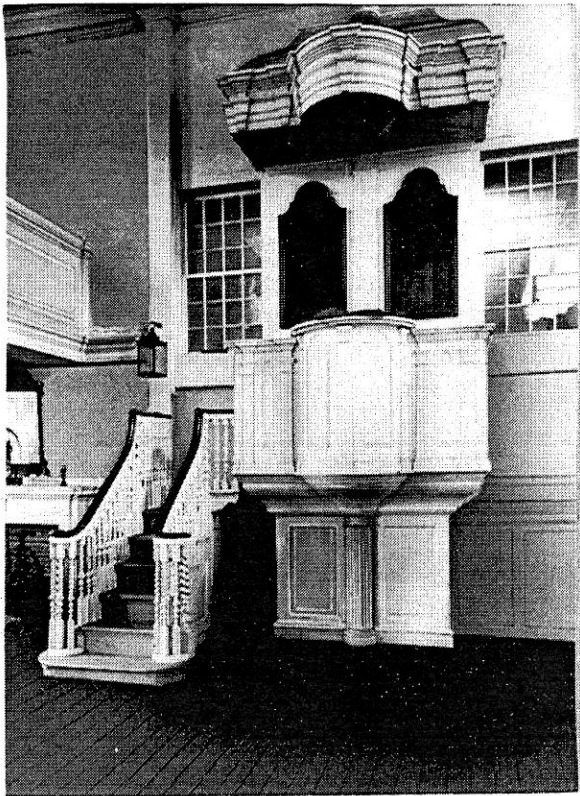


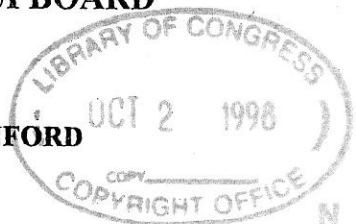
NEWPORT SEVENTH DAY BAPTIST TRILOGY



HUBBARD
CLARKE
MAXSON
BURDICK
ROGERS

ENTERING INTO COVENANT MEMBERSHIP RECORDS MOTHER HUBBARD'S CUPBOARD

BY
ILOU M. AND DON A. SANFORD



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INTRODUCTION AND PURPOSE

The *Newport Seventh Day Baptist Trilogy* is designed for both the historian and the genealogist in response to the interest of those who have roots in the first Seventh Day Baptist Church in America founded in 1671 at Newport, Rhode Island.

Part One was written at the request of the Newport Historical Society as one of the goals of the Publishing Committee of the Society to publish a history of each of the four historic buildings owned by the Society:

(1) *The Wanton-Lyman-Hazard House*. The oldest existing house in Newport was built in 1675 by Stephen Mumford who was a member of a Seventh Day Baptist Church in England before migrating to America. It later belonged to the Ward family, prominent in Colonial America and members of Seventh Day Baptist churches in Rhode Island.

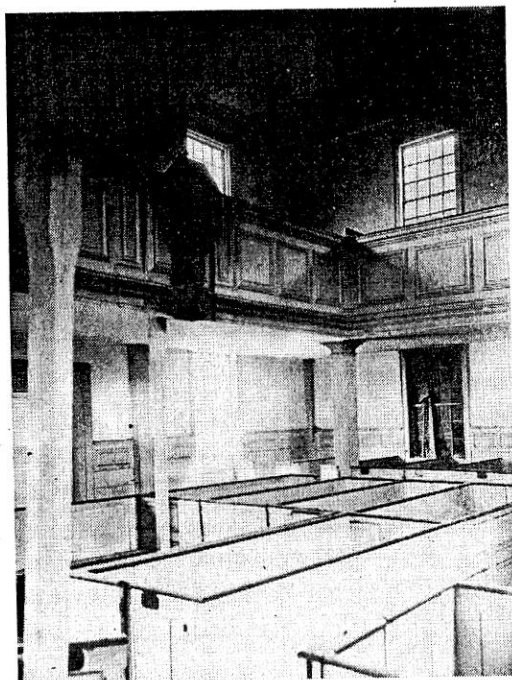
(2) *The Brick Market*: The city of Newport owns this 1772 building which now houses a museum operated by the Newport Historical Society. It is a tribute to the industrial might of Newport in colonial days.

(3) *The Friends Meeting House*. Rhode Island was one of the first places where religious tolerance was granted to the Quakers. In 1699 the Quakers built what is considered the oldest meeting house still standing. It is a tribute to Rhode Island's commitment to religious tolerance which its neighboring colonies of New England did not grant.

