John and daughter Mary Lanphear.

From the Vital Records of Rhode Island, Vol. V, page 18, we learn that Mary Langworthy married Jan. 22, 1739, by Elder John Maxson, Nathan Lanphere.

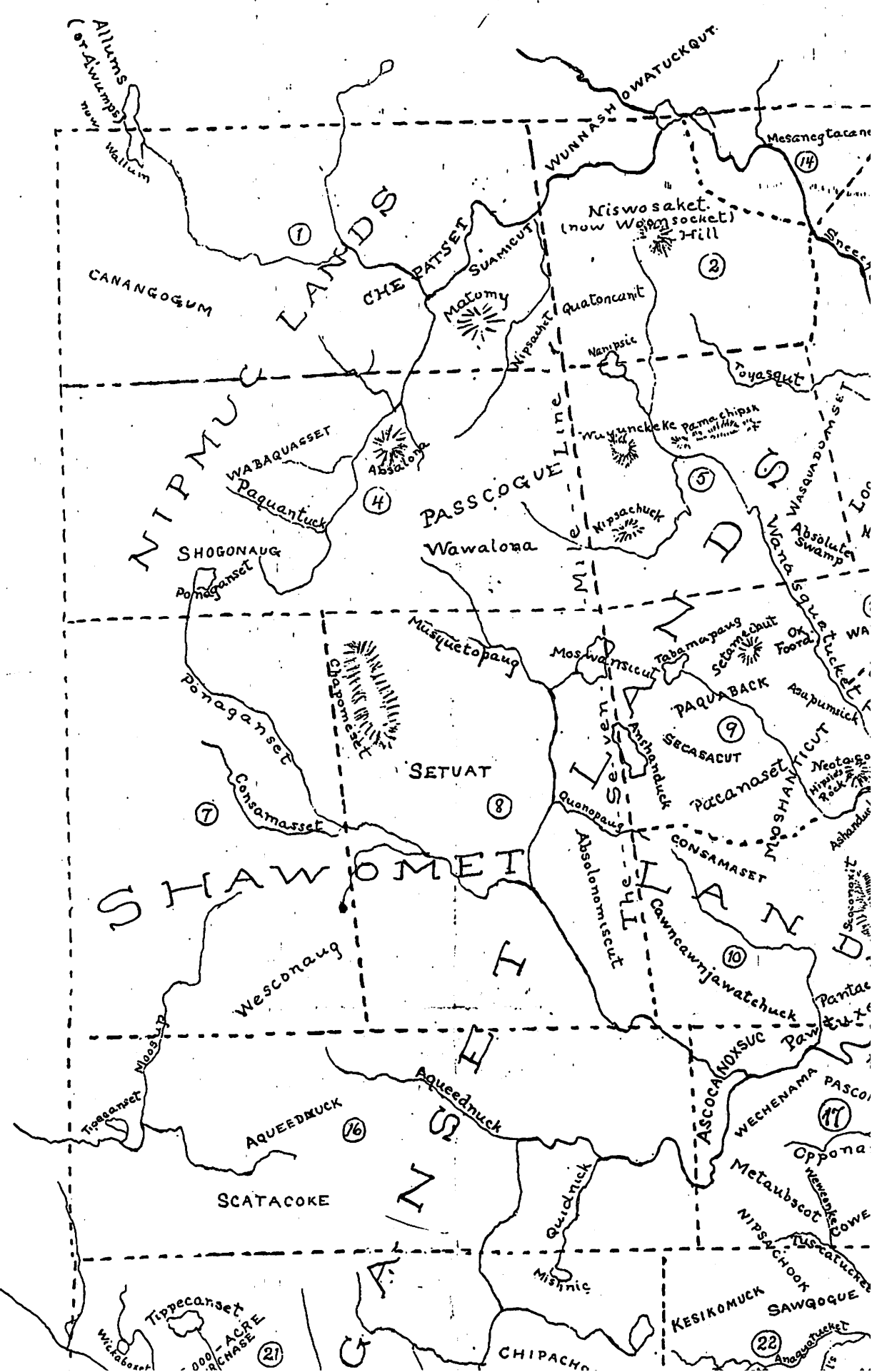
6 children born in Westerly (Lanphere):

Mary, b. Apr. 5, 1740.

Nathan, b. Feb. 18, 1742. He was twice married. A daughter by his first wife was Hannah who married Nathan Stillman and lived in Brookfield, N. Y.

Elisha, b. Jan. 21, 1744.

N I H T I C U T





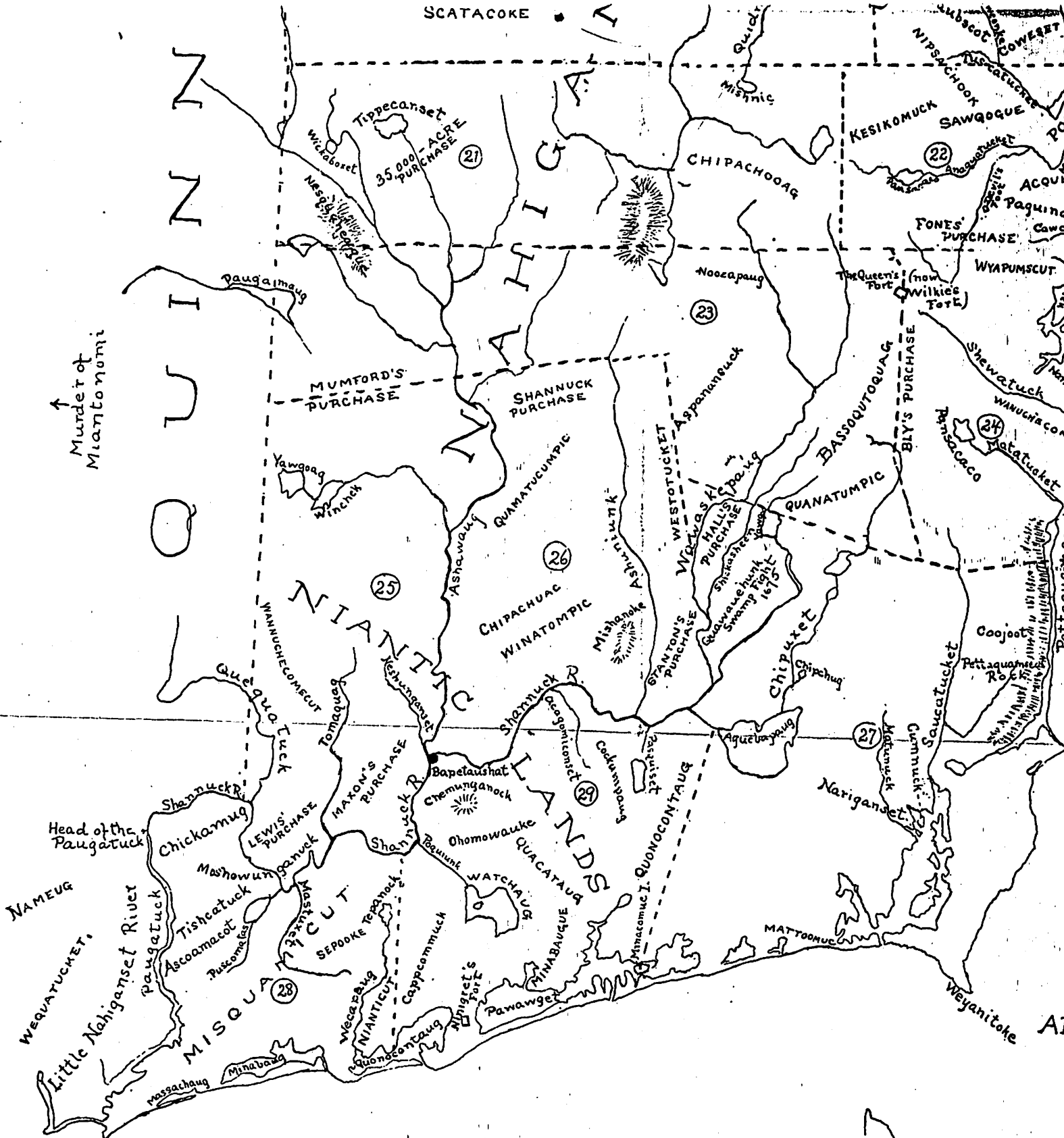
- ① Burrillville
- 2 North Smithfield
- 3 Cumberland
- 4 Glocester
- 5 Smithfield
- 6 Lincoln
- 7 Foster
- 8 Scituate
- 9 Johnston
- 10 Cranston
- 11 North Providence
- 12 Providence
- 13 Pawtucket
- 14 Woonsocket
- 15 East Providence
- 16 Coventry
- 17 Warwick
- 18 Barrington
- 19 Warren
- 20 Bristol
- 21 West Greenwich
- 22 East Greenwich
- 23 Exeter
- 24 North Kingstown
- 25 Hopkinton
- 26 Richmond
- 27 South Kingstown
- 28 Westerly
- 29 Charlestown
- 30 Jamestown
- 31 Portsmouth
- 32 Middletown
- 33 Newport
- 34 Tiverton
- 35 Little Compton

SCATACOKE

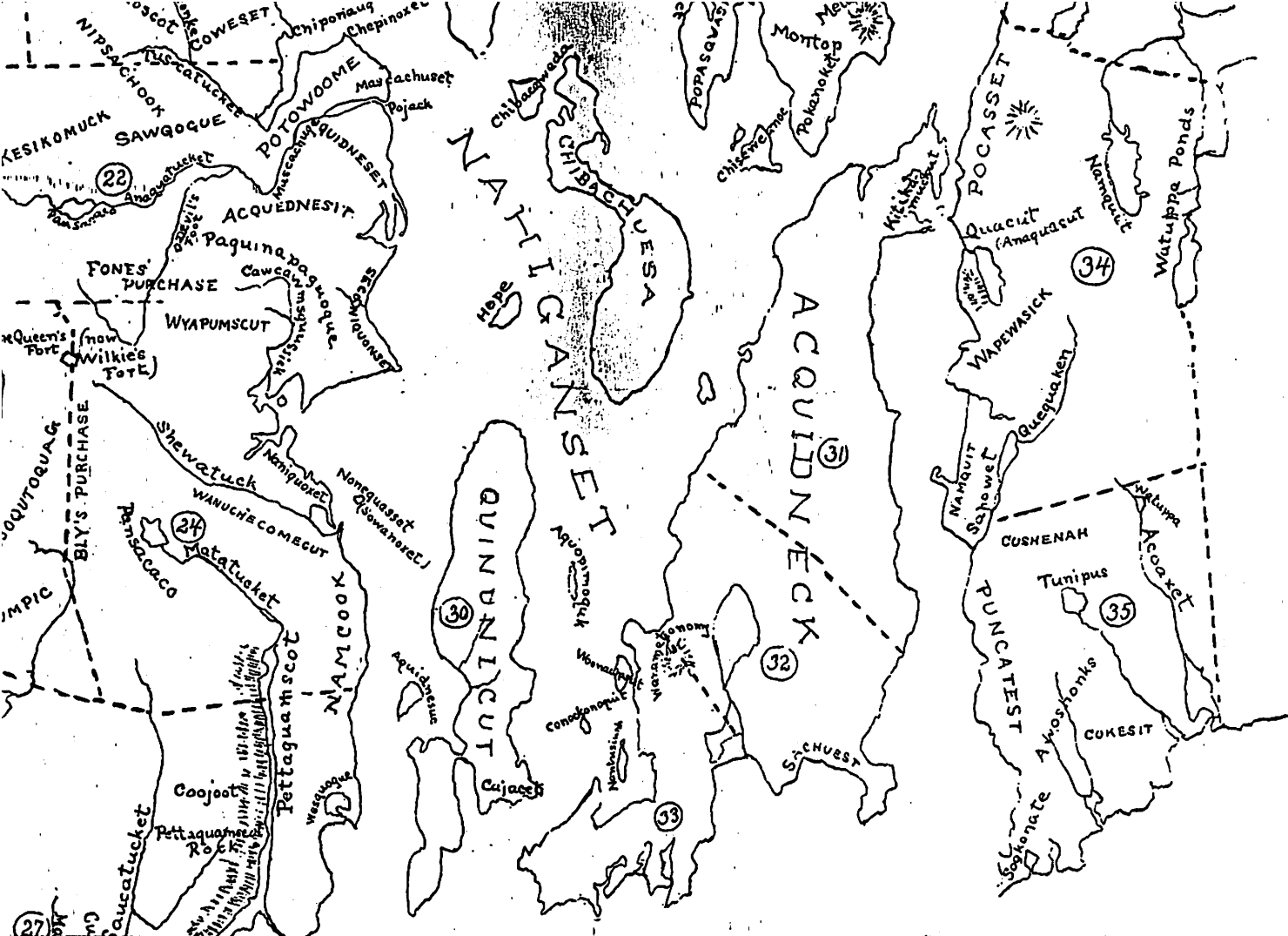
W I N N E T O W N

N A U S E T T A N D S

↑ Murder of Miantonomi



Entered at



MAP OF THE COLONY OF RHODE ISLAND

giving the
INDIAN NAMES OF LOCATIONS
AND THE LOCATIONS OF GREAT EVENTS IN INDIAN HISTORY
with
Present Political Divisions Indicated

by
SIDNEY S. RIDER
Providence Rhode Island 1903

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Westerly, Charlestown, or
Hopkinton

RECAPITULATION

OF THE INHABITANTS OF THE COLONY OF RHODE ISLAND, AC-
CORDING TO THE OFFICIAL CENSUS TAKEN IN 1774.

	Families.	WHITES.				Total of Whites	Indians	Blacks.	Total of each town
		MALES.		FEMALES.					
		Above 16.	Under 16.	Above 16.	Under 16.				
Newport.....	1,500	2,100	1,558	2,024	1,635	7,917	46	1,246	9,208
Providence.....	655	1,219	850	1,049	852	3,950	68	303	4,321
Portsmouth.....	220	345	341	400	285	1,369	21	122	1,512
Warwick.....	353	569	512	615	465	2,181	88	80	2,438
Westerly.....	257	421	441	443	401	1,706	37	69	1,812
New Shoreham.....	75	109	119	121	120	460	51	55	575
East Greenwich.....	275	416	345	464	338	1,563	31	69	1,663
North Kingstown.....	361	538	497	595	552	2,182	79	211	2,472
South Kingstown.....	364	550	554	597	481	2,185	210	440	2,835
Jamestown.....	69	110	90	118	82	400	32	131	563
Smithfield.....	476	742	685	769	638	2,814	23	51	2,888
Scituate.....	564	909	879	933	817	3,598	8	55	3,661
Glocester.....	525	743	724	740	719	2,926	....	19	2,945
West Greenwich.....	304	429	395	465	456	1,745	....	19	1,764
Charlestown.....	307	312	315	350	264	1,241	528	52	1,821
Coventry.....	274	474	555	403	470	1,092	11	20	2,023
Exeter.....	289	441	415	478	446	1,780	17	67	1,864
Middletown.....	123	210	179	259	196	804	13	64	881
Bristol.....	197	272	232	310	256	1,079	10	114	1,209
Tiverton.....	298	418	500	438	434	1,790	71	95	1,936
Warren.....	168	237	251	255	185	928	7	44	979
Little Compton.....	218	304	254	382	220	1,160	25	47	1,232
Richmond.....	189	286	316	324	287	1,213	20	24	1,257
Cumberland.....	264	400	408	478	450	1,736	3	17	1,756
Cranston.....	340	476	399	517	390	1,782	19	60	1,861
Hopkinton.....	299	427	450	477	415	1,739	21	48	1,808
Johston.....	167	242	227	254	234	957	9	65	1,031
North Providence.....	138	193	172	230	197	792	7	31	830
Barrington.....	91	142	116	162	120	542	18	41	601
	9,450	14,042	12,731	15,349	12,386	54,460	1,479	3,668	60,707

4917
bound

CENSUS

OF THE

Inhabitants of the Colony

OF

Rhode Island and Providence Plantations,

TAKEN BY ORDER OF THE GENERAL ASSEMBLY, IN THE YEAR

1774;

AND BY THE GENERAL ASSEMBLY OF THE STATE ORDERED TO
BE PRINTED.

ARRANGED BY

JOHN R. BARTLETT,

SECRETARY OF STATE.

PROVIDENCE:
KNOWLES, ANTHONY & CO., STATE PRINTERS,
1858.

WESTERLY PUBLIC LIBRARY

C-38-94

WESTERLY.

FAMILIES.	WHITES.				Indians.	Blacks.	Total.
	MALES.		FEMALES.				
	Above 16.	Under 16.	Above 16.	Under 16.			
Allen, John	1		1	1			3
Allen, John	1		1	1			3
Austin, Jedidiah	1		2				3
Adams, Ebenezer	1	3	2	3			9
Allen, Samuel	1	1	1	3			6
Brown, Ebenezer	2	1	1	5			9
Brown, Samuel	2	1	2	1			6
Brown, John	1		3	1			5
Brown, James	1	2	2	1			6
Berry, Elijah	1	2	1	2			6
Berry, Peleg	1		1				2
Berry, Richard	1		1				2
Berry, Samuel	1	1	1	3			6
Burdick, Christopher	1	5	1	1			8
Bentley, George	1	2	2	1			6
Browbly, William	3		1	4			8
Burdick, John	4	3	2	1			10
Brand, Samuel	1	2	1				4
Babcock, Elkanch	1	2	2	3			8
Babcock, William	2		3	1			6
Babcock, William Jr	1	1	1	1			4
Babcock, Joshua	3	2	1	1		2	9
Babcock, Stephen	2		3				5
Babcock, Oliver	1	4	1	1		1	8
Babcock, Isaac	1	4	2	4			11
Babcock, Jesse	1		1	2		4	8
Babcock, Joseph	1	1	1				3
Babcock, Ichabod	3	4	3	3	1		14
Babcock, James Jr	4	1	1	5			11
Babcock, James	2	3	2	1	1	3	12
Babcock, Christopher	2	6	1	2			11
Babcock, Nathaniel 2d	5	4	2	3	1	1	16
Babcock, Ann Widow			3				3
Babcock, Samuel	3	5	1	4			13
Babcock, Nathan	2	2	4	2		1	11
Bliven, Daniel	1	3	2	3			9
Bliven, James	1	4	2	1			8

FAMILIES.	WHITES.				Indians.	Blacks.	Total.
	MALES.		FEMALES.				
	Above 16.	Under 16.	Above 16.	Under 16.			
Bliven, Edward	3		1	1			5
Bliven, Edward Jr	3	3	2	1			9
Bliven, William	1	1	1	2	1		6
Bliven, Nathan	1	2	2	2			7
Bliven, John	1	3	2	2			8
Bliven, Samuel	1	2	1	2			6
Bent, Hannah Widow			1	1			2
Burdick, Arnold	1	1	1	1			4
Burdick, Jonathan	2		2				4
Burdick, Robert	2		3	3			8
Burdick, Simeon	1	2	1	2			6
Burdick, Thompson	1	1	1				3
Burdick, David	1		2			1	4
Burdick, Oliver	1	5	1	1			8
Brand, Thomas J	1		2				3
Brand, Thomas	1		1				2
Clarke, Paul	3	1	2			1	7
Clarke, Phineas	1	4	2	1	1		9
Clarke, Joseph 3d	1	1	1	6			9
Clarke, Joseph	1		1				2
Clarke, Elisha	2	4	4	1			11
Clarke, William	2		2	2			6
Clarke, Joseph Jr	2	5	2	2			11
Clarke, David	1	2	2				5
Clarke, John	1	2	1	2			6
Clarke, Ichabod	1	1	4				6
Clarke, Daniel	2	2	3	3			10
Clarke, Amos	2		1	1			4
Crory, Nathan	1	1	1	1			3
Cottrell, John	1	4	4	1			10
Coon, Joseph	2	1	1	4			8
Chesebrough, James	1	4	1				6
Crandall, Benjamin	3	3	1	4	1		12
Crandall, Ebenezer	1		2				3
Crandall, Thomas	1	1	1				3
Crandall, Joseph (son of Eber)	1	2	2	1			6
Crandall, Joseph 3d	1	4	1	2			8
Crandall, Elisha	2	1	1	1			5
Crandall, Enoch	1		1				2
Crandall, James	2	3	1	3			9
Crandall, James Jr	1	5	2	3			11
Crandall, Joseph	2		1				3
Crandall, William	2	4	2	2			10