(4) *The Seventh Day Baptist Meeting House*. The focal point of this 1730 edifice is the unique wine-glass pulpit pictured on the front cover. It was built and occupied by the Seventh Day Baptist Church until 1884 when it was sold to the Newport Historical Society for its meeting place and museum. The original manuscript of this history entitled: *Entering Into Covenant: The History of the Seventh Day Baptists in Newport* was abridged to meet specific needs and space limitations of the Newport Historical Society's *Quarterly Bulletin* (Vol. 66 Part I Summer 1994 No. 226). Permission was granted for this republication in its unabridged format.

with Roger Williams for religious freedom and of that later one, his son, Samuel who was governor at the time of the Revolution. I do not remember when this church building was built but I know my ancestors worshipped in it; and it means much to me. Those are my recollections of it."¹

Some of those same feelings can be shared with later generations who cross the threshold of the old meeting house. The old box pews are gone; the Bible on the altar has been removed, but the remembrance of ancestors, the Hubbards, the Burdicks, the Crandalls, the Langworthys, the Clarkes and the Maxsons are an inspiration to many in the present.



DIGITAL
PHOTO

This picture of the box pews of the old Meeting House was printed from a glass negative of over a century ago. The box pews were generally rented to individual families, with one or two reserved for visitors. The seats in the balcony were occupied by servants or those who could not afford pew rent.

¹Maude Howe Elliott, "Old Newport Church opens for Services - -- Daughter of Julia Ward Howe Tells of Visiting Church in Youth" *The Westerly Sun* October 21, 1934.

Chapter 1

WHAT'S IN A NAME?

The registered name for the 1730 Meeting House owned by the Newport Historical Society is "The Seventh Day Baptist / Sabbatarian Meeting House." In its 1993 report the Preservation Cooperative, Ltd. recognized that according to the minutes of the Seventh Day Baptist Church from 1708-1817, the congregation referred to themselves and were referred to by others as Seventh Day Baptists, Sabbath Keepers, Sabbatarians, Sabbatarian Baptists and Church of Christ Observing the Seventh Day Sabbath. The name thus recognizes different titles for a single group of people who shared common beliefs and heritage. The Preservation Cooperative thus reported, "Clearly the establishment of a direct line from the present meeting house to the Seventh Day Baptists in America is indisputable."²

The names by which Seventh Day Baptists have been known signify three distinct beliefs and practices: (1) they were Baptists, (2) they held to the seventh day or Saturday Sabbath, and (3) they were Christians who accepted the validity of both Old and New Testament for their beliefs and practices.

1. Baptists: Their history is rooted in the Baptist branch of the Protestant Reformation which began in the early part of the seventeenth century. In England Baptists were first known as Separatists or Independents who rejected the state-church concept held by both Roman Catholics and the Church of England. Although many think of the Baptists in terms of the mode of baptism by immersion, the primary distinction in their early beginnings was the concept of believers' baptism. Like the Anabaptists of the sixteenth century European reformation, they rejected *paedo* or infant baptism which held that a person became a member of a church simply by being born into a Christian home or community. Baptists became a member of a covenanted community by personal profession of faith. With the Bible in the language and the hands of the people came the discovery that belief preceded baptism, The phrase, "Believe and be baptized," was the slogan of the Baptists. The practice of immersion or

² *The Seventh Day Baptist / Sabbatarian Meeting House 1729, Historic and Architectural Analysis Building Assessment*, for the Newport Historical Society Newport, Rhode Island 02840, Prepared by The Preservation Cooperative, Ltd. Newport, RI May 1993, p. 4.

"dipping" as it was often called came from Jesus' own baptism in the Jordan River and Paul's reference to baptism in Christ as being buried with him into death, and raised from the dead to walk in newness of life.³

Beginning about 1650 Seventh Day Baptists in England were a part of this Baptist movement. Many of them were active members of Baptist churches in England. Several served as pastors in Sunday churches, even after accepting the doctrine of the seventh day Sabbath. The first known Seventh Day Baptist in America was Stephen Mumford whose name, with that of his wife, appears on the role of the Tewksbury Baptist Church in England, a congregation which contained a number of Sabbath keepers. In time that group became the Natton Church in Gloucestershire which existed as a Seventh Day Baptist Church until the beginning of the twentieth century.