FAMILIES.	WHITES.				Indians.	Blacks.	Total.
	MALES.		FEMALES.				
	Above 16.	Under 16.	Above 61.	Under 16.			
Crandall, Joshua	1	6	1	1			9
Crandall, Jonathan	1	4	1	4			10
Crandall, Phineas	1	2	1	1			5
Crandall, Elijah	1	1	2	1			5
Crandall, Ezekiel	2	3	1	1			7
Crandall, Abijah	1	1	1	1			4
Champlin, Andrew	1		1	2			4
Champlin, Samuel	3	1	1	2		5	12
Champlin, Rowland	1	2	1	1			5
Crumb, Joseph	1		1				2
Crumb, William	2	1	1	1			5
Crumb, Billington	1		1	2			4
Crumb, Joseph Jr	1	4	1	1			7
Chapman, William	3	1	5	2			11
Chapman, Mary Widow	1	1	2				4
Chapman, Sumner		1	1	2			4
Collins, Daniel	1	1	1				3
Chace, Oliver	2		3	1			6
Davis, Joseph	3	2	3	5			13
Davis, Nathan	1	2	2	3			8
Davis, William (son of Peter)	4	1	3	1			9
Dodge, Joseph	1		1				2
Driskell, Philip	2	1	1	2			6
Dodge, Oliver	1		1	1		1	4
Dunbar, Anstee Widow		1	1	1			3
Edward, Gaithrot Widow	1		1	1			3
Foster, Jonathan Jr	1	4	1				6
Foster, Jonathan	2	1	2				5
Frazer, Gideon	1	2	1				4
Greenman, Silas	2	1	3	4			10
Greenman, Nathan	1	1	1	3			6
Gavil, Ezekiel	2	1	2	1			6
Gavil, Ezekiel Jr	2	1	1	1			5
Gavil, Anne Widow		2	2	1			5
Gavil, Stephen	2	1	4	1			8
Gavil, George	1	1	1				3
Gavil, Joseph	2	2	4	1			9
Gavil, Oliver	1	2	1	1			5
Gavil, Hezekiah	2	1	2	1			6
Greene, Samuel	1		1	2			4

FAMILIES.	WHITES.				Indians.	Blacks.	Total.
	MALES.		FEMALES.				
	Above 16.	Under 61.	Above 61.	Under 16.			
Greene, William	3	3	2	1			9
Hiscox, William	2	1	2	1			6
Hiscox, William Jr	1	2	1	1		1	6
Hiscox, Nathan	1	1	1	3			6
Hiscox, Ephraim	2		5				7
Hiscox, Thomas	2	2	1	2			7
Hiscox, Joseph	1	1	1				3
Hall, Isaac	3	1	2	3			9
Hall, Charles	2	3	4	3			12
Hall, Joseph	1	5	1				7
Hall, Theodate	3	1	1	3			8
Hall, James	2	1	3				6
Hull, Benjamin	3	4	2	1		1	10
Hull, Thomas	1	1	1	1			4
Indians (Family)					7		7
Kenyon, George	3		1				4
Lewis, Maxson	1	1	1	3			6
Lewis, Stephen	2	2	1	2			7
Lewis, David	1	1	3	2			7
Lewis, Joseph	1	1	2	1			5
Lewis, John	5	2	6	2			15
Lewis, Hezekiah	1	3	2	1			7
Lewis, Elias	1	1	1				3
Lewis, Oliver	2	3	2				7
Lewis, John 3d	1	1	3				5
Lewis, Elias	1	2	1	2	1		7
Lanpher, Nathan	2	3	2	2			9
Lanpher, Nathan Jr	1	2	1	3			7
Lanpher, Daniel	2		3	1			6
Lanpher, Daniel Jr	1	1	1	2			5
Lanpher, Daniel Jr	1	3	1	5			10
Lanpher, Abram	1	2	1	1			5
Lanpher, Champlin	1	3	1				5
Lanpher, Benjamin	1	4	1	1			7
Lanpher, Nathaniel	1	4	1	3			9
Lanpher, John	1		1	1			3
Larkin, Abel	1	1	1	1			4
Larkin, Moses	1	3	1	1			6
Larkin, Susanna Widow		1	1	1			3
Langford, Esther Widow		2	2	1			5

FAMILIES.	WHITES.				Indians.	Blacks.	Total.
	MALES.		FEMALES.				
	Above 15.	Under 15.	Above 15.	Under 15.			
Weaver, Benjamin.....	1		1			2	
Weaver, Benjamin.....	1		2	1		4	
Wood, Joseph.....	1	1	1	2		5	
Whitford, Pasco.....	1	1	1		1	4	
Whitford, David.....	1		1	1		3	
Whitford, Job.....	2	3	2	2		9	
Whitford, Sarah.....			1	1		2	
Whitford, Nicholas.....	4	3	3	1		11	
Whitford, George.....	2		1	1		4	
Whitford, Thomas.....	2	3	1	1		7	
Wait, Jeremiah.....	1	1	1	1		4	
Wait, William.....	2		1	1		4	
Wait, John.....	1		1	1		3	
Wilcox, Thomas.....	1	2	2	5		10	
Wells Benjamin.....	1	1	1			3	
Wells, Caleb.....	1	2	2			5	
Young, James.....	1	1	1			3	
Young, Benjamin.....	1	2	2		1	5	
Young, John.....	1	3	1	2		7	
Young, Thomas.....	2	3	3			8	

CHARLESTOWN.

FAMILIES.	WHITES.				Indians.	Blacks.	Total.
	MALES.		FEMALES.				
	Above 15.	Under 15.	Above 15.	Under 15.			
Austin, Silas.....	1	1	1		1	4	
Allen, Stephen.....	2	2	3	2		9	
Austin, Robert.....	3	1	3	2		9	
Austin, William.....	2	3	1			6	
Adams, Thomas.....	1	3	1	1		6	
Adams, John.....	1		3			4	
Anthony, John.....					7	7	
Aaron, Cole.....					4	4	
Aaron, Sarah.....	1	3	1	2		7	
Babcock, Ichabod.....	3	5	1	2	1	12	
Browning, Jere.....	2	3	3	2		10	
Browning, Ephraim.....	1	1	2	2	1	7	
Babcock, Christopher.....	1	1	2	4	5	13	
Babcock, Peleg.....	1	2	1	1		5	
Babcock, Simeon.....	1	1	1		1	4	
Babcock, Ichabod.....	1	1	1	3		6	
Burdick, Samuel.....	3	3	3	5		14	
Burdick, Samuel Jr.....	1		1			2	
Burdick, Jonathan.....	1	3	1	3		8	
Burdick, Ichabod.....	1	3	1	1		6	
Burdick, Ephraim.....	1	2	1	2		6	
Burnett, Elisha.....	1	3	1			5	
Brayman, Benjamin.....	1		3	1		5	
Baset, William.....	1	1	2			4	
Browning, Anne.....	2	2	2	1		7	
Congdon, John.....	3	1	3	4	3	16	
Congdon, James.....	1	3	1	3		8	
Congdon, James Jr.....	1	3	1	1		6	
Congdon, Mary.....			3		4	7	
Congdon, Robert.....	1		1		1	4	
Congdon, William.....	2	1	1	3	2	10	
Congdon, Cuff.....					8	8	
Church, Charles.....	1	3	3	3		10	
Church, John.....	1	3	1	1		6	
Clarke, Joshua.....	2	2	1	3		8	
Clarke, Ephraim.....	4		3	2		9	

FAMILIES.	WHITES.				Indians.	Blacks.	Total.
	MALES.		FEMALES.				
	Above 16.	Under 16.	Above 16.	Under 16.			
Clarke, Hannah.....	1	1	2	1			5
Clarke, Joseph.....	1	2	1	2			6
Clarke, Ephraim.....	1		1	3			5
Clarke, Ichabod.....	1	1	1	1			4
Clarke, Benjamin.....	1	2	1				4
Clarke, William.....	2	1	2	3			8
Clarke, George.....	2		2				4
Clarke, Jacob.....	1	3	2				6
Clarke, Jonathan.....	3		3				6
Clarke, Elisha.....	4	2	1	1			8
Clarke, Caleb.....	2		2				4
Clarke, Jonathan.....							1
Cross, Peleg.....	2	1	3	4	1	3	14
Cross, Sarah.....	3		1	1			5
Cross, Joseph.....	1	1	3	1			6
Cross, Samuel.....	1		1				2
Cross, Thomas.....	1	1	1	1			4
Closion, Ichabod.....	2	3	4	2			11
Cokes, Ephraim.....					8		8
Cokes, Thomas.....					2		2
Cokes, Stephen.....	1	3	1	2			7
Cooper, Joe.....				6			6
Champlin, Jesse.....	1		2	1	2	2	8
Champlin, Christopher.....	1	4	3	2		14	24
Champlin, Michael.....	1	2	1	1			5
Crandall, Caleb.....	1	2	1	3			7
Crandall, Samuel.....	2		2	5			9
Crandall, Samuel Jr.....	1	1	1	1			4
Crandall, Edward.....	1	4	3	1			9
Crandall, Simeon.....	2	3	2	2			9
Crandall, Eber.....	1	1	1	3			6
Crandall, Jeremiah.....	1	1	1				3
Cuff, James.....					6		6
Cosnock, Joseph.....					9		9
Cheels, Hannah.....					4		4
Coques, Abigail.....					3		3
Coheas, Mary.....					3		3
Card, Joshua.....	2	3	2	1			8
Card, William.....	1	1	1	2			5
Card, John.....	1	5	3	2			11
Card, Joshua.....	1		2	3			6
Card, Joab.....	1	1	1	1	2		6
Dunn, Samuel.....	1		1	1			3

FAMILIES.	WHITES.				Indians.	Blacks.	Total.
	MALES.		FEMALES.				
	Above 16.	Under 16.	Above 16.	Under 16.			
Davis, Joseph.....	1	1	1	3			6
Dungo, Abraham.....					8		8
Enoss, Jesse.....	1	1	1	1			4
Edwards, Daniel.....	2	3	2	2			9
Eyers, Joseph.....	1	1	1				3
Greene, Joshua.....	2	3	1	3			9
Griffin, George.....	1	1	1	1			4
Greenman, Clarke.....	1	1	1				3
Greenman, Clarke.....	2		1		1		4
Goodbody, John.....			2				2
Grinold, Susanna.....							5
Grinold, Stephen.....	2	2	1				4
Greene, Thomas.....	2		2				4
Greene, John.....	2	1	2	4			9
Greene, Amos.....	2	3	2	2			9
Greene, Amos Jr.....	1	5	2	3			11
Greene, Josias.....	1	1	1	2			5
Greene, Benjamin.....	1	2	1	2			6
Gardner, Daniel.....	1	2	1	3			7
Gavit, Edward.....	1	1	1				3
Hoxey, Gideon.....	3	2	2	3		1	11
Hoxey, Joseph.....	2	1	3		4	1	11
Hoxey, Stephen.....	2	4	1	1			8
Hoxey, Benjamin.....	4		1	1	2		8
Harvey, Peter.....	1		1				2
Harvey, William.....	3	3	1	1			8
Hall, Ephraim.....	1	4	1	2			7
Hall, Thomas.....	1	1	2	1			5
Hall, Jonathan.....	3	1	1	3			8
Hall, Peter.....	2	1	3	1			6
Hall, George.....	1		3	2			6
Hall, Consider.....	2	4	2	1			9
Hall, Nathan.....	1		2				3
Hall, Ann.....	1		2				3
Hazard, Jonathan J.....	1	3	1	1		1	7
Hazard, Robert.....	1	2	1	1			5
Holway, Joseph.....	2	2	1	2			7
Harvey, John.....	1	4	2				7
Harvey, James.....	1	2	3	4			10
Harvey, Joseph.....	1	2	2	1			6
Indians, various.....					413		413

FAMILIES.	WHITES.				Indians.	Blacks.	Total.
	MALES.		FEMALES.				
	Above 16.	Under 16.	Above 16.	Under 16.			
Brightman, Joseph.....	3	2	3	.....	.....	8
Baker, Nathan.....	3	3	2	4	.....	12
Brombly, Thomas.....	1	1	3	2	.....	7
Braman, John.....	1	1	1	2	.....	5
Braman, James.....	2	1	2	1	.....	6
Barber, John.....	1	5	1	1	1	9	
Barber, William.....	1	3	2	1	.....	7
Barber, Ezekiel.....	2	1	1	1	.....	5
Barber, Benjamin.....	1	1	1	1	1	5	
Brown, Samuel.....	1	.....	1	2	.....	4
Brown, John.....	1	2	5	.....	.....	8
Brown, John Jr.....	1	4	1	2	.....	8
Brown, Abigail.....	.....	1	1	1	.....	3
Bent, John.....	2	.....	4	1	1	8
Babcock, Hezekiah.....	1	2	4	.....	11	18
Babcock, Rouse.....	1	2	3	1	4	11	
Babcock, Abigail.....	.....	2	1	.....	.....	3
Babcock, Simeon.....	2	4	3	2	.....	11
Babcock, Oliver.....	1	4	3	1	1	10	
Babcock, Debro.....	.....	1	2	1	.....	4
Babcock, Samuel.....	1	1	4	2	1	4	13
Crandall, Amos.....	1	.....	1	3	.....	5
Crandall, Hjah.....	3	1	1	5	.....	10
Crandall, John.....	1	.....	1	.....	.....	2
Crandall, Levy.....	2	1	3	1	.....	7
Crandall, Stephen.....	1	1	1	2	.....	5
Crandall, Jonathan.....	1	2	1	3	.....	7
Crandall, Nathan.....	2	2	2	6	.....	12
Crandall, David.....	1	2	1	1	.....	5
Crandall, Levy Jr.....	1	1	2	1	.....	5
Crandall, Benajah.....	2	1	1	.....	.....	4
Crandall, Ozariah.....	1	.....	1	1	.....	3
Clerke, Joshua.....	4	4	3	.....	1	12
Clerke, Joseph.....	1	1	1	2	.....	5
Clerke, Arnold.....	1	.....	1	2	.....	4
Clerke, Jesse.....	1	1	1	1	.....	4
Colegrove, Benjamin.....	1	3	1	1	.....	6
Champlin, Samuel.....	1	2	2	6	.....	11
Champlin, Jeffery.....	1	.....	1	.....	.....	2
Chever, Edward.....	1	1	1	.....	1	4
Cottrel, John.....	2	.....	2	.....	.....	4
Cottrel, John Jr.....	1	.....	1	2	.....	4
Collins, Hezekiah.....	4	5	1	5	12

FAMILIES.	WHITES.				Indians.	Blacks.	Total.
	MALES.		FEMALES.				
	Above 16.	Under 16.	Above 16.	Under 16.			
Collins, Joshua.....	1	1	1	1	.....	.....	4
Collins, John.....	1	1	1	2	.....	.....	5
Church, Joshua.....	.....	2	1	1	.....	.....	4
Crom, Daniel.....	1	2	2	3	.....	.....	8
Cartwright, Briant.....	1	.....	2	.....	.....	.....	3
Cartwright, Briant Jr.....	1	2	1	3	.....	.....	7
Carpenter, Hezekiah.....	2	1	2	.....	.....	.....	5
Coon, John Jr.....	1	.....	2	2	.....	.....	5
Coon, Elisha.....	3	2	1	3	.....	.....	9
Coon, David.....	3	1	1	4	.....	.....	9
Coon, Jonathan.....	1	3	1	3	.....	.....	8
Coon, Daniel.....	1	.....	3	1	.....	.....	5
Coon, Joshua.....	1	2	2	3	.....	.....	8
Coon, William Jr.....	1	2	1	3	.....	.....	7
Coon, Amos.....	1	3	1	.....	1	.....	6
Coon, William 3d.....	1	.....	1	3	.....	.....	5
Coon, Thomas.....	1	3	1	2	.....	.....	7
Coon, Elias.....	1	1	1	2	.....	.....	5
Coon, Jemime.....	1	.....	1	1	.....	.....	3
Coon, John.....	2	1	2	2	.....	.....	7
Coon, Samuel.....	1	3	2	2	.....	.....	8
Coon, William.....	2	3	2	3	.....	.....	10
Coon, Peleg.....	1	3	1	2	.....	.....	7
Coon, Ross.....	1	1	1	.....	.....	.....	3
Drack, Charles.....	1	5	1	2	.....	.....	9
Davis, David.....	1	1	1	2	.....	.....	5
Davis, John.....	2	2	2	.....	.....	.....	6
Davis, Jedediah.....	5	.....	3	1	3	1	13
Davis, Joseph.....	1	1	1	1	.....	.....	4
Deark, Joshua.....	1	1	1	2	.....	.....	5
Dier, Rebecker.....	.....	1	2	2	.....	.....	5
Eagleston, Joseph.....	1	1	1	2	.....	.....	5
Eagleston, Asa.....	1	1	2	4	.....	.....	8
Edwards, Peleg.....	1	2	2	.....	.....	.....	5
Forster, Samuel.....	1	.....	2	.....	.....	.....	3
Frink, Jedediah.....	1	1	1	2	.....	.....	5
Goodbird, John.....	2	4	1	3	.....	.....	10
Gardner, John.....	2	.....	2	1	1	.....	6
Gardner, Potter.....	1	.....	1	1	.....	.....	3
Gardner, Samuel.....	1	2	3	5	.....	1	12

Westerly Pub. Lib.

7-13-94

Bi-Centennial Celebration

*Let John Davis list
pastor of Burlington Ch., 18*

OF

The First

Seventh-day Baptist

Church

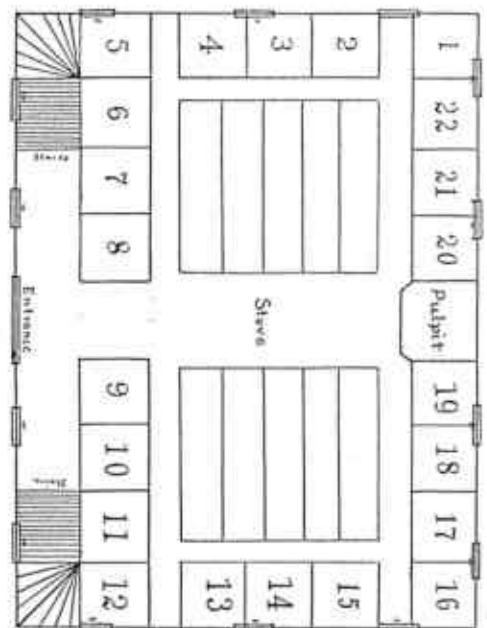
OF

Hopkinton

Located at Ashaway, R. I.

September 25 and 26, 1908

1 Women's Missionary Society
 2 Men and Women
 3 Men's Class
 4 Men's and Women's
 5 Men's Class
 6 Men's Class
 7 Men's Class
 8 Men's Class
 9 Men's Class
 10 Men's Class
 11 Men's Class
 12 Men's Class
 13 Men's Class
 14 Men's Class
 15 Men's Class
 16 Men's Class
 17 Men's Class
 18 Men's Class
 19 Men's Class
 20 Men's Class
 21 Men's Class
 22 Men's Class



First Floor of the Seventh-day Baptist Church, Westbury, N.H., built about 1830.
 After First Separation Church

13 Men's Class
 14 Men's Class
 15 Men's Class
 16 Men's Class
 17 Men's Class
 18 Men's Class
 19 Men's Class
 20 Men's Class
 21 Men's Class
 22 Men's Class



Old Seventh-day Baptist Meeting-house

This house is supposed to have been built on the bank of the Pawk river in 1680 by the members of the Newport Church who then living in the town of Westery.
 In 1708 a Charter was granted from the State of Rhode Island and it was thereafter known as the First S. D. B. Church of Hopkin-

Interior plan, see drawing.

L.H.
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Program

Sabbath Evening, Sept. 25

PRAYER AND CONFERENCE MEETING, led by

Rev. Ira Lee Cottrell, Pastor of First Brookfield Seventh-day Baptist Church, Leonardsville, N. Y.

Sabbath Morning, Sept. 26

10 A. M.

ORGAN VOLUNTARY	Miss Mildred Kathleen Taylor
ANTHEM, The Lord's Prayer	Choir
INVOCATION	Pastor
RESPONSIVE READING, Psalm 122-123	
SCRIPTURE LESSON, Isa. 35	Rev. I. L. Cottrell
HYMN	
PRAYER	Rev. A. E. Main
OFFERING	
SOLO, Oh! Divine Redeemer	Miss Martha Althea Crandall
HISTORICAL ADDRESS	Rev. William Lewis Burdick, Pastor
HYMN	
BENEDICTION	Rev. A. E. Main

12 M. Lunch at Parish House

63473

and State, and its intimate relation with the Baptists of the State in the great struggle for civil and religious liberty and in the founding of Brown University, it seemed fitting that a representative man of the State as well as a Baptist should participate in the celebration. President W. H. P. Faunce of Brown University most kindly and acceptably responded to this invitation. The Church has been the mother of churches, and Ex-Governor Geo. H. Utter, of the Pawcatuck Church, was selected to speak representing the fifteen Churches that have grown directly out of this Church. It is hoped that the publication of this book, containing these Bicentennial addresses, may be blessed of God in giving new inspiration, courage, and strength to all into whose hands it may fall.

G. B. CARPENTER
W. L. BURDICK
W. L. CLARKE
FRANK HILL
C. W. CLARKE

} Committee

Prayer

REV. ARTHUR ELWIN MAIN

DEAN OF ALFRED THEOLOGICAL SEMINARY

Our Father who art in Heaven, before the mountains were brought forth or ever thou hadst formed the earth, and the world, even from everlasting to everlasting, thou art God. We change; but thou art the same yesterday, today, and forever. For this we praise thee, O God, the God of Abraham, Isaac, and Jacob, our God and Father, the Father of our Lord Jesus Christ, whom the fathers of this Church believed in and looked to for redemption, the Savior whom we today worship. We thank thee for our Christian land and civilization; and for men and women who believe in God and in freedom, and have lived to enjoy that blessed inheritance, the country in which we live. We thank thee for the patriotism that has kept our citizens, in all these generations, true to their country and to the principles upon which it was established. We thank thee for those men who believed in God, who lived in the lands beyond the seas, and who came to this, our country, to bring the knowledge of thyself and of the sacred Scriptures to our ancestors. We thank thee for the truth planted here so long ago, and for which this church has stood during these centuries. We thank thee for all in the history, in the life, in the labors, in the devotion of this Christian church, that has exemplified the principles of our holy religion. We thank thee for our fathers and mothers, who stood for God and for religion, for the sacred

Scriptures, for freedom, for high ideals, in every department of human life and activity. We thank thee for the occasion, for the history, for the faith, for the loyalty to truth and duty, which bring us together here; and grant that from the point of view to which we are today lifted we may look back with gratitude, even with wonder, at what our fathers wrought, and forward to new duties and greater progress.

Help us to love our country as our fathers loved it. Help us to be true to the principles of religious liberty as they were true to those principles. Help us to have high, and yet higher ideals of Christian life and service, as these ideals have been seen to grow in the history of these centuries; and grant that under the inspiration of this day, under the power of the truth and of the facts that shall be brought to our attention, in gratitude for the past, and with open-mindedness, and open vision toward new truth and obligations, we may consecrate ourselves anew to the service of the God of our fathers and to the service of our fellow men among whom we live today.

We pray for thy blessing upon this church of Jesus Christ. We pray for its pastor, for the deacons, for all the officers and members of the church, in all branches of its Christian life and work. Baptize them all, we beseech thee, with the spirit of God as he shall come down in still greater power upon their minds and hearts. We pray for thy blessing upon us whose privilege it is to worship with these dear Christian friends today, in this place and at this time; grant that our coming may be something of help to them, and may we carry back to our homes and to our fields of labor the blessings of inspiration and hope received here. We pray for all our churches everywhere, up and down through the land, and across the seas. Help us, we beseech thee, to be a holier people; sanctify us in thy truth, thy word is truth.

We pray for Christian people of every name, the world over. We pray for the spread of the cause of our

Lord Jesus Christ, for the coming of his Kingdom. Send out thy life and thy truth, we beseech thee, and help us, that we may be humble instruments in thy good providence of publishing the glad news of redemption in Jesus in all parts of the world, beginning in our own homes, our own community, and in our own land. If we have not been as true to thee, to ourselves, to our fellow men, as we ought to have been; wilt thou pardon our sins, and grant that from this good day on we may be better servants of Jesus Christ, who came into the world not to be ministered unto but to minister, and to give his life a ransom for many. Equip us for better work in the world. Lead us, we beseech thee, by thy Holy Spirit, guide us into all truth, and help us to fill up the remnant of our days with better and still better work for God and men; and by and by may we have a place in the Church Triumphant, and in the heavenly Kingdom, where we shall meet those who went before us, in the love and service of the Lord. In his name we ask it all, amen.



First Seventh-day Baptist Church of Hopkinton, R. I.

Built 1835 on the spot where the first Church building stood. Moved from there in 1852 to Ashaway R. I.; enlarged to present size in 1882.

Historical Address

REV. WILLIAM LEWIS BURDICK

PASTOR

Two hundred years ago day after tomorrow, the Sabbath-keeping Christians in Rhode Island and Connecticut, who for thirty-six years had been one church, became two churches and this Church was one of the two. Two hundred years is a long time, and one is made to feel very humble and helpless when he attempts to sketch in one address the struggles, the faith, the hope, the love, and the achievements of a church that has steadily and faithfully held up the light of the Gospel in this sinning world more than two hundred years, and is still strong and vigorous for the work and the defence of the truth.

If I were to select a text for this occasion it would be Christ's words in Matt. 28:20, "Lo, I am with you alway," or the 87th Psalm, verses 5 and 6,

"Yea, of Zion it shall be said this one and that one was born in her;
And the Most High Himself will establish her.
Jehovah will count when he writeth up His people,
This one was born there."

But this is a historical sketch or story and not a sermon, and I have no text; I am to give you the cold facts in outline without much sentiment. Others later in the day will give the fire, wisdom, and eloquence to warm the facts.

The past of this Church belongs to all the churches that have been formed from it. Its history is their history up to the time they were organized. Its past and achievements are your precious legacy too. Your ancestors were among its pillars, its bright and shining lights.

The story, as I have found it after long and weary months of searching through the dim and musty volumes of church records and Samuel Hubbard's Journal, testing points when necessary by State records, is very different in some respects from that which has been published and is still being from the platform and in our denominational publications. There are wide differences, both as to facts and to dates. To start with, a statement should be made about dates. Seventh-day Baptist history in this country commences about ninety years before the change was made from the old style to the new by England and her colonies.

Without going into an extended history of the calendar, we will grasp the situation when we call to mind (1) that the Julian Calendar, followed after 46 B. C., made the average year too long, so that there was an error of about one day in one hundred twenty-eight years, (2) that the year began with the twenty-fifth of March, and (3) that March was recorded as the first month and February the twelfth. By the time of Gregory XIII the error amounted to ten days, and in 1582 he ordered that the correction be made and the mode of reckoning "leap years" slightly changed. The system instituted by Gregory is called the Gregorian Calendar, or "new style," to distinguish it from that instituted by Julius Caesar, called the Julian or "old style." Roman Catholic countries adopted the new style, but Protestant countries did not do so at once and Russia still clings to the Julian. England, in 1751, ordered that the correction should be made September 3, 1752. The error had then amounted to eleven days, and "the Lord Chesterfield's Act" provided (1) that the eleven days should be dropped, making September 3,

September 14, (2) that the year should begin January 1, instead of March 25, and (3) that the first month should be January instead of March. To put together the events before September, 1752, and those after that date without any recognition of the dropping out of eleven days and the change in the time of beginning the New Year makes an error—in some cases of eleven days, in others of two months and eleven days, and in others of one year and seven days.

Writers of American history have taken this into account in dealing with events which occurred before September 3, 1752, and it is time that Seventh-day Baptist writers did. Take a familiar illustration from American history, Washington's birthday; it makes one year and seven days difference whether we follow the old or new style in computing time since his birth. The family record says, as quoted to me by the State Department at Washington, "the 11th day of February, 1731 | 2." The "2" following 1731 was the common way of indicating that, by the new style then followed by the Roman Catholic countries, it was February, 1732. By the old style then used by England and her colonies, Washington was born February 11, 1731, while by the new style he was born February 22, 1732, one year and eleven days later. We reckon his birth from February 22, 1732. Another example is the rebellion recorded in English history as the Rebellion of 1688." The historian, after calling it "Rebellion of 1688," hastens to tell us that it occurred in 1689.

The date of the organization of the Newport Church is usually given as 1671. Samuel Hubbard says, "the 23d day of December, 1671," but when we add eleven days to December 23rd we have January 3, 1672. Our first church in America was no more organized in 1671 than was the rebellion of 1689" in 1688.

For the early history of the Sabbath-keepers in West-Rhode Island, I am largely indebted to the Journal of

Samuel Hubbard, who was born in England in 1610, and came to America and settled at Salem, Mass., 1633. He removed from Salem to the valley of the Connecticut river with those who went thither, driving their cattle before them, in the autumn of 1635. The next spring he was married to a young lady who had also made the long journey, and faced the perils and endured the hardships of that awful winter, and whom we have come to know as Tacy Hubbard, the first to embrace the Sabbath in America. After facing many perils and meeting no little persecution in the Connecticut valley, Mr. and Mrs. Hubbard moved to Newport, R. I., and were the first to commence observing the Sabbath in America. From them have descended the Hubbards, Langworthys, Burdicks, all the Clarkes, and some of the Rogerses. Mr. Hubbard's Journal is a most valuable document regarding the early history of both Baptists and Seventh-day Baptists. The original copy was lost in the early part of the last century.

Two hundred years ago? Yes, but that was not the beginning of the Church, nor in reality its founding, as you will see from the pictures of the two meeting-houses, the date of the first being 1680, or two hundred twenty-eight years ago. 1680 was not the beginning of the Church, for there was quite a company of Sabbath-observers here then who had been meeting for worship long before that date. We must go back to 1672 when the Sabbath-keeping Baptists in Rhode Island separated themselves from the First Baptist Church of Newport and became a distinct church, the first Seventh-day Baptist Church in America. Our Sabbath-keeping ancestors in Western Rhode Island were members of this first Seventh-day Baptist Church in America from the first, or near the first, till they became a distinct church in 1708. During the thirty-six years previous to 1708 the history of this Church was inseparably connected with that of our first church in America, which we have come to call the

port Church (though it had no such name then, for were one.) Therefore, to give the early history of Church we must give the first thirty-six years of the before they separated. More, we must go back even her, namely, to the settlement of Western Rhode nd, because the history of that settlement and the in of the Church are woven together like the strands rope.

The history of the settlement of Southwestern Rhode nd and the founding of this Church are parts of the ggle for religious liberty in which Rhode Island lead, alone the colonies, but the nations of the world, and e her name and fame immortal. Strange as it may n, the American colonists fled from persecution in the world to turn and become persecutors in the new. er Williams in founding Rhode Island, established a e where men had religious liberty and taught the d that man can be the most happy and prosperous or such a regime. The settlement here and the found- of this Church was a part of the beneficent movement n by Roger Williams thirty-five and forty years re.

EARLY SETTLEMENT

In 1660 a company was formed in Newport for the base and settlement of what was then called Mis- nicut and comprising what are now the towns of erly, Hopkinton, Charleston, and Richmond. The base was made of Soso, an Indian captain of the agansetts. The land was divided into six shares each share was valued at seven pounds sterling, or 0, making the value of the four towns of about one red seventy-five square miles \$140.00. Misquami- which was an Indian name meaning salmon, was ged to Westerly in 1669, when the section was or- ed into a town, the fifth in the Colony. In 1738 it divided into two towns, the eastern portion being

called Charleston and the western Westerly. Westerly was again divided in 1757 into Westerly and Hopkinton, Richmond having been set off from Charleston ten years previous. It appears that in 1661 the first settlement was made under the purchase. Robert Burdick, Tobias Saunders, and Joseph Clarke were the first to come. Eld. John Crandall, who was then an Elder in the First Baptist Church of Newport, John Maxson, and others soon followed. Our interest in these men is, that they became the pillars of the town and civilization in this part of the Colony and within five years turned to keep the Sabbath and were the main stays of the Church.

Do not understand me to intimate that these were the first whites who visited or even dwelt in this section. There had been explorers and traders here before 1661, but the coming of these men to this newly purchased tract of land was the beginning of civilization in Western Rhode Island, and soon was followed by a move which was the beginning of this Church. I wish I could tell you where each one settled, but though I have inquired dili- gently, yet no one seems to know. I was told in Colorado the other day by a native of Rhode Island that Robert Burdick settled on what is now the Westerly Town Farm, but others have disputed it, and it remains for some one who wishes to cherish the memory and to emulate the example of his ancestors to search the records back to 1661 and settle these questions. The church records show that Peter Crandall, son of Eld. John Crandall, owned the land in the vicinity of the land on which the church was built. This spot probably was not far from the centre of the settlement.

These first settlers passed through trials and struggles of which we little dream today in the midst of our ease and luxuries. They came to a land with a thin, sandy, and stony soil, covered with dense forests, with- out roads, and inhabited by wild and ravenous beasts, such as bears, wolves, and wildcats. The Indians for

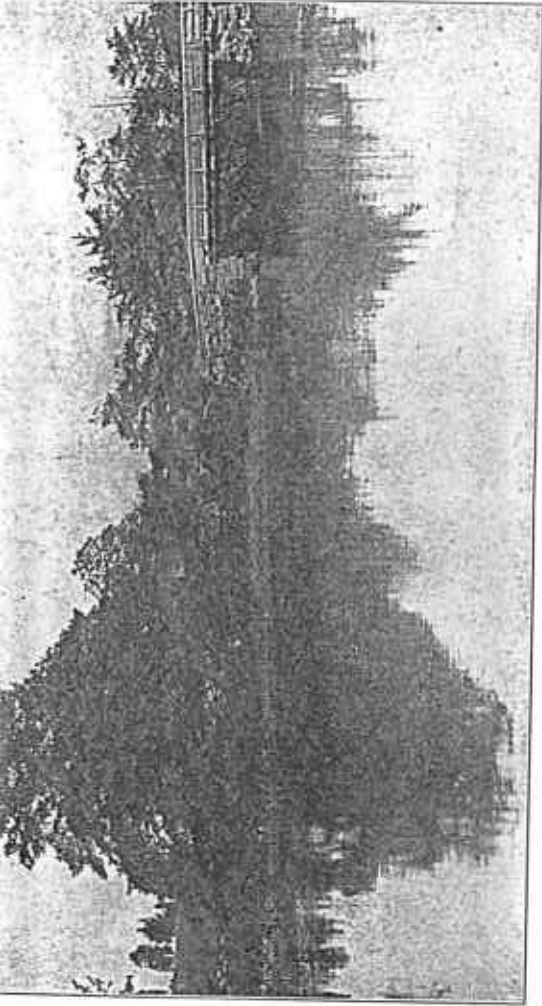
BI-CENTENNIAL CELEBRATION

ty years were very troublesome, attacking the defenseless inhabitants, driving them from their homes, tomahawking those who were unfortunate enough to fall into their hands. Samuel Hubbard, in a letter as late as 1676, wrote of these troubles as follows:

"In the beginning of these troubles of the wars, Lieut. Joseph Clarke, elder of Mr. Clarke's Church, having but one daughter living at Squamicut, and his wife being there, he said unto me, 'Come, let me send a boat to Squamicut; my all is there and part of yours.' We went in a boat so as his wife, his daughter, and his son-in-law, and all his children, and my two daughters and their children (one had died and the other three), with an apprentice boy,—all came, and with them John Crandall and his family, with as many others as could possibly come. My son Clarke came afterwards, before winter, and my other daughter's husband came in the spring; and they have all remained at my house to this day."

The families of Mr. Hubbard's daughters were at that time keeping the Sabbath, and members of that company who formed what is now the First Hopkinton Church.

As if the savage Indians, the wild beasts, and a wilderness country were not enough, these pioneers must have had an exasperating war over the question of to whom Squamicut belonged. Massachusetts and Connecticut, as well as Rhode Island, claimed this section. The month following the arrival of Tobias Saunders, Robert Burdick, and Joseph Clarke in this new country, they were arrested by the authorities of Massachusetts. Tobias Saunders and Robert Burdick were carried to Boston, and committed to jail, where they were confined, according to Arnold's history of Rhode Island, more than a year. In 1671 Eld. John Crandall and others were arrested by Connecticut officers, carried away and landed in the Hartford jail. At another time the house of Joseph Clarke was entered by night by the authorities of Connecticut and he was carried away and imprisoned. As late as 1670 Mr. Hubbard writes that he visited his children in southwestern Rhode Island, that his son, Joseph Clarke, had been carried away by the officers from Connecticut



Baptismal Pool

Near where the old Church building stood on the banks of the Pawcatuck river
Probably more than 3,000 persons were baptized at this place

and imprisoned in Hartford, and that he still remained a prisoner. Rhode Island backed and upheld the settlers, for they were making her fight. Thus the battle raged over the possession of this strip of wilderness and these men with their families and a few others suffered as the victims of the wrath of both Massachusetts and Connecticut, gobbled up unawares, now by one and then by the other. The question of ownership was not permanently settled till more than forty years had passed, and Arnold in his history of Rhode Island records the fact that had it not been for the steadfast fight of these men, Rhode Island would not have held the territory. In that case you today would have been a part of the commonwealth of Massachusetts or Connecticut instead of Rhode Island, the state that bears the distinction,—and will ever bear so long as men love liberty,—of being the first to establish religious liberty. It meant vastly more to these early settlers than sentiment, however, because if either Massachusetts or Connecticut should get possession of Misquamicut, it meant the end of the privilege of worshiping God according to the dictates of their own consciences. Not alone would they have been prohibited from keeping the Sabbath, but from practicing immersion as well, for at this same time Massachusetts was imprisoning the Baptists for baptizing, and Connecticut was committing the same outrage on both Baptists and Seventh-day Baptists in her territory.

EARLY SEVENTH-DAY BAPTISTS

So far as we know the first Seventh-day Baptist in America was Stephen Mumford. We know very little of his history till he came from England to Newport, R. I., in 1665. Some writers say he came in 1664. The discrepancy probably came from the fact that this was before the change from the old style to the new style of reckoning time and some followed the old style and others the new. Backus says, "The beginning of 1665." Mum-

and was a Seventh-day Baptist when he came to Newport, and began at once to proclaim the truth. He demonstrates what might be done by others. Samuel Hubbard, in his Journal informs us, that Mr. Mumford was originally from Tewkesbury, England, that he and his wife were of the number who made up the first Seventh-day Baptist Church in America, and that he returned to England and brought back with him William Gibson, who came the second pastor of our first church in this country.

Through the zealous efforts of Mr. Mumford, several members of the First Baptist Church of Newport embraced the Seventh-day as the Sabbath. From all that we know one would conclude that these converts to the Sabbath were won through personal work, as there is nothing to show that Mr. Mumford held any public meetings. We are indebted to the Journal of Samuel Hubbard for the following account:

"My wife took up keeping of the Lord's holy 7th day Sabbath 10th day of March, 1665. I took it up one day, April, 1665; daughter Ruth, 25th Oct., 1666; Rachel, Jan. 15th, 1666; Bethiah, Feb., 1666; our son, Joseph Clark, 23rd Feb., 1666."

These dates, as his entire Journal proves, are according to old style which England and her colonies followed nearly one century after this date, or till September 2, 1752. In a letter Mr. Hubbard says that his wife was the first to commence keeping the Sabbath. This statement does not quite harmonize with the dates given above when said dates are interpreted strictly according to the old style, as March 10, the date when Mrs. Hubbard commenced to keep the Sabbath would be by the old style nearly eleven months after the date given as the time when Mr. Hubbard commenced to keep the Sabbath. Perhaps some one in copying the Journal made some mistake, or since March by the old style was partly in the old year and partly in the new year, Mr. Hubbard may have given the year according to the new style, while ignoring the

eleven days difference between the two modes of reckoning time. When writing up the Eastern Association for the Centennial volume, two years since, I was of the opinion that Mr. Hubbard meant what would be by our mode of reckoning time, March 21, 1666, but subsequent investigation convinces me that he meant what would be now March 21, 1665. It seems certain that Tacy, wife of Samuel Hubbard, was the first to embrace the Sabbath in America, and it was either March, 1665 or 1666.