In the American Colonies, the first members of the Seventh Day Baptist Church were also Baptists who came to the Sabbath. The most prominent family in the Newport Seventh Day Baptist Church was the family of Samuel and Tacy Hubbard. Samuel came to Massachusetts from England in 1633 and Tacy came a year later. In 1647 they moved to Fairfield, Connecticut where they subscribed to Baptist ideas. Samuel gave his wife credit for taking the lead as he wrote in his journal:

God having enlightened both, but mostly my wife, into his holy ordinance of baptizing only of visible believers, and being very zealous for it, she was mostly struck at and answered two times publickly; where I was also said to be as bad as she, and are threatened with imprisonment at Hartford jail, if not to renounce it or to remove; that scripture came into our minds, if they persecute you in one place flee to another: and so we did.⁴

In 1648 the family moved to Newport, Rhode Island where freedom of worship was granted much to the dismay of their Puritan neighbors in Massachusetts. Such was the degree of tolerance in Rhode Island that the noted Puritan preacher, Cotton Mathers, called Rhode Island "a cesspool" of religious practice. In his *Ecclesiastical History of New England*, Mather wrote that "there never was held such a variety of religions together on so small a spot of ground as in Rhode Island: Antinomians, Familists, Anabaptists, Anti-sabbatarians, Arminians, Socinians, Quakers, Ranters --

³ Romans 6:3-4.

⁴ Samuel Hubbard, *Register of Mr. Samuel Hubbard* (transcript of excerpts with notes by Isaac Backus, ca 1775) B 136 i. Mss, Rhode Island Historical Society Library, Providence, (microfilm copy MF 1989.4 SDB Hist. Soc. Lib.) 4-5 (10 May 1647).

everything in the world but Roman Catholics and real Christians."⁵ The fear which the Puritans held for the Baptists was real, for it threatened their whole political as well as social and religious community. In a government where political citizenship was dependent upon membership in a state church, waiting for profession of faith eliminated a large segment of the population from citizenship.

2. Seventh Day Sabbath Observance: The name Seventh Day Baptist / Sabbatarian Meeting House recognized that the members held to the practice of observing the seventh day of the week, Saturday, rather than Sunday which was held by the majority of Christians. William Brackney in his book: *The Baptists*, gave an overview of Baptist history in England. After describing the emergence of the General and the Particular Baptists in terms of their concept of salvation, he noted the origins of the Seventh Day Baptists as a part of the separatist movement.

A third stream of the Baptist persuasion also demands attention. Smaller in numbers, more heavily persecuted, and no less adamant about their faith were the Seventh Day Baptists. In the biblicism of the age when the Scriptures were being constantly reexamined as a standard of Free Church doctrine and practice, it is not surprising that a person or church should conclude that keeping the Sabbath was an inescapable requirement of biblical Christianity.⁶

The term *Sabbatarian* was probably used as a derogatory reference in the beginning much the same as the term *Christian* may have been used of those in the Antioch Church as reported in Acts 11:26. But it became a mark of distinction among the Seventh Day Baptists even though the term *Sabbath* from which it was derived was used by the Puritans in regard to Sunday. Many of the records of the Newport Church did use the term Sabbatarian. The tomb stone of Governor Thomas Ward documents that "He was a member of the Sabbatarian Church of this Town and Attended to Doctrines of his Saviour". The first history of the Seventh Day Baptists printed in 1811 by Henry Clarke was entitled, *A History of the Sabbatarians or Seventh Day Baptists in America containing their Rise and Progress to the year 1811, with their Leaders' Names and their*

⁵ Cotton Mather, *Magnalia Christi American; or The Ecclesiastical History of New England* (New York, reprint 1967), II, 520-521. Cited by Edwin Gaustad, *Baptist Piety, The Last Will and Testament of Obadiah Holmes* (Grand Rapids, MI: Eerdmans Publishing Co. 1978) 21.

⁶ William H. Brackney, *The Baptists*, (New York: Greenwood Press, 1988) 6-7.

*Distinguishing Tenets.*⁷ It was not until 1817 that their General Conference officially adopted the name Seventh Day Baptist.⁸

In legal matters, however, the name Seventh Day Baptist was generally used. According to the deed records, Arnold Collins sold to Joseph Bennett a house and land for the Seventh Day Baptists near the corner of Spring and Barney Streets, "called and known by ye name of ye Seventh Day Baptist Meeting House."⁹ The church minutes for April 29, 1718 empowered execution of a deed of sale "in order that the church or congregation of Seventh Day Baptists may have full and lawful authority to claim challenge and demands all rights or profits arising. for any other use than the true intent of the land was bought and purchased for."¹⁰

3. Christians Observing the Laws of God and Faith of Christ:

Both in England and in parts of America during the seventeenth and eighteenth centuries the keeping of the biblical Sabbath was often interpreted as being Jewish. Thus in 1705 when a sister church was founded in Piscataway, New Jersey they chose a name which clearly distinguished it as Christian: *The Church of Christ Keeping the Commandments of God and the Faith of Jesus Christ living in Piscataway and Hopewell in the Province of New Jersey.*¹¹ This name reflected both their Christian allegiance and their obedience to the Ten Commandments. However, as their relationships with the churches of like faith in New England increased, they adopted the name Seventh Day Baptist and in 1878 "to comply with the state laws it is legally known as the Seventh Day Baptist Church of Piscataway, New Jersey."¹²

Thus the name: Seventh Day Baptist / Sabbatarian Meeting House gives recognition to different names which were used by Seventh Day Baptists in a continuous history covering over three centuries beginning in England, continuing in Rhode Island, spreading across the nation and into missions around the world. It is documented by deeds, by church records and by family names

⁷ Henry Clarke, *A History of the Sabbatarians or Seventh Day Baptists*.... (Utica, NY: by the author 1811) title page.