It does not matter about this, for our particular interest in this record from Mr. Hubbard's Journal is what he says about "His son" (son-in-law) Joseph Clark, and his daughters, Ruth Hubbard Burdick and Bethiah Hubbard Clark. All these were living in this section at this time and all commenced to keep the Seventh-day Sabbath only a few months after those in Newport. Ruth Hubbard Burdick was the first in Southwestern Rhode Island to make the change, as her mother had been in Newport, the date being November 5th, 1666, and more than five years before the founding of our first church in America. This act on the part of these three in the latter part of 1666 and the early days of 1667 was the origin of this Church and should be so considered. From the quotation just given from Mr. Hubbard's Journal it would seem that he cherished this change on the part of himself and family the same as he did their birthdays, recording the date of the change of each one with the same accuracy that he did their birthdays.

About this time six other members of the First Baptist Church in Newport turned to keep the Seventh-day. Their names were William Hiscox, Roger Baster, Nicholas Wild and his wife, and John Solmon and his wife. These, together with Stephen Mumford and his wife, and Mr. and Mrs. Hubbard and daughter, Rachel Langworthy, increased the number observing the Sabbath in Newport to eleven, besides the three who were living here in Misquamicut, or Southwestern Rhode Island.

We do not know from original documents how those who were the nucleus of this part of this Church came to embrace the Sabbath, but it appears that it was through their intercourse with their friends in Newport. Perhaps Stephen Mumford came to them with zeal, convincing argument, the Scriptures, and the Holy Spirit, as he had come to those in Newport. About this time, we do not know the exact date, Mrs. Maxson, also living in this vicinity, and the wife of John Maxson, turned to keep the seventh-day. Also in these years before 1673 Eld. John Crandall, already mentioned as one of the first who settled in this part of the Colony, and Mrs. Crandall espoused the Sabbath cause. Eld. Crandall was the first minister in any order in this section and he did valiant work for the truth here and at New London, Conn., till his death two or three years later. Mrs. Crandall was the first seventh-day Baptist to die in America, it is said.

We learn from a letter written by Ruth Burdick, March, 1675, that they had been holding meetings and celebrating the Lord's Supper here previous to her writing. Although this is the first extant record of religious meetings, it is probable that they had been held since about the time Ruth Burdick and Joseph Clark and wife accepted the Sabbath in 1666 and 1667.

It is evident that at first they did not intend to withdraw from the Baptist Church of which they were members, and they did not till they were forced thus to do by the church five years later. They were considered as members in good standing in the First Baptist Church of Newport. April, 1668, the Church sent three of its members to Boston to defend the Baptists in that city who were being persecuted. Two of the three were Mr. Hiscox and Mr. Hubbard, notwithstanding their change of views. This incident shows the relation which existed between the Church and the Sabbath-keepers within its fold, and also the place these men who afterwards became



Elder Thomas Hiscox

Born 1686, died 1773

Was Fourth leading Elder, 1750-1773

pillars in the first Seventh-day Baptist Church in America held among Baptists. Though still in covenant relations with those who observed Sunday, they made their influence felt for the true Sabbath, as is seen from the fact, recorded in both Green's and Arnold's histories of Rhode Island, that in 1667 they petitioned the general assembly to have market day changed from the Sabbath to Thursday. The assembly made both days market days.

Matters seem to have run smoothly along in this way for two years, but in 1669 things transpired which caused friction that finally resulted in the withdrawal of those observing the Sabbath from the church and the organization of a Seventh-day Baptist Church. The first cause of disturbance was the fact that four of the eleven, Nicholas Wild and John Solmon and their wives, deserted the Sabbath. This occurred in January and February, 1669, and was a very sore trial to the others. Mr. and Mrs. Solmon had been among the first to accept the Sabbath, while Mr. and Mrs. Wild, who had come to the truth eighteen months later, had been looked upon as among the most steadfast. The faithful ones looked on this as a flagrant apostacy and with difficulty could bring themselves to commune with those who had once known the truth and then forsaken it, though they had no objection to communing with those who had never known the truth. The four resident elders in the Church, Dr. John Clark, Mark Luker, Joseph Torey, and Obadiah Holmes now took occasion to preach against the way those observing the Sabbath did till the latter, being grieved over the course pursued, sought occasion at the close of the sermons to make reply by defending the truth and themselves. Many in the Church were pained on account of the contention in the Church and "Mr. Hiscox desired some to beseech the elders to forbear such kind of preaching, or else they should be put upon that work which they were loath to travel in, viz., to leave the Church, if they could not find quietness within."

"Hereupon, for a few weeks, there was a forbearance; that they went on in church fellowship and communion with them at the table of the Lord, though many times some of the church would say to them, 'that if they were of their minds as to the Seventh-day Sabbath, they could not have communed with them that did oppose it;' to which seeming reflection they answered, 'that they were ready to separate if they could be quiet.' And thus for some years they walked."

After this there was outward quiet for two years or more. In June, 1671, the peace was again broken by Eld. Obe Holmes who attacked, in a sermon, those who observed the Sabbath. They had attended the services of the church, but had not always communed and had met on the Sabbath for mutual encouragement and prayer. The next day Eld. Holmes renewed the attack in his sermon, Mr. Hiscox tried to get him to say whom he meant in his accusations, but he would not. "The next Fifth-day the church called in Mr. Hiscox to give an account why he would not sit down with them at the table of the Lord." Several church meetings followed this one in rapid succession and there were long and heated discussions to which the Church called those observing the Sabbath in account for forsaking the communion and slandering the brethren in saying that they taught that the law was gone away. The Sabbath-observers presented their grievances with the Church which were (1) the harshness of their preaching, (2) the apostasy of the four who had turned back, and (3) the fact that the elders really had taught that the law was abolished. The longer they discussed the matter the more apparent it became that they could not walk in church fellowship.

Mr. Hubbard in a letter to his children in Misquamiut (Hopkinton and Westerly), one week before they were formed themselves into a Seventh-day Baptist Church, writes as follows:

"This is to inform you upon what sermon Ruth heard Obe Holmes preach. Bro. Hiscox spoke publicly, admirably of free grace by Jesus Christ, not by the works of the law, though holy just and good; no, not by baptism and the like, calling sinners to repentance for the breach of the law, etc. Then they breaking bread, we all withdrew, they being troubled warned in all the Church (or delinquents) that stood off, as Bro. Jos. Clarke, T. Clarke, J. Man, . . . S. Turnly, S. Rogers, Ed. Greenman, H. Hiscox, me, my wife, Rachel, Andrew, R. Baster, to come in five days. So it was alleged, because some keeping the 7th day, or Sabbath, either they in an error or we, etc. Then Bro. Hiscox began, but they would not let him,—every one must answer for himself lest others be led by him. So they named me, but I would not be the first; then my wife laid down three grounds; then Bro. Hiscox laid down his grounds, three also; then Bro. Baster said: 'Bro. Hiscox hath spoken my mind;' so said Rachel. Then Bro. Tory said, 'Bro. Hubbard you may lay down your grounds, if you will.' I answered 'I believe there is but one God, creator of all things by his word at first, and then made the 7th day and sanctified it, rested on it, and was refreshed, never altering it, commanding it to be kept holy, etc., that Christ, our Lord, established it, Mat. 5, the holy apostles established it, did not say it was holy, but is holy, just, and good, and in the Rev. the dragon made war with the woman's seed that kept the commandments of God, etc.' Bro. Tory said, 'They required not my faith.' I said, 'It was one ground for my practice. (Note, Bro. John C. and Bro. Tory wrote what all said, or some of it.) Bro. Weeden said, 'It's his grounds and therefore should be written all or else not well.' So I went on saying that the backsliding of some from what they said they had received of the Lord and one on his bended knees to God gave thanks for the discovery of it, and another saying that if ever God had discovered his grace to her soul, then He had made this also. They replied fiercely, it was a tumult, J. Tory stopped them at last. Bro. Hiscox, my wife and Rachel witnessed it. Another ground was Obe Holmes saying we had left Christ, gone to Moses, etc. The Church left off by appointing next 5 day, which was spent with Bro. J. Clarke, so we, or some of us at least, attended, and such was the good providence that, though I and my wife were in town, that Bro. Hiscox being there and no other, they began with him; so I and my wife came and heard the discussion that day. Next day again Bro. Hiscox alone. Seeing how things were going to catch us, we drew up our result, appointed Bro. Hiscox to declare for us all, in God's name and ours, an admonishment for preaching down God's holy 10 commandments, saying all done away, and upholding those apostates, and standing Obe Holmes preaching an untruth, (or we) in God's name."

Among the many interesting things brought out in this letter, found in Mr. Hubbard's Journal, is the fact that Eld. Obadiah Holmes had before this time been here preaching against the Seventh-day Sabbath and trying to get those observing it here to turn away from it.

In the Seventh day Baptist Memorial, Vol. 1, No. 1, is to be found a fuller description of what was said on both sides and the spirit that was shown by both. It is too long to be quoted here in full, but the following is the account of the last two meetings:

"The next meeting was spent in endeavoring to remove Mr. Hiscox's grounds, and there was much reasoning concerning the elders denying the ten words to be any rule to the Gentiles; they then endeavoring to show, that they were never commanded to keep any part of the law; to which those who were in the observation of the seventh-day replied, 'that under the former dispensation there was a church and a world as there now is; and as it is the duty of the world now to repent and believe in the Gospel, so it was the duty of the world to be proselyted and joined to the then church of God.' This was by most of the elders denied, by affirming that God made not the covenant with the Gentiles; and therefore no sin in them, though they walked contrary to it. And others of the church said, 'they did not think the Gentiles would ever be blamed for the breach of the ten words.' Upon which they said, and endeavored to produce scriptures to prove, 'all under sin, and all to have gone out of the way, and that whatsoever the law saith it saith to them that are under the law, that all the world might become guilty before God; and that they owned that by the deeds of the law none should be justified, yet by the law is the knowledge of sin, both to Jews and Gentiles.'

"Then Mr. Tory replied, 'It is a sad thing that we should thus abuse the Scriptures.'

"To which Mr. Hiscox said, 'I never met with any that did understand them otherwise, but yourselves.'

"So by this time there was too much heat of spirit.

"Hereupon Mr. Holmes told the brethren, that 'he judged they were beside the work,' saying, 'he thought they should put Bro. Hiscox on it to prove his Seventh-day practice, or else to fall under.'

"Upon which Mr. Hiscox said, 'Bro. Holmes, you are not right there; you shan't slip your neck out of the collar so; for the ground of our difference is, that you and others deny God's law.'

"To which Mr. Holmes replied, with much concern, 'You are deluded, and ought to be made sensible of it.'

"Then Mr. Hiscox answered, 'You have said more than this before now, as that we have denied Christ, and had not conscience toward God in these matters.'

"Upon which Mr. Holmes said, 'I again say, I do judge you have and still do deny Christ, and that you have not conscience in it, for if you had, you could not have walked with us till now, but must have done otherwise, for had I been of your judgment, I must have stoned you all to death before now.'

"Mr. Hiscox replied, 'The more wicked you would have been for your pains, for God requires no such thing of us or you.'

"Mr. Tory said, 'that he judged that when the Church had endeavored to convince them, if they remained refractory, then the Church should wait a while, and after that to declare such to be none of them.'

"'What!' said Mr. Hiscox, 'must we be forced to walk by your legs, and see by your eyes? You may do what you please in that matter.'

"At that meeting, as well as at most others, they were blamed for not taking advice of the leading brethren before they stepped forward. Mr. Clarke often told Mr. Hiscox, 'that he stole into the practice.' To which those who were in the practice of the Seventh-day said, 'What need is there for us to come to you, since we know your judgment well enough, and that for a long time; and since the matter hath been debated in the Church before all, we might wait long enough before we could have had leave given us to do that which you would not do yourselves; and though we do own the Church, and the officers that God hath set there, yet God hath sometimes made known part of his will to weak ones, that others might not glory;' and by applying themselves to Mr. Tory said, 'that notwithstanding that he was an Elder, yet he was not perfect in his knowledge, but might stand in need of the meanest of the Church.'

"At that meeting, everything appeared dark, as though there was no likelihood of accommodation to be one church.

"Hereupon Mr. Hiscox desired to propose something to the Church, which was, that since there was an apparent difference between them, and if they could not go on as formerly, he, in behalf of the rest, desired the Church seriously to consider, whether it would not be more for the glory of God, and both their comforts, to let them have their liberty to walk by themselves, as they were persuaded, and so to maintain as much love as possible, seeing there is no likelihood of their agreeing.



Elder Daniel Coon

Born 1792, died 1858

Was Ninth leading Elder or pastor, 1838-1853

"Many being weary of the contest, said, 'It is time to set one against the other.'

"To which Mr. Tory replied, 'I will never yield to it as long as I live;' and Mr. Holmes backed the expression, 'Nor I neither.'

"Upon which Mr. Clarke said, 'What rule have you for this matter?'

"Mr. Hiscox answered, 'To do to others as we would they should do to us; would not you have had the same liberty at Seconk, and elsewhere, when you differed from other churches that you had walked with?'

"Upon which it was answered, 'That Scripture was too short, for that had relation to outward things.'

"Mr. Hiscox—'There is that word, 'How can two walk together except they are agreed?'—we differ in matters of great weight, though you make light of them; there is that saying also, 'As many grains of wheat make one bread, so should the saints be one in heart;' and it is plain we ain't so, for some can't sit down to the table of the Lord because of us. Bro. Deuel and Bro. Mann and others say we have left Christ and gone to Moses, because we plead the morality of the ten words; others say we undervalue Christ by taking precepts from Moses.'

"After this debate, it was by some proposed, that though they did plead for the law, and the church did esteem it an error, whether it is such an error as to exclude a brother for?'

"Hereupon Bro. Wild made answer, that 'they should be tender of conscience, if they walked orderly, according to Christ's last will and testament after his resurrection.'

"Mr. Hiscox answered, 'Not the commands of Christ before his death? Ain't they as binding as those after?'

"To which Mr. Tory replied, 'I am sorry for your ignorance.'

"After many things of this nature, and being weary of the contest, those five Sabbatarians met together to consider what they may with safety do, and answer a good conscience; whether to go on with the Church as heretofore, or to declare their dissent from them, as such as did speak evil of the law; and, that since they had given them the reason of not sitting down at the table of the Lord with them, they were the more earnestly called forth in preaching against the observation of the law than before; and, instead of finding out some middle way to ease things, every affair was drove to the last extremity, by showing the law to be the first covenant, and done away; and though not in express words, they were often called delinquents, yet in words implying the same; and that the Church had given the first cause of grief to them. Being unwilling to separate from them, if they could be easy, after seeking the Lord, they five

concluded to withdraw, since there was no hope of peace in the Church while they remained. Hereupon, they chose Mr. Hiscox to be their mouth and declare this.

"The next meeting, the four Elders were there, though not so many others as at some other times. Mr. Clarke having sought the Lord by prayer, then Mr. Holmes informed the Church that 'he had something that day with weight on his heart to declare unto them; and that is,' said he, '1st, Bro. Hiscox slandering the leading brethren in saying they deny the law. 2nd, his charging those four persons as apostates, saying in his judgment, the Church ought to make Bro. Hiscox see his evil in charging them so highly, or else, that the church ought to look at THEM as such, and declare against them. 3d, it is reported that Bro. Hiscox did work one first day till meeting time, and then came and stood up in the church to speak and pray. 4th, that he had broke bread on the Seventh-day of the week. 5th, that in so doing he hath held communion with such as were not owned by the Church.' These five things Mr. Holmes declared to have been matter of great grief to him; and hereupon called for the help of the Church to deal with Mr. Hiscox for them as great evils, though he never told him of these things in the prescribed order.

"Hereupon Mr. Hiscox said, 'If you have done, Brother Holmes, I shall give you an answer to these things, for I am glad that I have now a time to speak to them, for I have heard that you, or some others, have spoke of such things abroad, though not to me. And as to the first, that I have slandered the leading brethren in saying they have denied the law or ten words to be a rule to us Gentiles, either before or after faith, I HAVE so said, and DO say so still, and if Bro. Holmes, or any other do deny it, their last sin would be as bad as the first; having done it publicly and privately, should you deny it, 'twould only be adding sin to sin. As to the second charge, for my calling those four persons apostates, we can look on them no better; for what is apostasy but the denial of that which persons once professed to be the mind and will of God, in a back way? Would you not count us such, if we should deny water baptism, and turn our backs upon it, and plead for the baptism of the spirit only, as too many do at this day?'

"To which Mr. Tory replied, 'that if apostasy meant to deny that which persons once professed, then that most of his Church are apostates.'

"Mr. Hiscox replied, 'Look you to that; if you have done anything in the name of the Lord, and have forsook it, then you have need to repent of it. As to the third thing Bro. Holmes said, it is grossly false; for I never in all my life came from my work to speak and pray in the Church but once, and that was many years

o, and that was upon a more than ordinary occasion, when Bro. Clarke was sick; and farther said, 'I cannot but wonder at you, Bro. Holmes, of whom I heard before I saw your face, that you could as freely weave a yard of cloth on a first day, before meeting, as at any other time.'

"To which Mr. Holmes replied, 'Did you ever see me do it?'

"'No,' said Mr. Hiscox, 'But I have seen you come to meeting on a first day with your leather apron on, as if you had come from your work, which made me think it might be true; especially hearing you say you knew no Sabbath but Christ.'

"By the time he had so far proceeded, there was so much disorder in the meeting, that the other things were not spoken to.

"Upon which Mr. Hiscox desired to offer some scriptures to prove that it was lawful to set precepts of holiness from the Old Testament, as that of Peter, 'Be ye holy, because it is written, Be ye holy, for I am holy,' and some other places.

"Hereupon Mr. Clarke said, 'You undervalue the Son to make precepts from the servant.'

"Mr. Tory then said to the Church, that he thought they had spent time enough with Mr. Hiscox, &c.

"All these left the church, Dec. 7th, 1671."

Sixteen days after the withdrawal so-called, on Jan. 3, 1672, the first Seventh-day Baptist Church in America was organized. Mr. Hubbard makes the following record:

"We entered into a church covenant the 23d day of Dec., 1671; (old style). Wm. Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Sister (Tacy) Hubbard, Sister Mumford, Sister Rachel Langworthy."

When the Sabbath-observers in this part of the colony withdrew from the Baptist Church in Newport and joined the new Church, we are not told. They were not among the first seven, but they must have taken this step very soon, for in 1673, or the year following the founding of the Church, Mr. Hubbard wrote that they had seven communicants in Newport and four in Westerly.

This separation took place more than five years after Mrs. Hubbard embraced the Sabbath. All this time the Sabbath-observers had been trying to keep the Sabbath and remain in a church which observed Sunday. This attempt was a failure, and from the accounts which have

come down to us it was not their fault, they were forced to withdraw and form a church of their own. This fact is very plainly set forth in a letter which Eld. Hiscox and Mr. Hubbard wrote in 1680, in behalf of the little Church to a church in Boston. He writes as follows:

"The cause of our separation lieth at their door, and had it not been that they had proved themselves as bad persecutors of us with the tongue, and shot as bitter and sharp arrows against us as ever any in the Bay did against them, we had for ought we know, have been together till this time. And for O. H. (Obadiah Holmes) to charge us now again for his work and others. It is not long since that yourselves were as bad in their account for having to do with Mr. Miles, and for singing of psalms, and to public worship with others. We know not what makes the change. It is not many years since there was a great endeavor by John Pepidy to bring them and us together again, but to no purpose. Brother Hiscox asked brother Weeden and brother Philip Smith to tell him truly what they did think, if we did come together again, whether there was likelihood of a comfortable being together. And they said for their parts they should be glad of it; but did in truth confess they thought it would be uncomfortable both for them and us, saying that to their great trouble there was that old spirit among them still. And yet we go under reproach by him as the offending party; though our God knows that separation was very greivous to us, could we have helped the same; and we appeal to our God that we desire to be in love with all the saints of God, and as far as we can go on with them, and wherein we can not with all tenderness to wait on the God of light, to show that to others he hath to us; and our comfort is, that though we are reproached, it is for the truth's sake, and for contending for the royal law of God, that if our Lord may be believed, shall stand till Heaven and earth pass away. Though many say here it is done away; and others take and leave what they please of it, and as to the 4th precept how are men taking on them to change it at their pleasure and to call a common working day the Lord's Day and Sabbath day, when there is neither precept, promise nor example for the same in all the book of God, that gives it any such term. The Lord hasten that promise that saith he will take away the name of Balaam out of his people's mouths and turn to his people a pure language. The Lord direct you in all your ways, that you may still be going step by step, in the knowledge of the mystery of the Father and of Christ; and we remain your brethern in the Lord,

Signed by us in the behalf of the
rest this 1st day of the 12m., 1679.

William Hiscox.
Samuel Hubbard."

One is impressed with the freedom from personalities which characterize the discussion, and subsequent history indicates that the relations between the new Church and the one from which its members had withdrawn was hereafter friendly. All this shows the Christian spirit and noble character of the men and women in both churches. Mr. Benedict in his history of Baptists, says this was the sixth Baptist church in America, and the Baptists for several generations considered Seventh-day Baptist churches as regular Baptist churches. Mr. Backus calls it the Third Baptist Church of Newport. It is also on record that the Seventh-day Baptist Church was asked to send messengers to sit in council with Baptist churches for the purpose of settling church troubles in Baptist churches.

Let us remember that this Church composed of people living in Newport, Southwestern Rhode Island, and Eastern Connecticut, though the first Seventh-day Baptist Church in America, was by no means the origin of the Seventh-day Baptist denomination. The Sabbath question was a burning issue during the Reformation. When men came to take "The Bible, the whole Bible and nothing but the Bible" as the rule of faith and practice, the Seventh-day Sabbath of both testaments came before them. Many believed that it was as essential to observe the day which Christ and the apostles observed as it was to use the mode of baptism which they used. In spite of the persecution and death by persecution of those who accepted these views, Seventh-day Baptist churches were formed. In fact the Waldenses and others had observed the Sabbath during the dark ages the same as some of them had practiced immersion. The first Christian church was a Seventh-day Baptist church and there have been such churches from that day to this. John the Baptist was the first Seventh-day Baptist.

William Hiscox was chosen pastor of the new Church. There is no record of his ordination and the Journal of

Samuel Hubbard shows that Mr. Hiscox had not been ordained twelve years after this, or in 1684. Mr. Hubbard deploras this state of affairs, but the majority seem to have thought it was not necessary that their pastor should be consecrated by men.

The Church had neither official name nor articles of faith other than the Bible. In 1781, more than one hundred years after its founding, the Church, when asked by a sister church to adopt a certain rule, replied, "That the best rule for the government of the church is the Scriptures." As to name, we find in the first minutes in the first record book extant the Church is referred to as "The Church of Rhode Island and Westerly." By "Rhode Island" they meant the island, not the whole colony, and by "Westerly" the towns of Westerly, Hopkinton, Charlestown, and Richmond. Some times it was spoken of as the "Church," at other times the "Congregation," but it had no official name. One part of the congregation had no pre-eminence over the other. The pastor, Eld. William Hiscox, resided in Newport, but the clerk of the Church, till about the time it became two churches, was Joseph Clarke, who resided in Hopkinton or Westerly, as did also Eld. John Crandall and later Eld. William Gibson, who succeed Eld. Hiscox.

After the withdrawal from the Baptist Church in Newport, the work soon spread to New London, Conn., evidently through the Seventh-day Baptists in this part of the Colony, for in Feb., 1675, Ruth Burdick writes from here to her father as follows: "Upon this, the 13th day of this month, our brethren came again from New London to give us a visit and to partake in the breaking of bread." This same year, in May, Mr. Hiscox and Mr. Hubbard went to New London. Again in September, four messengers from New London came to Newport for help, and Mr. Hiscox and Mr. Hubbard were sent back with them. They baptized three, and "added them to the Church." The constables made them trouble as they had Eld. Cran-

all when he was there; and when there on the same mission the next year, the constable arrested Mr. Hiscox while preaching, and took him before a magistrate, where there was much discussion and all were released.

Thus the work was carried on amid much hardship and, in Connecticut, with persecution. Notwithstanding these difficulties, in 1678, Mr. Hubbard reported twenty in Newport, seven in Westerly, and eleven in New London. Three years later there were twenty-nine in Newport, one in Providence, four in Plymouth Colony, five on Martha's Vineyard, two of whom were Indians, one in Narragansett, seven in Westerly, and four in New London. Seven in New London differing regarding some doctrines and practices had ceased to walk with the Church and formed the sect known as Rogerens. As the years passed the Church made converts in Shannock, Plumb Island, and other places and received them into the Church upon profession of faith, baptism, and the laying on of hands.

Notwithstanding the wilderness sparsely settled, disputes and persecutions over the boundary line, Indian wars prolonged, and deaths, the number of Sabbath-keepers in Southwestern Rhode Island in 1678 was reported to be seven. Two years later they had sufficiently increased to build a meeting-house—a house in which this Church worshiped till 1835, or one hundred seventy-five years. Following this the growth was much more rapid, far surpassing the increase in Newport and elsewhere. In 1708 the number had increased to seventy-two, while the number in Newport was forty-one. The Church records show that during the sixteen years previous to 1708, three-fourths of the business meetings were held with this branch of the congregation, and that when the Piscataway Church (New Jersey) was organized, in 1705, it sent the man chosen to be its pastor here to be ordained. His ordination took place in the church where the Seventh-day Baptists had then worshiped twenty-five years, though the Piscataway Church is reported in the Year

Book as having been organized three years before this one.

BECAME A DISTINCT CHURCH

As the years passed there grew up a conviction that the Church should become two churches. This was not because of any friction, for there is no indication of any. It appears that their sweet fellowship had caused them to postpone the separation too long. In accordance with this sense of what was best, the Church at the General Meeting held in 1708, in the meeting-house where the Ministers' Monument now stands in the First Hopkinton Cemetery, passed an act making two churches. The action reads:

"At a yearly meeting of the Church, at Westerly, the 17th of the 7th month, 1708, it is ordered and appointed by mutual agreement of the church that that part of the congregation in and about Westerly shall be henceforth a distinct congregation by themselves, and also that part of the congregation in and about Rhode Island shall be a distinct church from that of Westerly, provided that the brethren and sisters at Newport that were not present at said meeting do consent thereunto."

The brethren in Newport who were not at this General Meeting reluctantly gave their consent, and asked that Joseph Crandall, who evidently had been a deacon before the separation, should be allowed to administer the ordinance of baptism in both churches. To this the brethren in Western Rhode Island readily consented, and Joseph Crandall ten years later became the third pastor of the Newport Church.

The date of this separation has generally been given as July 17, 1708. In the last decade it has appeared as September 17, 1708. The last date is nearer correct by two months than the first, but it is an error of eleven days, while the first is amiss two months and eleven days. This was forty-four years before the change from old style to new style, and the church records show beyond a scintillation of doubt that the old style was the one accord-



Elder Charles M. Lewis

Born 1818, died 1883
Was Tenth pastor, 1853-1857

ng to which dates were recorded. By the old style the "7 month" was September, and the "17 day" corresponds with the 28th day by the new style now used. Thus the separation took place the 28th of September, 1708. It was amid autumnal foliage and breezes, and not the sweltering days of July.

This year is usually given as that of the founding of the Church. When one glances at the facts—forty-two years of Sabbath-keeping and teaching, thirty-six years of organized effort for Christ, twenty-eight years of worship in their own meeting-house, which had been the sanctuary where, three years before, they had consecrated to his work the first pastor of the Piscataway Church—we say this date is misleading in that it does not tell all. It is the date of the separation, when one church became two, not the constituting of either, and this is the way the brethren and sisters of that day looked upon it. It never occurred to them that the record book containing the past records belonged to one church more than the other, and the book being in the hands of the clerk in Southwestern Rhode Island was kept here and used to keep the records of this Church till the book was full. For about twenty years during the last century the Church reported itself to Conference as being constituted at the same time as the Newport Church. This might have been a little misleading and these sentences have been written only to emphasize the fact that "1708" omits the struggles, prayers, hopes, faith, love, and achievements of one generation of pioneer Seventh-day Baptists on this historic ground, a period full of thrilling deeds and wise building, one to which these brief prosy lines by no means do justice.

The brethren and sisters in Western Rhode Island now being a church by themselves, completed the separate organization by choosing and ordaining officers. A pastor was the first to be selected. Instead of choosing a young and inexperienced man, as would be done in the

twentieth century, "It was agreed and desired that our aged brother, John Maxson, Sen., be the person." He was then seventy years of age, ripe in experience, wisdom and the Christian graces. His eyes had beheld the rise of the Church from the first, forty-two years. He was chosen at the first meeting following the separation and was ordained three days later. The record reads:

"The 20th of said month (O. S.) our beloved brother, John Maxson, Sen., was ordained to the place and office of an elder of the congregation in and about Westerly by fasting and prayer and laying on of hands."

It appears that Joseph Crandall had been deacon in the Church for some years, though there are no minutes showing when he or any one else was appointed to that office. In April, the year following, Joseph Clarke, Jr., was ordained deacon, and in 1712 he was ordained to the office of elder and Joseph Maxson, Jr., was elected to the office of deacon. The office of deacon meant much in that day, as the deacon was authorized to baptize, and it was understood that he was to become an elder in due time. From this date forward more than one hundred years, there was no time when the Church did not have two elders, and some times four or five.

NAME

For nearly fifty years after the separation from the brethren in Newport, the Church was referred to as "the Sabbatarian Church in Westerly," or "in and about Westerly," or "Westerly and Vicinity," the Seventh-day Baptists in Western Rhode Island and Eastern Connecticut being numbered among its members. After what was Westerly at the time of the organization of the Church was divided into four towns, and the house of worship was by said division in Hopkinton, the Church was known as the Hopkinton Church. In 1819 a charter was secured from the state legislature in which the name was "The Seventh-day Baptist Church of Christ at Hopkinton." Some years after other Seventh-day Baptist churches

had been organized in Hopkinton, the Church applied to the state legislature to have the name changed to "The First Seventh-day Baptist Church of Hopkinton." This was granted in 1880.

GROWTH OF CHURCH

With such a company of noble men and women organized in Christ's name, the future of the Church was assured. Its growth was steady from this on for more than one hundred years, in fact from the day Ruth Burdick commenced to keep the Sabbath in 1666. Four years after the separation, 1712, the number had increased to one hundred thirty, and in 1718 to one hundred fifty. We find no list of members after the last date named for fifty years, or till 1768, when the number was two hundred seventy-six. Twenty-five years later, 1793, the number had increased to four hundred thirty-two, and in 1808, one hundred years after the separation from Newport, the number was seven hundred sixty-four, a little more than ten times what it was in 1708. The largest membership was in 1816, when the number was nine hundred forty-seven. It has been suggested that at this time it was one of the largest, if not the largest, in America, but we have not figures to make comparison.

There appears to have been a constant addition by profession of faith and baptism, with frequent sweeping revivals. Three hundred ninety-five were added during the pastorate of Eld. Joshua Clarke (1773-1793), and one hundred eighty in one year. Two hundred were added in one year during the pastorate of Eld. John Burdick, and over one hundred eighty-six in one year during the pastorate of Eld. Abram Coon. In the twenty-six years from 1812 to 1838 over one thousand entered the fellowship of the Church. The number added while Eld. Matthew Stillman was leading pastor was seven hundred fifty-four. During almost every pastorate there has been a large increase, often fifty or one hundred in a single year.

For more than a century this Church was the only one in several adjoining towns to live. Other denominations made effort to establish churches but failed. This was not because they were oppressed by the Seventh-day Baptists, as the following quotation from Arnold's History of Rhode Island shows:

"The Rev. N. Prince, missionary at Westerly, expresses his astonishment at the kind treatment he received, so unlike that which everywhere else was accorded to those who differed from the prevailing religious sentiment. He says: 'The sectaries here are chiefly Baptists, that keep the Saturday as a Sabbath, and are more numerous than all the other persuasions throughout the town put together,' and then proceeds to express his wonder: 'that those Baptists who I supposed would oppose me, and all of the same interest with me, should be so far from it, that they have expressed a gladness of a minister's coming to those of a different persuasion from them; that instead of separating and keeping at a distance, they should many of them come with my own hearers, and be as constant as most of them, and but few that would not occasionally do it, and manifest their liking; that when I supposed that if they did come, it would be to pick, and carp, and find fault, and then go away and make the worst of it, that they should come after a sermon and thank me for it; that instead of shunning me and keeping off from an acquaintance with me, they should invite me to their houses, and be sorry if I would pass without calling; that their two ministers in the town, who I expected would be virulent and fierce against me, and stir up their people to stand to their arms should not only hear me, thank me, visit me, but take my part against some few of their own persuasion that showed a narrow spirit towards us, and be the most charitable and catholic, whom I thought to have found the most stiff and prejudiced.'"

This was written about 1727.

THE MOTHER OF CHURCHES

The decline of the Church in numbers was due in part to emigration, but chiefly to the organization of other churches from its numbers. Some time previous to 1745 a number of its members, and among them Eld. William Davis, had settled in New Jersey and formed the Shrewsbury Church. Churches were formed at Burlington,

Conn., and Berlin, N. Y., from members of this Church in 1780.

The Sabbath-keepers in the vicinity of New London had been members of this Church from the time of its separation from the brethren in Newport, and had been under its watchcare and discipline, the pastors and deacons ministering to their needs. In 1784 they had become strong enough to be formed into a church, and were thus organized into what is now the Waterford Church. Members of the Church during the closing years of the eighteenth century had settled in Brookfield, N. Y., and in 1797 were set off as a church. The brethren pushing on still farther west came to DeRuyter, N. Y., and they with others were formed into the DeRuyter Church in 1816. The church roll shows that a company of twenty five went from this Church and formed the First Verona Church in 1820. Another company settled in Little Genesee, N. Y., and became a church in 1827.

A little later a new move commences. Seventh-day Baptists in Southwestern Rhode Island had clung to the mother Church no matter how far removed. They could not bear the thought of doing otherwise, so strong was their love for the Church of their Redeemer. But in 1770 so many members lived in the northern part of the town (Hopkinton) that they asked the privilege of building a meeting-house in their midst. The reason for doing this was that they were ten miles from the regular place of worship. This request was granted and the house built near Rockville. It was probably built in 1771, as the records show that it was erected before the summer of 1772. After the building of this house of worship the one at the regular place of meeting, where they had worshiped for ninety years, was called the "Lower Meeting-House" and the new one, the "Upper Meeting-House." This continued for sixty-five years, or till the organization of the Rockville Church. At each church not alone were religious services held, but business meetings as well,

each section keeping its records and receiving and disciplining members living in its vicinity. Whatever action was taken at either place was called the action of the whole Church. They could have been two churches, but the ties of Christian friendship bound them together so closely that they continued to be one church for three generations.

These two meeting-houses were ten miles apart, and in 1799 meetings commenced to be held regularly on the Sabbath at Hopkinton City, about midway between them. From this time till 1835 the Church had three places where its members met every Sabbath to worship. It is evident that the elders divided the work of preaching and pastoral ministration among them so that each place of worship was supplied. Only once do we find recorded any action by the Church outlining the appointment of the elders.

In 1835 the brethren at Hopkinton City became the Second Hopkinton Church and those at Rockville were set off as the Rockville, or Third Hopkinton Church. The brethren in the vicinity of Dunn's Corners were set off under the name First Westerly in 1837, while the brethren residing in the village of Westerly became the Paucatuck Church in 1840. Three years later, 1843, a church was also formed from members of the mother Church in South Kingston, R. I. The Greenmanville Church, at Greenmanville, Conn., was set off in 1850, and the Second Westerly, at Niantic, R. I., in 1858.

Besides these fifteen churches organized largely from members of this Church, many families from it have helped to make up other Seventh-day Baptist churches, and several of the fifteen in turn have set off churches from their numbers. The psalmist says of Zion that she is the mother of men. This church has been the mother of Churches as well as men.

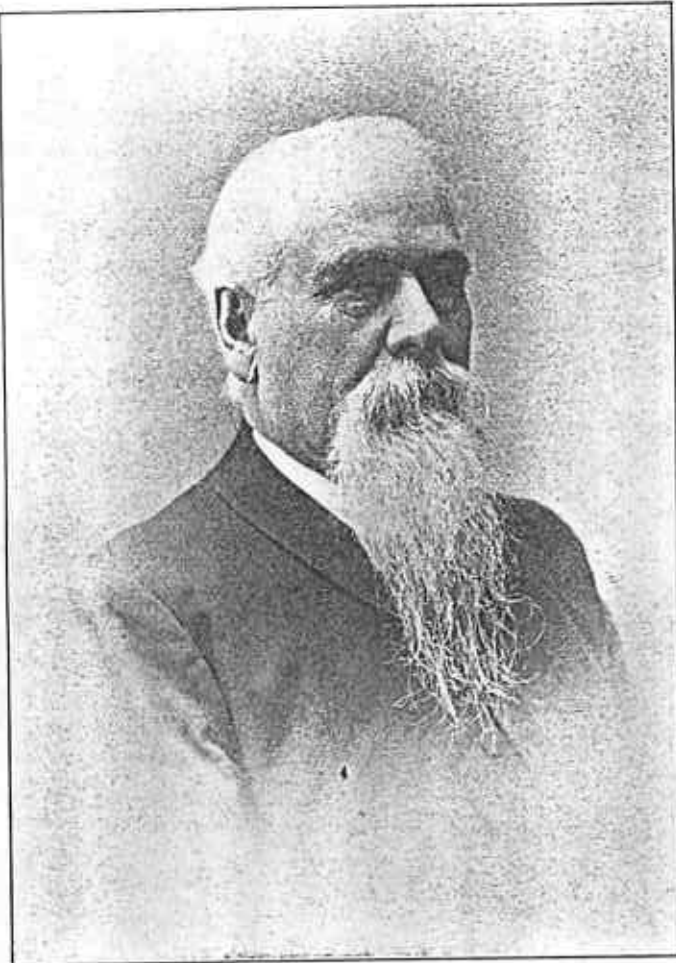
Hubbard wrote, "O that we could have a general meeting, but winter is coming upon us."

Next May in a letter to a friend he writes: "This Church has appointed a general meeting to be here the 14th day of May, 1684." After the meeting was over he wrote about it, telling who were there, and what was done.

This General Meeting commenced May 25, 1684, only twelve years after organization of the church at Newport and Southwestern Rhode Island, and was the first of which we have any record. The third item in the first record book is the appointing of a General Meeting in Southwestern Rhode Island which was to be held the last Sabbath in the seventh month (September). These meetings were continued more or less regularly for more than a century in both the Newport and Hopkinton churches. During the latter part of the eighteenth century sister churches elsewhere joined in these meetings and they became the Seventh-day Baptist General Conference in 1802, having commenced in 1684 rather than in 1696.

PASTORS AND OTHER MINISTERS

That the Church was greatly blessed in the selection of ministers is not alone an evidence of the wisdom of its members, but also that it was under the guidance of the Holy Spirit. The first pastor was John Maxson, 1st. Several writers have said that he was the first white child born on the island of Rhode Island. His birth occurring in 1638, he must have been among the first. The father of John Maxson was killed by the Indians before John's birth and his mother, with others, fled in a boat from Connecticut to the island of Rhode Island, where John was born. He was among the first to go from Newport to Misquamicut for the purpose of building homes. When he embraced the Sabbath we do not know, but it was soon after the organization of the Church. He had shared all the struggles of that part of the church living in Western Rhode Island. Upon the separation into two



Elder Joshua Clark

Born 1822, died 1895

Was Eleventh pastor, 1858-1864

churches he was chosen pastor, as already indicated. He was seventy years of age when chosen and served a little over twelve years, or until December, 1720.

John Maxson, 2d, son of the first pastor, was the second leading elder. He had been chosen deacon in 1712, and ordained an elder in 1716. He was fifty-four years old when he became leading elder, in 1720, and died July, 1747, having served as pastor nearly twenty-seven years.

Joseph Maxson, also a son of the first pastor, was the third leading elder. He was chosen to the office of deacon in 1716, was ordained an evangelist in 1732, and an elder in 1739. He became pastor upon the death of his brother in 1747, and was at this time seventy-five years of age, and his pastorate lasted till his death in 1750.

The fourth pastor was Thomas Hiscox, son of Elder William Hiscox, first pastor at Newport. He came from Newport to Western Rhode Island about the time of the separation from Newport, and was chosen deacon in 1716, but I find no record of his ordination, though he is spoken of as a deacon twenty years later. He was appointed an elder in 1719, but declined. In 1732 he consented to be ordained an evangelist. He was ordained at Newport and the people there were so much pleased with him that he was by vote of the Church asked to preach for them when he could, and for the next forty-five years he seems to have been a favorite in Newport. In 1743 he was again called to the office of an elder in the Church, but declined. Upon the death of Elder Maxson in 1750 he was chosen leading elder. He was at this time sixty-four years of age, and he served as pastor until his death in 1773. Elder Hiscox served the Church also as clerk, and his town as clerk, justice of peace, and treasurer, acting in the latter capacity sixty years.

Joshua Clarke, son of Elder Thomas Clarke, who had served the Church as assistant elder very acceptably for a number of years, was the fifth pastor. He was chosen deacon in 1756, and twelve years later was or-

dained an elder. Upon the death of Elder Hiscox he became the leading elder and served as such till his death in 1793. Aside from being an able and efficient pastor he was also a trustee of Brown University, and a member of the legislature for ten years.

John Burdick was the sixth pastor. He was chosen deacon in April, 1772, and two years later ordained to the office of elder. Upon the death of Elder Joshua Clarke he became pastor, at the age of sixty-one. He served till his death in 1802. We know so little of the appearance of these men that I quote the following from the pen of Miss M. L. Potter:

"Rev. John Burdick was rather tall, with fine form, light complexion, blue eyes, and fair hair, worn rather long. Though solemn and earnest, there was a pleasantness, tenderness, and pathos in his speech, and a courtesy and amenity of manners, that rendered him peculiarly attractive to all who came under his influence. He was not only loved and venerated by his own people, and by them likened to 'the beloved disciple,' but when called to preach in distant neighborhoods, was gladly received, and crowds flocked to hear him."

Upon the death of Elder John Burdick, Abram Coon became pastor. He was ordained an evangelist in 1798 and served the Church as evangelist four years and as pastor eight, dying September, 1813.

The eighth pastor was Mathew Stillman. He was ordained elder June, 1804, and became the leading elder upon the death of Elder Coon, though he was not elected to that place by formal action of the Church till 1819. He served the Church till his death in 1838. It will be remembered that the Church reached its largest membership during these years and that there were several precious revivals. At one time there were four elders in the Church besides Elder Stillman, and during most of his ministry there were three places where Sabbath services were regularly held.

Daniel Coon, son of Elder Abram Coon, was the ninth pastor. He was licensed in 1818, and ordained one year

er. He was pastor in Brookfield, N. Y., for a time, but 1836 returned to the home Church, and after Elder Hillman's death served the Church as leading elder till 1853. He died in 1858. He was a man with a very powerful voice and "spoke with ease, fluency, and often vehemence. In prayer was fervent and impassioned." In the last year of his pastorate he was assisted by Elder Lucius Crandall as evangelist.

Before we mention the other pastors it is well that we pause a moment for reflection. There are some things revealed in these first nine pastorates just named that are highly interesting and instructive. The first nine pastors were members of the Church when consecrated to the sacred office and had all grown up in the church except John Maxson, 1st, who, though a mature man when he embraced the Sabbath, had been connected with the Society nearly forty years before being chosen its first pastor after the separation from Newport. The pastors who have served since this group of nine, with one exception, have had no connection with the church previous to their call to the pastorate. The one exception was under A. B. Burdick, who grew up a poor boy in the church, and was licensed and ordained by it. His services being needed more elsewhere he served other churches, where great revivals accompanied his labors. After an absence of about twenty years, during which he proved himself a brilliant orator and ready speaker on any occasion, he returned and became the pastor of the Church in his boyhood and to have his ministry end under a dark shadow. The first nine not only were the fruit of the church, its own sons, but with the exception of Elder Daniel Coon, when once chosen to the office, they served to the death. They were not allowed to withdraw from the office no matter how old and feeble. This was settled when Elder John Maxson, 1st, asked to be released and the church responded by appointing another elder and choosing another deacon, who was authorized to baptize. The

first six were first deacon, then elder, and finally leading elder. Three others, though never made deacon, were first chosen evangelist, then elder, and lastly became leading elder. For some years it was the understanding that a deacon would become in due time an elder, and they were chosen with that thought in view. It evidently became difficult to get a sufficient number of men to accept the office under this rule, and it was dropped by vote of the Church, and yet for nearly one hundred years all the pastors had served as deacon before becoming an elder. Under the plan that a pastor served for life the pastorates were exceptionally long. The nine served one hundred forty-seven years, or an average of sixteen years, to say nothing of the time they served the Church before they become leading elders. Their ripe age when called to the highest office in the gift of the Church surprises us today. John Maxson, 1st, was seventy, John Maxson, 2nd, was fifty-four, Joseph Maxson was seventy-five, Thomas Hiscox sixty-five, Joshua Clarke fifty-six, John Burdick sixty-one, Abram Coon thirty-nine, Mathew Stillman thirty-two, and Daniel Coon forty. It will be seen from these facts that these men did not enter the pastorate of the Church without preparation as has often been represented. They had not had the advantage of colleges and seminaries, but they had long years of experience and testing before being entrusted with the pastoral care of the Church. Their preparation was different from that of the schools, nevertheless it was real preparation of the highest character. The Church, while being very diligent in endeavoring to lead men into the ministry and in giving them opportunities to develop, was also most cautious as to the preparation and ability of its elders. They were able men, monuments to any church. The works they wrought speak louder than words.

In the last fifty-five years there have been nine pastors, whose names and pastorates are as follows:

Charles M. Lewis,	1853—1857
Joshua Clarke,	1858—1864
Alfred B. Burdick,	1864—1871
Arthur E. Main,	1871—1880
Wardner C. Titsworth,	1881—1883
Ira Lee Cottrell,	1884—1891
George J. Crandall,	1891—1899
Clayton A. Burdick,	1899—1904
William L. Burdick,	1904 to date

OTHER MINISTERS IN THE CHURCH

Beside the pastors eight ministers have served this Church in the ministerial office, and some of them long and faithfully.

Elder John Crandall, already mentioned several times, was the first Seventh-day Baptist minister (and probably the first of any denomination) in Western Rhode Island. He was a son-in-law of the famous Samuel Gorton and his wife, Elizabeth Gorton Crandall, was the first in America to die in the faith of the Sabbath. Elder Crandall was a contemporary with Roger Williams, and like him had been persecuted for his Baptist beliefs and practices, once having been imprisoned in a Boston jail long with Dr. John Clarke and Obadiah Holmes. Elders Crandall and Clarke were fined and Elder Holmes was whipped. He was one of the purchasers of Misquamicut, and also one of the first settlers therein. His church relations had been with the First Baptist Church at Newport, in which he had been an elder till he embraced the Sabbath. The date of this event is not known, but it probably was not long after the Sabbath-keepers in Newport organized themselves into a church. After embracing the Sabbath he did valiant work for the truth in Western Rhode Island and Eastern Connecticut. Here he ministered unto the communicants and baptized and received into the fellowship of the young Church those who offered themselves as willing candidates. His death occurred, as near as we can gather from the journal of

Samuel Hubbard, about the beginning of the year 1676. Perhaps his name should head the list of pastors of this Church.

As already recorded in the sketch of the Newport Church, Elder William Gibson lived with this part of the congregation after about 1680, and as co-laborer with Elder Hiscox was really the pastor of the Sabbath-keepers in Western Rhode Island and Connecticut till the separation.

Elder Joseph Clarke was elder in the Church with Elder John Maxson, 1st, and would have been pastor, or leading elder, upon the death of Eld. Maxson had he not died before Eld. Maxson. Elder Clarke was ordained deacon in 1709, became an elder in the Church in 1712, and died in 1719. The Church lost a promising leader in his death.

Elder Thomas Clarke was an assistant leader in the Church with Elder Thomas Hiscox. He was ordained a deacon in 1735 and elder in 1750. In this last capacity he served till his death, seventeen years later. He, too, would have been the pastor had he not died before Elder Thomas Hiscox.

Elder Christopher Chester grew up in the Church, was licensed to preach in 1832, ordained to the ministry two years later, and with intermissions, during which he served other churches, served this Church as an assistant elder till his death.

Elders William Davis, Lucius Crandall and S. S. Griswold have served the Church as ministers of the gospel, though never formally recognized as pastors or assistant pastors. For a number of years between 1711 and 1744 Eld. Davis was a member of this Church, but just how much of the time we can not now tell. Though unfortunate in having much trouble with the Church, it is evident that during a part of the time in which he was a member he was recognized as a minister. He has since become famous as the ancestor of a large number of

Seventh-day Baptist ministers. Elder Lucius Crandall served the Church as an evangelist during the last months of the pastorate of Eld. Daniel Coon, and Eld. S. S. Griswold acted as supply between the pastorates of Elders Jas. M. Lewis and Joshua Clarke.

Besides those who were pastors and assistant pastors, eighteen ministers at least have grown up in the Church and served as Seventh-day pastors and missionaries elsewhere:

Elder Joseph Crandall, thought to have been a son of Elder John Crandall, the first minister in Misquamicut, was called from this Church to the pastorate of the Newport Church upon the death of Elder William Gibson.

Elder John Davis, son of Elder William Davis, first pastor of the Shrewsbury Church, was baptized into this Church in 1713, and was a member for more than thirty years, serving it in various ways. In 1743 he was chosen an elder, but declined to serve. He soon moved to New Jersey and became a member of the Shrewsbury Church. After the death of his father he was chosen pastor and went back to the mother Church in Rhode Island to be ordained. This took place July 23, 1746.

Elder John Maxson, the fourth pastor at Newport, was also the fruitage of this Church. He grew up in the Church, and though declining the office of elder, when elected thereto in 1743, yet seven years later he was ordained deacon with authority to baptize, and in 1754 became pastor of the sister church at Newport, which he served till death.

Elder John Davis, who became the first pastor of the Burlington (Conn.) Church, was an elder in this Church one year previous to the organization of the Burlington Church in 1780.

Elder William Bliss, the first pastor of the Berlin Church, moved from this Church to the Berlin Church and was ordained by his home Church upon request of the church in Berlin in 1783.



Elder Alfred B. Burdick

Born 1819, died 1887

Was Twelfth pastor, 1864-1871

Elder Henry Clarke was first deacon in this Church, and was ordained an evangelist and authorized to preach and administer baptism and the sacraments the day Elder John Burdick was installed as leading elder, 1793. He became the pastor of the First Brookfield Church and was author of Clarke's History of Seventh-day Baptists, published in 1811.

Elder Asa Coon was ordained evangelist with Elder Henry Clarke and was deacon at the time of his ordination to the ministry. After having served as assistant pastor eight years in the mother church he became the second pastor of the Berlin Church.

Elder Amos Stillman, who was the last pastor of the Burlington (Conn) Church, was reared under the influence of this Church, but was not ordained till after he became a member of the Burlington Church.

Elder Eli S. Bailey was brought into the fold of Christ when fifteen years of age by this Church, and received his religious instruction under its fostering care, but did not yield himself to the ministry till he removed to Brookfield.

Elder William B. Maxson, who was one of the most eminent ministers among Seventh-day Baptists in the first half of the nineteenth century; Elder Amos R. Wells, who was very active in missionary labors, and Elder Thomas V. Wells, received their early religious training in this Church and were ordained by it to the ministry. William B. Maxson and Thomas V. Wells, together with Daniel Coon, were ordained at the same time, and Amos R. Wells a little later.

Elders John Greene and Henry P. Greene grew up under the influence of this Church, though they did not fully enter the ministry till after they moved elsewhere. The former was one of the most successful evangelists among Seventh-day Baptists, and the latter served as minister in the First Genesee Church for a number of years.

Pres. William C. Kenyon, the first president of Alfred University, grew up within, and went forth from, this Church.

Elder Henry Clarke, who was pastor of First and Second Westerly churches, was a member of this Church till the organization of the First Westerly, when he joined there and soon became its pastor.

Charles Saunders, who in 1854 was sent as missionary to Palestine, was the fruitage of this Church, it having been his home and that of his ancestors.

Elder Horace Stillman grew up in this Church and was licensed in 1871, and ordained by it a little later.

Elder Edward B. Saunders joined the Church in 1906 and was recognized as an elder in the Church; also Elder Earl P. Saunders joined the Church in 1907 and was recognized as an elder in the Church.

DEACONS

The work performed by those who have served the Church as deacons is a most interesting chapter in the history of the Church. Their names form a long list of most worthy and able men who went about baptizing, ministering to the physical and spiritual needs of the community, and sometimes preaching and administering the sacraments. As has been stated already they were expected in the early history of the Church to advance to the office of elder and many of them did. Owing to the omissions in the early records of the Church it has been very difficult to determine whether certain ones served as deacons or not, but the list given below is as nearly correct as it can be made from the church records. It seems a pity to pass the service rendered by these men with only a bare mention, but time and space will allow nothing more.

Joseph Crandall, made deacon before 1708, ordained elder in Newport Church 1715

Joseph Clarke, ordained 1709, became elder 1712.

John Maxson, 2nd, ordained 1712, became elder 1719

John Maxson, ordained 1716, ordained evangelist 1732.

William Tanner, ordained 1719.

Benjamin Burdick ordained 1719.

Thomas Hiscox, appointed 1716, again 1719, ordained evangelist 1732.

Thomas Clarke, ordained 1735, became elder 1750.

Silas Greenman, appointed 1742, ordination not given.

John Maxson, ordained 1750, became elder in Newport Church 1754.

Joshua Maxson, appointed 1750.

Joshua Clarke, appointed 1756, became elder 1768.

William Bebee, ordained for service to those living in New London, Conn., 1757

Amos Maxson, appears as deacon, 1758.

John Davis, ordained deacon 1768, became elder 1771.

John Burdick, ordained deacon 1772, became elder 1774

Asa Coon, ordained 1772, ordained evangelist 1774.

Zacheus Maxson, ordained 1772.

Elisha Stillman, ordained 1779, died 1796.

Joseph Stillman, ordained 1779, died 1825.

Henry Clarke, ordained 1789, became pastor of First Brookville Church 1797.

Daniel Babcock, ordained 1789, died 1846.

Alpheus Burdick, ordained 1807, became deacon in the Rockville Church 1835.

William Stillman, ordained 1807, joined Pawcatuck Church 1840.

Wait Clarke, ordained 1807, died 1817.

John Langworthy, ordained 1819, died 1835.

Daniel Lewis, ordained 1819, died 1861.

Christopher C. Lewis, ordained 1835, died 1861.

Elnathan W. Babcock, ordained 1835, died 1858.

Jonathan P. Stillman, ordained 1835, joined Pawcatuck Church 1841.

Nathan Saunders, ordained 1854, withdrew from the office 1876, but was honored and respected by his brethren till his death

Nathan K. Lewis, ordained 1854, died 1870.

Matthew S. Kenyon, joined Church 1857, died 1907.

Oliver Langworthy, ordained 1871, died 1900.

Alfred B. Burdick, 2nd, ordained 1871, joined Waterford Church 1893.

Paul M. Barber, ordained 1888, to date.

Eugene F. Stillman, ordained 1888, to date.

William L. Clarke, ordained 1900, to date.

Herbert C. Babcock, ordained 1900, to date.

At a church meeting, August 15, 1806, William Greenman is mentioned as one of the deacons in attendance. It is possible that he was a deacon in some other church.

DISCIPLINE

Perhaps there is no more instructive chapter in the history of this Church than that which treats of discipline. Its records, like those of most churches, are largely filled with matters of discipline, and the wisdom and Christian spirit shown is most delightful. The idea was not punishment, but to encourage, strengthen, and edify, as well as to reprove and correct. The written confession of faith which was required of candidates for membership during its early history was in line with its policy. Whether a wise or unwise policy, it made it pretty sure that a candidate understood the step he was taking. It would be expected that in a period of two hundred years all kinds of offenses would appear. Licentiousness, drunkenness, Sabbath-breaking, profane language, dueling, quarreling, fighting, dancing, card playing, various forms of dishonesty, neglecting to attend Sabbath services and church meetings, and a failure to support the Church financially, are some of the offenses with which the Church dealt. When members had financial difficulties with one another which they could not settle themselves they were expected to take them to the Church, not to the civil courts, and the Church after investigation passed upon the case. When judgment was once passed by the Church in a matter of this kind, all parties concerned were expected to abide by the decision. If any failed thus to do, they were dealt with. In one case in the early history of the Church a brother of strong character absolutely refused to abide by the judgment of the Church and was excommunicated, and in after years came back into the Church.

In the discipline of the offending members by the Church as an organization the first thing was the complaint, and it was the established rule during a part of its history, at least, not to hear a complaint till Gospel measure had been taken. The complaint was followed by a citation to appear before the Church to answer the charges. If satisfaction was given it was so voted and dropped. If the supposed offender did not appear before the Church to answer the charges he was cited again. If he did not then appear, or if he failed to give satisfaction, he was given a written admonition by the hands of a messenger, or brethren were appointed to visit him with the purpose of bringing him back to duty. When the first admonition was not responded to a second was given. Some of the admonitions are recorded and are most wholesome reading. If the offender refused "to hear the Church" in the admonition, his name was dropped from the roll. The usual form of the vote was and still is "That Brother A. has gone out from us and is no more of us." Sometimes, however, it was simply that the name be dropped, or that he be rejected. If the offender gave evidence of genuine repentance he was freely forgiven, but if the offence was a heinous one, or there was not good evidence of sincere repentance, he was "placed under admonition" till such time as the Church was satisfied. To be placed under admonition was to be given a written statement of the offense and an exhortation to bring forth fruits worthy of repentance. While under admonition one was not expected to commune. The Church was most patient. One case of discipline appears on the records for thirty years. The spirit of Christ pervaded it all and many were reclaimed by the wise, tender, loving and firm discipline of the church. It would seem strange today for the Church to "deal" with members for non-attendance upon the Sabbath service, or for failure to attend the business meetings of the Church, but such cases were not uncommon in this Church once,

and those who refused to hear the Church regarding non-attendance upon the Sabbath services were sometimes cut off. If a member persistently refused to hear the Church about any matter, his name was dropped. The discipline of the Church included the encouraging of the struggling and disheartened. This was done not alone by the personal work of the elders and lay members, but the Church also voted letters of encouragement to members in trial and discouragement. The fellowship in the Church, as shown by the records, is something delightful to contemplate. That they were not all of one mind always is very evident, but they were bound to each other by bonds stronger than death. Remarkable harmony has prevailed throughout the history of the church. Herein lay one of the secrets of its phenomenal growth, strength, and influence.

HOUSES OF WORSHIP

The Church proper has had only two houses of worship. The first one was built in 1680, it is said. This was twenty-eight years before the congregation separated from that in Newport. It was located on the Pawcatuck river where the Ministers' Monument now stands in the First Hopkinton Cemetery. In this house the Church worshiped one hundred fifty-five years. We have no knowledge of its building, only that it was built on land owned by Peter Crandall, son of Elder John Crandall. The committee who reported the building no longer suitable for worship gives us a partial description of the house. This description will be found in Vol. II. of the church records, page 379 ff.

In 1835 this house in which we now are was built on the site of the old one. Seventeen years later it was moved to its present location, one and one-half miles from the original site. It has, since its removal, been enlarged and remodeled at different times to suit the needs of the congregation worshipping therein. Both houses have had

galleries which have added much to their seating capacity, and both have had the two Tables of the Law hung on the wall back of the pulpit.

To these two houses, consecrated to the service of Jehovah God, the devout believers, the tempted and the tried, and the struggling ones of earth have come for two hundred twenty-eight years. Within these sacred walls hundreds, even thousands, have given their hearts to Christ the Lamb of God, and many ministers have been consecrated to the Gospel ministry. In the first church the General Conference was organized one hundred six years ago, growing out of a meeting that had been held in that house pretty regularly since about 1684. That house was one of the first places of America to witness singing in divine service. These two houses have been the scenes of fasting and prayer and thanksgiving, When famine stared the community in the face, when pestilence and war were carrying away the loved ones, and when interest in religion was at a low ebb, then the children of God, at a time previously appointed by king, governor, or Church, betook themselves to the sanctuary and humbly and reverently prostrating themselves before the throne of Grace implored God's mercy and help. When calamity was averted and pestilence and war were passed by, they came within these same walls to give praise and thanksgiving. Throughout the history of the Church, particularly the early history, days of "fasting and prayer" and thanksgiving have been common. There is not much fasting these latter days, however.

Besides these two churches where the Church proper has met, it has built and owned another and partly owned a third. As already stated the Church built a house of worship in 1771 at Rockville to accommodate the part of the congregation there. Some time near the close of the eighteenth century it seems to have had a principal hand in building one at Hopkinton City, where the members in that section worshiped.

Down at the river a little distance from where the first church stood and where this one was built was the baptizing place. At this point a house was built by the Church in 1737 to accommodate the candidates for baptism. This house stood between the road and river about where the trolley crosses now. This house remained in service till after the church was moved up here, and was sold in 1855, having done service one hundred eighteen years. In the flowing waters by this house generation after generation of willing candidates, yielding their hearts to Christ, were buried with him in baptism.

I need not tell you how, on the spot where the first church stood and where this one was built, has been erected the Ministers' Monument. This serves two purposes: It marks the place where the churches stood, and also the last resting place of the elders who have died in its service.

When the vote to move this Church to its present site was finally taken there was a large majority in favor, according to the records. Afterwards a few seemed grieved and, to make a long story short, erected a small church on the same spot. This was called the "Spunk Meeting-House." In 1866 it was moved to Niantic and became the church of the Seventh-day Baptists of that place. The good thing about it is that the records show that the last one of the disaffected ones came back into full fellowship with the Church.

FINANCE

In the early history of the Church the question of finance was not one of importance, as there was but little money used in connection with its work. The records do not therefore say very much about the subject. The elders had their farms and supported themselves mostly. Tradition tells us that the brethren helped the elders with their farm work, and that they (the elders) were the recipients of many gifts and favors. The church clerks



Elder Arthur E. Main

Born 1846

Was Thirteenth pastor, 1871-1880

have been paid for their services during the most of the Church's history. The elders were paid when sent on any special mission for the Church, one vote being that they have three shillings per day. After a time they received small sums from the Church's "stock," sometimes forty or fifty dollars. The records show that this gradually increased. The following vote was passed Nov. 30, 1800:

"Voted, That a sum be raised for Elder (John) Burdick of seventy dollars, which sum is to be paid by the 1st Jan., next, which sum may be paid in corn at four shillings 6 pence bushel, or cheese at 7 pence, butter at 1 shilling, or pork at 5 pence, etc."

Elder Lucius Crandall served the Church about one year as evangelist in 1851 and 1852 and was the first to receive a salary; his salary was four hundred dollars. After this the salary gradually increased.

For one hundred fifty years the care of the poor was given much more attention than any other item of finance. Throughout its history the Church has looked very carefully after its needy members. Only once does there appear to be any intention to depart from this course, and the Church looked upon this as a mistake and quickly rectified it. Sometimes three or four hundred dollars a year have been spent in this way. Food, clothing, shelter, nurses, and doctors have been provided when needed. If it was learned that a member was staying away from church because he did not have clothes suitable to wear to church, the clothes were furnished.

Though there was not much attention paid to finance during the first fifty years of the separate history of the Church, because there was no particular occasion, yet for the last one hundred fifty years the subject has been one of most careful study. The Church commenced by appointing committees to devise methods. Their reports were carefully discussed by the Church, and, if approved, faithfully tried. Almost every method except lottery and kindred ones have been before the Church

and many of them tried. The financial history of the Church, if written, would be a most valuable contribution to the subject of church finance.

At the annual meeting in 1850 they voted to raise \$250.00. No sum larger than this had then ever been voted for the regular yearly expenses. Today the sum is larger by about ten times.

THE PART MEMBERS OF THE CHURCH HAVE ACTED IN MATTERS INDUSTRIAL, EDUCATIONAL AND CIVIL

The part the members of this Church have acted in industrial, educational, and state affairs would be a history in itself alone; a mere outline would be too long for this sketch, and we must content ourselves with a glance at a little of it. For two hundred forty years they have been in the front rank. They were foremost in Western Rhode Island when it was an agricultural district. It is recorded that they were well to do as a rule, their estates were large, including several hundred acres, sometimes as many as two thousand acres. When the section of the state in which they lived turned its attention to manufacturing they led in that, and have ever since had a prominent part in it, as they have in banking and other industries.

It will be seen from the list given below that the Church, from near its earliest beginning, had one or more of its members in the colonial assembly almost every year, and also that it has had one or more of its members in the state legislature almost every year since the Colony became a State. The list is made up of the names of those who have been members of the Church and have represented Westerly and Hopkinton in the colonial and state legislatures. There may have been others from other towns, but this list, for which the writer is largely indebted to Hons. George B. Carpenter, and Elisha C. Stillman, and Secretary of State Chas. P. Bennett, is not far from being complete.

- Tobias Saunders, 1669, 1671, 1672, 1680, 1681, 1683, 1690.
 Eld. John Crandall, 1670, 1671,
 Eld. John Maxson, 1670, 1686, 1687, 1688, 1689, 1690, 1693,
 1705.
 Nicholas Cottrell, 1670.
 Suball Paynter, 1670, 1672, 1673, 1674, 1675, 1676, 1677.
 Joseph Clarke, 1678, 1679, 1680, 1690, 1698, 1700, 1702,
 1704, 1706, 1708.
 Robert Burdick, 1680, 1685.
 William Champlin, 1690, 1691, 1692, 1696, 1697, 1698, 1699,
 1700, 1702, 1703, 1705, 1707, 1710, 1712.
 Peter Crandall, 1699, 1700, 1701, 1703, 1704.
 James Babcock, 1701, 1706, 1707, 1708, 1709, 1713, 1716.
 Edward Greenman, 1702.
 Eld. William Gibson, 1702.
 Eld. Joseph Crandall, 1709.
 William Clarke, 1711, 1730.
 Daniel Lewis, 1711, 1714.
 Joseph Maxson, 1712.
 Eld. Thos. Hiscox, 1714, 1718, 1720, 1726, 1727, 1734, 1736,
 1739, 1740, 1741.
 Samuel Clarke, 1716.
 George Babcock, 1716.
 John Hill, 1721, 1724, 1725, 1726, 1727.
 Oliver Babcock, 1730, 1734, 1735, 1737, 1738, 1752.
 Joshua Babcock, 1739, 1740, 1747, 1748, 1749, 1752, 1753,
 1754, 1758, 1759, 1760, 1773, 1774, 1775, 1776, 1778, 1780.
 Eld. John Maxson, Jr., 1742, 1743, 1744.
 William Babcock, 1744.
 Nathaniel Lewis, 1745.
 Silas Greenman, 1746, 1749.
 Benjamin Randall, 1754, 1755.
 Samuel Ward, 1756, 1757, 1758.
 Nathan Babcock, 1760, 1761.
 George Stillman, 1761, 1762, 1765.
 George Stillman, Jr., 1790, 1791.
 Edward Bliven, 1766, 1781, 1782.
 David Maxson, 1765, 1781, 1783.
 Stephen Saunders, 1767, 1769.
 Joseph Crandall, 1767, 1768.
 Edward Saunders, 1767, 1769.
 Joseph Clarke, 1769.
 Phineas Clarke, 1767, 1768.

Paul Clarke, 1779.
 Thomas W. Potter, 1816.
 Daniel Babcock, 1821, 1822, 1823.
 Joseph Potter, 1828, 1829, 1842, 1843, 1844, 1845, 1846, 1850.
 William Potter, 1837.
 Eld. Joshua Clarke, 1753, 1757, 1758, 1759, 1760, 1761,
 1762, 1763, 1764, 1765, 1766.
 Edward Wells, Jr., 1758, 1759, 1760, 1761, 1767, 1768, 1777.
 John Maxson, 1762, 1764, 1765, 1766.
 John Maxson, Jr., 1763.
 Thomas Wells, Jr., 1769, 1770, 1771, 1772, 1774, 1775,
 1776, 1777, 1778.
 Zacheas Reynolds, 1773.
 Jesse Maxson, 1773, 1774, 1779.
 William Coon, 1780.
 Samuel Babcock, 1781.
 John Brown, 1784.
 Hezekiah Babcock, 1797, 1798, 1801, 1802, 1815.
 Daniel Babcock, 1805, 1806, 1822, 1825, 1826.
 Alpheus Burdick, 1809.
 Elnathan W. Babcock, 1826, 1827, 1830, 1832, 1833, 1842.
 Josiah Witter, 1830
 Joseph D. Kenyon, 1836.
 George Irish, 1844 1845.
 John M. Barber, 1849.
 Lester Crandall, 1855, 1856.
 Thomas M. Clarke, 1859, 1860, 1864.
 William L. Clarke, 1865, 1866, ~~1872, 1873~~, 1874, 1875.
 Oliver Langworthy, 1876.
 George B. Carpenter, 1878, 1879, 1880, 1881, 1882.
 Horace L. Crandall, 1883, 1884.
 Alexander B. Briggs, 1887, 1888.
 Paul M. Barber, 1890, 1891.
 Frank Hill, 1894, 1895, 1896, 1897, 1898.
 Ellsha C. Stillman, 1899, 1900, 1901, 1902, 1903.

Elder Thomas Hiscox, the able pastor of the Church from 1750 to 1773, served the town as treasurer for sixty years, from 1712 to 1772, and upon resigning received the "immortal thanks" of the freeman.

Elder Joshua Clarke, pastor from 1773 to 1793, was a trustee of Rhode Island College (now Brown University) from its founding in 1764 till his death in 1793.

Doctor Joshua Babcock was a fellow of Rhode Island College from 1764 till his death in 1783.

Frank Hill has been a member of the State Board of Education, which has direction of the schools of Rhode Island, since 1897.

In the industrial world, Dea. William Stillman stood out among others. He was born in 1765, and became a member of the Church in 1785. Aside from being machinist, clock-maker, silver-smith and manufacturer, he was an inventor. Of his inventions. "Westerly and Its Witnesses" says,

"Deacon William Stillman invented and secured the patent for the first cloth-shearing machine in the world. A second patent was secured for an improved shearer. He also obtained patents for bank locks. The veneering plane was his creation. He at last engaged in the manufacture of cotton-working machinery."

Calvert B. Cottrell who, together with Nathan Babcock, built up the extensive printing-press manufactory in Westerly, was a member of this Church, and clung to the church of his youth, never removing his membership after the Pawcatuck Church was organized in Westerly.

Were it not for making this address too long the names of many others who were prominent in the industrial world might be mentioned.

Most prominent among the members of this Church was Governor Samuel Ward. He was the son of Governor Richard Ward of Newport, R. I., also the great grandson of Roger Williams, and was born May 27, 1725. His education was most liberal and thorough, but his name does not appear in the list of Harvard's graduates, as has been stated, and the registrar of Harvard University informs me that he can find no evidence that he ever studied at Harvard. At the age of twenty he married Anna Ray

of Block Island, and moved to Westerly, R. I., where he came to possess a large estate. The Ward homestead is still pointed out, being situated about four miles east of where the village of Westerly now stands, and near the First Westerly Church at Dunn's Corners. In 1756 he was elected to the general assembly and continued to represent Westerly till 1759. Not alone while he was a member of the assembly, but afterwards, and while holding no office, he exercised a wide influence over its actions and questions of general interest. In 1758 he was one of two delegates to the Hartford Convention, called by the Earl of Loudoun to settle the quota of New England's troops in the French War. He was appointed Chief Justice of the colony in 1761, and was elected governor in 1762, again in 1765, and a third time in 1766. It was during his office as governor, in 1765, that the famous Stamp Act was passed by the English Parliament. Governor Ward was the only governor in the colonies who refused to take the oath to support the act, and he stood out against the oppressive measure with patriotic determination till it was repealed. Governor Ward did not sign the Charter of Rhode Island College (now Brown University) as chief executive of the Colony, as has been stated by several writers, for he was not governor that year, 1764, but his name stands among the first of those who petitioned the legislature for the charter, and when it was incorporated he became a trustee, and during the remainder of his life gave to it much time, and continued its fast friend and patron. In the Colony he led in resisting the encroachment of England upon the colonists during the decade that preceded the open conflict. Early in 1774 he presented, at a town meeting in Westerly, a series of resolutions that set forth the grievances of the Americans and called for armed resistance. He was elected to the Continental Congress which convened in Philadelphia, September 5, 1774. Here he met the leading men in the colonies, some of whom he had been intimate with pre-

viously. He was returned to the Second Congress, which assembled May 10, 1775, and soon became a very prominent figure, serving as chairman or otherwise on some of the most important committees. Much of the business of Congress was done in the Committee of the Whole and Mr. Ward on such occasions was uniformly called to the chair. Under the circumstances he had much to do in organizing the continental army and in directing the movements of the colonies in the beginning of their struggle for independence. He favored Geo. Washington as commander-in-chief of the American forces, and was presiding over the committee of the whole when Washington was appointed to that position. In the midst of these busy scenes, he was stricken, March 15, 1776, on the floor of Congress, with small pox in a malignant form and died eleven days later.

MEMBERS OF THE CHURCH DEFENDING THE NATION

We have just seen how zealous Governor Samuel Ward was in defending the rights of the colonists and how he finally gave his life while serving them. His son, Col. Samuel Ward, served in the American army during the Revolutionary War, and though he was never a member of this Church, he was raised under its influence. Though there is no record as to how many members of the Church took part in that war, we know that they were foremost and most pronounced in their declaring for armed resistance. The freeman of Westerly, whose inhabitants were mostly members of this Church, as early as Feb., 1774, passed resolutions embodying the principles of the Declaration of Independence, and many went into the army during the war, but how many it would be difficult, even impossible, to tell at this time.

The part members of the Church acted in the Civil War has been better preserved, and I am indebted to Hon. George B. Carpenter for the following list:

BI-CENTENNIAL CELEBRATION

Name	Enlisted	Rank	Co. and Reg.
Amos L. Burdick,	May 2, 1861	Private, I.,	R. I. D. M.
Paul M. Barber,	May 2, 1861	Corporal, I.,	R. I. D. M.
Joshua Clarke,	May 2, 1861	Private, I.,	R. I. D. M.
Wm. H. Burdick,	June 26, 1862	Private, B.,	9th. R. I. V.
Edward G. Cundall,	May 26, 1862	Private, B.,	9th. R. I. V.
Elisha Palmer,	Sept. 4, 1862	Private, A.,	7th. R. I. V.
Fredrick A. Hunt,	Oct. 30, 1861	Private, B.,	4th. R. I. V.
Geo. C. Wells,	Sept. 4, 1862	Private, A.,	7th. R. I. V.
Geo. A. Richmond,	May 26, 1862	Private, B.,	9th. R. I. V.
Thomas A. Barber,	Oct. 30, 1861	Sergeant, I.,	4th. R. I. V.
Geo. B. Carpenter,	Oct. 30, 1861	Sergeant, D.,	4th. R. I. V.
Wm. Johnson, Jr.,	June 26, 1862	Private, B.,	9th. R. I. V.
Horace Stillman,	Oct. 30, 1861	Private, I.,	4th. R. I. V.
Aldrich C. Kenyon,	Sept. 4, 1862	Private, A.	7th. R. I. V.
Ethan E. Swinney,		Private, K.,	12th. N. J.
John Russell,		Private, A.,	4th. R. I. V.
Wm. P. Clarke,		Private, G.,	8th. Conn.
Warren J. Moore,		Sergeant,	5th. Conn.
John D. Wells,	Dec. 21, 1861	Private, C.,	1st, R. I. L. Art.
Erastus W. Barber,	May 2, 1861	Sergeant, I.,	R. I. D. M.

Such is a brief outline of the history of this Church, minus so many, many things which I wanted to tell. It had its beginning here in the wilderness two hundred forty-two years ago. It commenced when there were not three thousand souls in Rhode Island and Providence Plantation, only thirty years after Roger Williams came to Providence, sixty years only after the first permanent settlement in America; it commenced just after the close of Cromwell's career and during the reign of Charles the II., nearly twenty years before the founding by Penn of the great commonwealth of Pennsylvania; and when only seven of the thirteen original colonies had been founded, one hundred years before the Stamp Act, and one hundred ten years before the Declaration of Independence. The Church was hoary with age when the colonies became the United States of America. I wish I could make you feel what I have felt as I have studied minutely into the history of a church that has held up the light of the Gospel

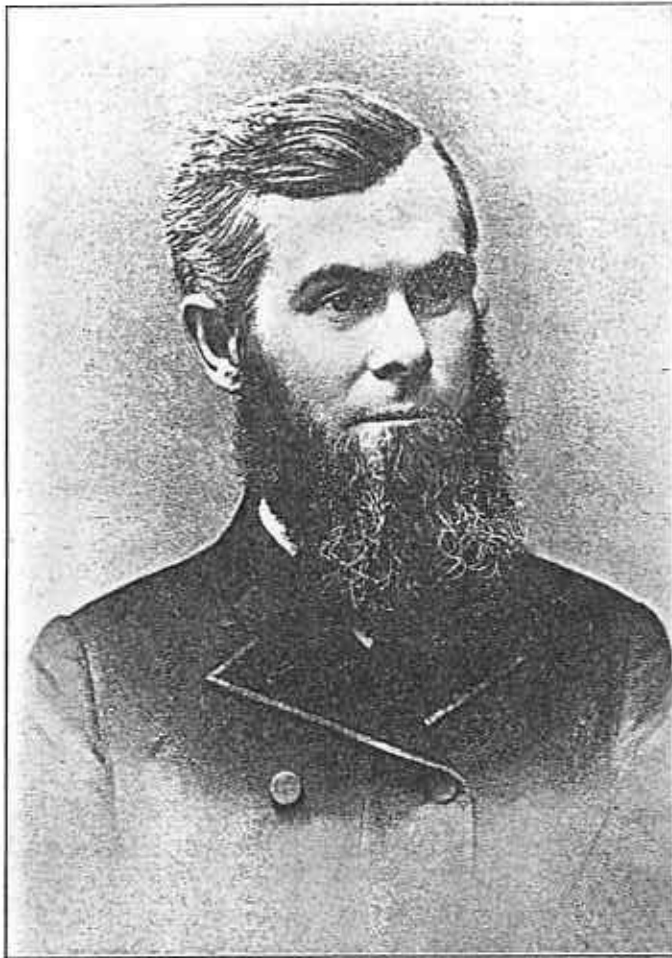
for more than two hundred years in this place, that has gathered into its fold hundreds, even thousands, of souls, two hundred in a single year a number of times, and over one thousand in one period of twenty-six years, that at one time numbered nine hundred forty-seven, that has produced from its own ranks somewhere between thirty and forty ministers of the Gospel, a Church from which there have been organized directly, wholly or in part, fifteen Seventh-day Baptist churches, and prepared the way for all the churches in this section.

What if Ruth Hubbard Burdick, Joseph Clarke and Bethiah his wife, Eld. John Crandall, John Maxson, and the others of that day could have looked down the flight of time to this day? Would not their hearts have leaped for joy could they have seen, though in the future, the wilderness about them transformed into a rich and prosperous farming district, and this in turn to be transformed into thickly populated manufacturing towns, with macadam roads, railroads, telegraphs, telephones, trolleys, and automobiles, beautiful homes, well equipped schools, and many and strong churches?

What of the future? The future is more important than the past. What of two hundred years from now? The future is in your hands, in the hands of those who make up these churches. You, into whose laps have been poured the benefits of the achievements of the past, who stand in the brightest light with the greatest blessings and opportunities the world has ever seen, hold the key to the future.

May all act worthy of the priceless heritage of the past, but above all be worthy of Jesus Christ the great head of the church, whose life, suffering, and death have brought us our Christian civilization and Christian churches.

Several other addresses not copied.



Elder Wardner C. Titworth

Born 1848, died 1892

Was Fourteenth pastor, 1881-1883

Contents

CRANDALL - DENISON INTERMARRIAGES.

::::

Extracts from a Manuscript volume entitled

DENISON BOOK. The Ancestry and Family Connections of the Denisons of Brookfield, N.Y., Descendants of Capt. George Denison of Stonington, Conn. Supplementing the Genealogical Works of Clift, Wheeler, Burlinham and others, with numerous collateral Lineages and Estrays.
Ervine Denison York, Compiler.
Revised 1923. Glendale, California.

- Crandall Lineage, to Polly Denison.
- Crandall Lineage, to Frances Denison.
- Crandall Lineage, to Harriett A. Denison.
- Descendants of Polly Denison and Henry Crandall.
- Old Crandall Letters:

.....

1923.

Ervine Denison York, 1105 No. Central Ave., Glendale, California.

Indexed
Certified by Librarian
Westerly Public Library.

Conclusion of "The Genealogy of the Barber Family"
from a typewritten bound volume in
Westerly Public Library.

Indexed.

where she was b. Jan. 30, 1647, dau. of William and Ann (Porter) Laylor. She died in 1678. By his first wife he had six children; by the second two children, viz.

98

- i Jeremiah.
- * ii Eber.

2. EBER CRANDALL, of Westerly, R.I., b. 1676, d. 1727;
 m. (1).....; m. (2)..... Lanphere, dau. of George
 Lanphere, and had four children:

- i John.
- ii Eber.
- iii Samuel.
- * iv Joseph. m. Edith Hiscox.

m. (3) Mary Cottrell, b....., d. 1727, dau. of Nicholas and
 Dorothy (Pendleton) Cottrell of North Kingston.

- v Mary.
- vi Nathaniel.
- vii Jonathan.
- viii Ebenezer.
- ix Jeremiah.

Above data asto Eber Crandall and children from Austin R.I. Gen., 59, - quoting Will of Aug. 22, 1727. See also Savage, Gen. Dict., 1, 471.

See also Lanphere, in Austin R.I. Gen., repeating above data, naming same four children of Eber Crandall and Lanphere.

N.B. After the book of Austin was published he told Elwyn G. Davis (Compiler of the Crandall Genealogy), that he had come to the conclusion that Mary Cottrell was not the dau. of Nicholas and Dorothy (Pendleton) Cottrell, and Mrs. Loise (Parsons) Bates, now deceased, claims to have proof that the wife of Eber Crandall was Mary Cottrell, b. Sept. 14 1685, dau. of John Cottrell of North Kingston, - mother's name not given.

Letters of Elwyn G. Davis, June 12, 1923.

3. JOSEPH CRANDALL, b.....; lived in Westerly, R.I. and m. Edith Hiscox, b. Sept 6, 1709, in Westerly, dau. of Thomas and Bethia (Clarke) Hiscox. They were m. in Westerly, May 2, 1736, by Elder John Maxon. Several children; order not known.

- 1 Nancy Maria. While the exact order of these children is not given, it is known she was older than Bethia. She m. Elder John Cottrell and they had a dau. Nancy Maria Cottrell, who m. Jesse Denison. (Denison Book, Part

Pawcatuck Sabbatarian Baptist Church.

NOTE.—This Church was formed by the dismissal of those members of the First Hopkinton that lived in the compact part of Westerly, and who were desirous of having a church building nearer to their residences. Accordingly April 16, 1840 was the birth of this Society for various benefits to themselves and associates. This church now has a very influential body of worshippers, and their building compares well with those of the other religious denominations.

Members.

A

ADAMS Amos W., bapt. Feb. 6, 1842, excom.	Dec. 1, 1843
ALBRO Stephen A., bapt. Feb. 6, 1842, excom.	June 1, 1849
ALDRICH Frances (Vars), letter from Niantic, R. I.,	May 6, 1892
ALLEN Martha Jane (Larkin), bapt. April 3, 1858, dropped	Jan. 26, 1879
William M., bapt.	May 12, 1866
Ivanella, bapt. March 27, 1885, letter to Friendship, N. Y.,	April 10, 1886
Tina Euphemia, bapt.	March 5, 1887
AMES Grant Henry, bapt.	March 24, 1894
AMMONS Ella T., bapt. March 21, 1874, drop.	Nov. 30, 1879
Candace, bapt. April 5, 1879, deceased	April 20, 1887
ANDREWS Franklin J., bapt. Feb. 28, 1874, dropped	April 1, 1888
Charles B., bapt.	April 27, 1889
ARNOLD Anna L., bapt.	March 3, 1855
ASKENS Emeline Maria, letter	April 28, 1866
James W., bapt. May 27, 1871, dropped	Nov. 30, 1879
AUSTIN Hannah M. (Dawley), bapt. June 20, 1867, dropped	April 1, 1888
John Henry, bapt.	Feb. 17, 1894
AYRES Frances D., bapt. Dec. 2, 1843, exc.	July 26, 1874
Hannah Maria (Bentley), bapt.	April 3, 1858
Walter G., letter July 26, 1872, dec.	April 15, 1884
Hobert Bentley, bapt.	May 21, 1886
Hannah Louisa, bapt.	April 2, 1887

<u>Name</u>	<u>Age</u>	<u>Sex</u>	<u>Color</u>			<u>Married</u>		<u>Born</u>	<u>Month</u> <u>Died</u>	<u>Occupation</u>
			<u>Black</u>	<u>White</u>	<u>Mulatto</u>	<u>Single</u>	<u>Widowed</u>			
HARRISON James E.	18da	M		W		S		R.I.	Feb.	
BROWN Roswell	64	M		W		S		Conn.	Sept.	Black - Smith
LANPHEAR Truman	81	M		W		M		R.I.	Mar.	Farmer
O'TOOL James	41	M		W		M		Ire.	Nov.	Wool Mill
O'TOOL Katy	1	F		W		S		R.I.	Oct.	
SULLIVAN John	33	M		W		M		Ire.	May	Woolen Mill
POTTER Joseph	92	M		W		W		R.I.	Mar.	
POTTER William	80	M		W		M		R.I.	May	
HAZZARD Sylvia	90	F		B		S		R.I.	July	
YORK H.D.	9mo	F		W		S		R.I.	Aug.	
TUCKER R.A.	19	M		W		S		R.I.	July	

<u>Name</u>	<u>Age</u>	<u>Sex</u>	<u>Color</u>		<u>Married</u>	<u>Born</u>	<u>Month</u> <u>Died</u>	<u>Occupation</u>
			<u>Black</u>	<u>White</u>					Single	Widowed
SMITH Prosper	86	M		W	W	Conn.	Mar.	Cobbler
FOSTER Evie	3mo	F		W	S	R.I.	Aug.	
FOSTER Effie	6mo	F		W	S	R.I.	Nov.	
PECKHAM Elizabeth	74	F		W	S	Conn.	Apr.	
THOMPSON ----	3da	M		W	S	R.I.	Feb.	
CHAMPLIN Nathan	14	M		W	S	R.I.	Mar.	At School
CHAMPLIN James A.	10	M		W	S	R.I.	Mar.	At School
LARKIN Alice L.	1	F		W	S	R.I.	Aug.	
VOLKMAN Wm.	2	M		W	S	Conn.	Apr.	
SISSON Thomas	52	M		W	W	R.I.	June	Day Laborer
BROWN Mercy	-	F		W	S	R.I.	Jan.	
CHAPMAN Abby	72	F		W	W	R.I.	Mar	Keeping - house
DEAN Hannah F.	18	F		W	S	Pa.	Feb.	Weaver
KENYON Samuel	65	M		W	W	R.I.	May	Trader
RENYOLDS Charles	50	M		W	W	R.I.	Nov.	Day Laborer
LANPHEAR David	75	M		W	S	R.I.	Mar.	Day Laborer
CLARKE Almedia	10	F		W	S	R.I.	Jan.	At School

SERIAL PLACES OF DIRECT LINE OF GREENE ANCESTORS

- John, the Surgeon, his wife, Anne Tattersal are buried at the rear of Shawomet Baptist Church.
2. James Greene, and probably his wives also, in that yard
3. David, 4David, both in the Old Friends Yard near the easterly end of the Jamestown Bridge. They were staunch supporters of the Quaker Meeting House on the Island.
5. David, probably in the grave with the large field stone in the Greene Graveyard on the Cope place at Plum Beach.
6. David and his wife Sarah Allen, Greene Graveyard. They have slate stones in good preservation. Sarah's father Joshua and grandfather Caleb are buried in the Allen Yard on Gilbert Stuart Road. Both graves marked and dated.
7. David and his wife Hannah Carr. Marked with a marble stone in the northeast corner of their farm on Congdon Hill.
8. William Edward and Eliza. Extreme northwest corner of the "Platform."
9. Mary Eliza. River Bend, Westerly.

Copied from the inscribed stones in the old Greene Graveyard. As usual in old yards there are many field stone marked graves.

In memory of David Greene, Esq. who departed this life Sept. 1834 in the 74th year of his age. (Then follows the "Behold and look as you pass by, etc."). (The grave now has the S. A. R. marker.)

In memory of Sarah Greene wife of David Greene who departed this life Mar. 24, 1832 in the 67th year of her age. (A poem but now nearly obliterated follows.)

Robert Browning. Died Mar. 11, 1861. Age 76 yrs. 3 mo. 5 da.

Wm. W. Greene. Died 1830. Age 33.

Hannah wife of Caleb Greene and daughter of Robert and Sarah Browning. Died Nov. 15, 1852. Age 27 years.

Sarah wife of Robert Browning. Died Oct. 18, 1880. Age 79 yrs. 8 mo. 2 da.

Patience B. wife of ~~Silas Lapham~~. Died Oct. 27, 1867. Age 42 yrs. 21 da.

Hope Covey
George Langhorne & wife

SAMUEL HUBBARD'S JOURNAL
AND CORRESPONDENCE
Circa 1833 - 1866

Transcribed by the Rhode Island Historical
Records Survey from a copy in possession of
William L. Burdick, which was made from the
copy owned by Milton College

R. I. Historical Records Survey Copy

1940

SAMUEL HUBBARD'S JOURNAL
Circa 1873-1880

Manuscripts relating to

SAMUEL HUBBARD, Minister
of Newport

Rhode Island, 1873-1880

Transcribed by

The Rhode Island Historical Records Survey Project
Division of Professional and Service Projects
Work Projects Administration

From a copy in the possession of

REV. WILLIAM L. NURDICK

Ashaway, Rhode Island

Providence, Rhode Island
The Rhode Island Historical Records Survey Project
January 1940

Introduction

Mr. Samuel Hubbard is said to have had a correspondence with many distinguished men of his day, both in Europe and America. Several hundred of his letters were carefully copied into a journal, which contained also a history of all the principal events of the colonies from 1641 to the time of his death, not far from 1688, and included several items of his own family history.

Mr. Backus acknowledges this to have been a "valuable collection", and to have contained "a fund of intelligence;" in 1777 he speaks of being "favored with" it.

A writer in the Seventh Day Baptist Memorial, New York, 1852, says this journal was in existence in 1330 (in another place he says 1831.) "since when it has disappeared." Some of the letters copied from it, were published in the Protestant Sentinel of that year. Its present whereabouts is unknown.

A copy of the
"Register of Mr. Samuel Hubbard."

taken by Rev. Isaac Backus, while preparing for his History of the Baptists from manuscripts in Mr. Hubbard's own hand. On the outside of the book written by Mr. Backus is the following:

"Many more of his letters are in another book No. 5 in quarto."

The present copy is made from one made by Ray Greens Huling then of Fitchbury, Mass. in July, 1880, from the book prepared by Mr. Backus, which was loaned to him by Rev. C. E. Barrows of Newport, R. I. now deceased.

1665. I took it up 1 day April 1665.
Our daughter Ruth - 25 Oct. 1666
Rachel - Jan. 15 day 1666 - Bethiah -
Feb. 1666. Our son Joseph Clarke -
23 Feb. - 1666."

"I went to Boston public dispute
with those baptized there 7 day April
1668. We entered into a church covnt.
the 23 day Dec. 1671, viz. Wm. Hiscox,
Stephen Mumford, Samuel Hubbard,
Roger Baster, sister Hubbard, sister
Mumford, sister Rachel Langworthy
&c. Our daughter Langworthy had
hands laid on her by bro. Hiscox
30 Sept. 1674. Bro. Hiscox & I sent by
7 day Mar. 1675. My daughter Burdick
and her 8 children and their husbands c
came to this Island for fear of the
wars July 1675. Broth. Hiscox laid
hands on our daughter Bethia Clarke 15 day
Sep. 1675. The church recd in bro. Maxon
& sister, bro. Joseph Clarke & sister
and sister Burdick 10 day Jan. 1676.
There was 4 brotherin sent to this

church for help; the ch. sent bro. Hiscox and brother Hubbard to be their messengers, who was sent by prayer 7th day Sep. 1676: there was baptised on 10 day the sabbath in that town of New London old fath^r Rogers & his wife and his daughter Bathsheba. There arose troubles by the constable, &c. Brother Hiscox laid hands on old bro. Rogers and his wife and daughter, and we added them to the church. Those 4 brethⁿ that fetent us, bro^t us home; had a fair wind, got home that day; went home the next day 14 Sept. 1676. Andrew Langworthy joind to our ch^h today (Feb. 1676). The ch^h sent again to N. L. & to Westerly, brethⁿ Hiscox, bro. Maxon, bro. Hubbard: went away (20 Nov. 1677) got to Westerly 22 day, we was all there 23 being the sabbath day at brother Rogers house: 24 day we heard the acct of Sarah Rogers & Joseph Rogers's wife's faith & satisfied. John wod have it at town, but I withstood it &c. but we went to town to do it; great troubles arose: they all sent for by the magistrate

&c. Come again, bro. Hiscox went on in his sermon; the constable came in & took him away, so we went with him all before the magistrate; arose much discourse their minister being there, & he saying their good way which their forefathers set up &c. I, asking leave of the magistrate say, that he was a young man, but I was a old planter of about 40 years, before Connecticut was planted and a beginner of that place, & had been persecuted for my conscience from that colony, & I could assure them that the old beginners was not for persecution but had our liberty at first, &c. And much discourse bro. Hiscox had of the magistrate, said could you not do it elsewhere: a good answer: so we departed to Mr. Sam^l Rogers house: bro Hiscox spoke again: then John Rogers went to prayer unknown to bro. Laxson and I, but others going we went also, so John baptized his sister: when come back the constable took bro. Hiscox & carried before the magistrate who

propose he should go to Hartford jail.
Sir, said bro. Hiscok, what have I done?
John came saying I have done it &c.
Oh, said the magistrate I will talk with
you another time: Mr. Hiscok, I have no
more to say to you: so we went all away
to old bro. Rogers's; 28 day bro. Hiscok
laid hands on Sarah Rogers & we added
her to the church: 28 day they and bro.
Wetter came to us to Joseph Clarkes
house and old brother Rogers adme
1 day March 1677, we being all there at
even and bro. Walcock also with us we
heard the acct. of George Lamphere's
faith to our full satisfaction & heard
also his wife - Also Kacai Rogers - 2 day
of March being the sabbath bro. Maxon
began with prayer & spake also: then
bro. Joseph Clark from the same chap-
ter was I judge excellently helpful, then
bro. Hiscok preached and prayed, then
Sarah Wetter gave an acct. of her faith
to our full satisfaction. Then we went to
the water-side at the mill, then bro.
Hiscok bapt. Geo. Lamphere; he came out
rejoicing; his wife went into the water.

was faint-hearted & came back again
unbaptized: then Sarah Wetter, then
Naomi Rogers was baptized: then coming
all back to bro. Joseph Clarke's house
bro. Hiscox by prayer with laying on of
hands, - and by the desire of them all
was added to the church, bro. Wetter,
bro. James Babcock, bro. Geo. Lamphere,
sister Wetter, sister N. Rogers: by prayer
and giving the right hand of fellow-
ship in the name of the church. Then
we brake bread to them all except
Jonathan. 2 day March 1 day of the week
bro. Hiscox preached - 5 day of
March 1877 or 78 we got safe home &
found all well for which we desire
to praise God."

"8 day April 1885, bro. Hiscox and
bro. Thomas Ward went by the ch. to
Westerly. I went with them; Deborah
Orndal baptiz'd ye 11 day April and had
hands laid on her & added to the
ch. being the Sabbath by bro. Hiscox,
then the church brake bread, bro.
Gibson & sister & Jonathan and
Naomi was there."

after mentioning the 7th day, he says

"Again, this I have against you, you are wanting in the 4th principle, to wit, laying on of hands, for more of the holy Ghost, as if you need no more of it to furnish y^o for my works." This he speaks as the voice of God to him.

On May 14, 1691 Mr. Hubbard wrote to Isaac Wells in Jamaica, and said.

"As Concerning your friends mention^d Mr. John Clarke died 20 day of April 1676 Mr. Luker 26 day Dec. 1676, Mr. Vaughn is ded, Elder Tory, my dear brother John Crandal of Squem-leet is dead & his first wife a sabbth keeper, the first y^t died in y^t blessed faith in N. E. Mr. Smith, W. Wooden, John Salmon, Mr. Edes, several of the church, gov^r John Cranston choice men are all dead---Jehovah doth bless bro. Miscoxlabor exceedingly, & the glorious light of the holy sabbath shines abroad in N. E. In this

island is baptized and under hands in
full com^d with us 28 or 29, besides bro.
Thornton at Providence: in Plymouth
colony 2 brothers & 2 sisters: -- at
Marthas Vineyard - brother Niscox hath
been & baptized 1 man & 2 women &
the ch. by our messengers where there
is 2 Indians Christian Indians as
they call them that keep the 7 day.-
We have one brother at Narragansett
- at Westerly 7 in com^d - at E. London
there is 7 more that was of us but
differing in some things walk by
themselves: - a ship came from Fur-
geny x hither 2 day April 1680, 20 souls
5 of them baptized, - brother Margol
& his wife - bro. Henry Key
Francis Key, um Newland and Daniel
Varnum, these walk wth us & are of
our number.

A long letter was wrote to the
baptist church at Boston, in answer to

x Virginia

opened my eyes, now I see it is not:
God can open my eyes to see the
sabbath also. There is two Indians
was baptized here this summer by
bro. Niscox in our town, & they had
hands laid on them by bro. Niscox
& the old braks bread with them:
they live on Martha's Vineyard in York
government. They thro' grace do stand
fast, wth one brother & 2 sisters; blessed
be God.-- I have a hint to stir up your
pure minds to be much with the
Lord for us, y^t we may stand fast in
all God's holy ordinances; whereas
there is a spirit against public
prayer, & in families, & at meals fore
or after; some count it hypocrisy to
lift up their eyes to God. A word of
counsel I beg from you. I d. whether
we ought to have communion with such;
but they ease me, for they have left
this church so."

Mr. Hubbard wrote to his brother
Thornton at Providence Jan'y 23. 1681.2.
and said, "We the church have had

some trouble arose amongst us, by
some brotherin, especially of those that
came from Fergony, and one. brof
More, a new comer, about our first days
lecture, or meeting, & also about singing
of psalms in public, as they are trans-
lated to our hands: it have been for
some time omitted, but I hope the church
will recover themselves; & halt two
times when we break bread. Brother
Christopher Hargel was chief in it; but
I think we may see God's hand in it;
his declining is made manifest; for he
is fallen into his old sin of drunken-
ness & company keeping very often.
When the chh took notice of it; appointd
a time, sent for him, he came not:
the church then past sentence again
st him by rejecting him in the name of the
Lord, the said, C. H. so as to have no
fellowship with him as a brother in
the ch. until he manifest repentance
for his said evils & walk in amendment
of life.

Virginia

18. 11th 1681.

There is this day a brother here of