⁸ Conference Minutes, *SDB Year Book* (1817), 5

⁹ Land Evidence Records, Vol. 1, p. 39 Newport Historical Society Collection.

¹⁰ Church Minutes document 1400 Newport Historical Society Library dated 29 of 4 mo. 1718 pg. 24.

¹¹ Minutes of the *SDB* Church of Pisacataway, Aug. 19, 1705.

¹² Record of such action may be found in the middlesex County Clerk's office on page 15 Book B -- Incorporated Societies.

Chapter 2

THE FOUNDING OF A CHURCH: ITS PEOPLE

Seventh Day Baptists are a covenant people based on a concept of regenerate membership, believers' baptism, congregational polity, and scriptural basis for beliefs and practices. The history of the Newport Seventh Day Baptist is a history of people and their struggle to maintain their covenant relationships while being true to what they perceived to be the scriptural basis for beliefs and practices, particularly as it involved their belief in the Sabbath. Thus no one person can be considered the founder of the church with authority over others.

The original records of the founding of the church have been lost, however much of the history has been preserved by Samuel Hubbard and later by Baptist historians, Isaac Backus and John Comer. The Comer document of ca. 1728 records the covenant of the church as follows:

After serious consideration and seeking God's face among our Selves for the Lord to direct us in a right way for us, and our children so as might be for God's glory and our Souls good and others Example, We Entered into Covenant with ye Lord and with one another and gave up our Selves to God and one another to walk together in all God's Holy Commandments and Holy Ordinances according to what the Lord had Discovered to us or Should Discover to be his mind for us to be obedient unto; with Sence upon our Hearts of great need to be watchfull over one another, Do promise So to do, and in Edyfyng and building up one another in our Most holy faith-----

This 7th Day of December 1671. Viz.

| | |
|----------------------------|-----------------------|
| Males: William Hiscox | Females: Tacy Hubbard |
| Samuel Hubbard | Rachel Langworthy |
| Steven Mumford | _____ Mumford. |
| Roger Baster ¹³ | |

¹³ John Comer, *History of Baptists in Newport* from Franklin Trask Library, Andover-Newton Theological School, Isaac Backus Papers c.s. MSS 1984-1 Box 6 pages 1-2.

Mumford.¹⁸ The ownership of such a house, and Mumford's ability to make a return trip to England suggests that he also may have been a merchant. Few ministers of that day had resources for such expenditures. Rhode Island Land Evidence Records note that Stephen Mumford entered into land purchases with Robert Ayres who later bought a huge tract of land in Southern New Jersey where the Shiloh Seventh Day Baptist church was formed in 1737. Katherine Ayers, wife of a Robert Ayres, is buried in the Mumford plot in Newport suggesting some family connections.

Another discrepancy in some of the early accounts concerns Mumford's supposed membership in the First Baptist Church of Newport, often referred to as Dr. John Clarke's Church, now the United Baptist Church. The microfilm listing of the membership roll of that church lists Stephen Mumford as being a member, but does not list his wife. A closer examination of the oldest copy of the membership list reveals that Stephen Mumford's name may have been inserted by a different hand, between no. 53, Roger Baster who joined in 1663, and no. 54, Richard Dingley, the third pastor of the church who joined in 1690. This appears to be confirmed by the Backus account mentioned above and the detailed account of the separation of the Sabbath keepers found in the First Baptist Church records describing the separation which took place in 1671. The account begins:

A brief and faithful Relation of the Difference between those of this church and those who withdrew their communion from it with ye Causes and Reasons for the Same -- the Brethren and Sisters were:

| | |
|----------------|-------------------|
| William Hiscox | Tacey Hubbard |
| Roger Baster | Rachel Langworthy |
| Samuel Hubbard | |

Each of whome left ye Church on ye 7th day of December 1671.¹⁹

Later the account states, "After many things of this nature and being weary of ye contest those five Sabitarians meet together to consider what they may safely do.... after seeking ye Lord they 5 concluded to withdraw since there was no hopes of peace in ye church while they remained."²⁰

¹⁸ Ronald Potvin, "The Architectural History of the Wanton-Lyman Hazard House" in *Newport History, Bulletin of the Newport Historical Society*, Vol. 62, Part 2, Spring 1989, Number 214, p. 47.

¹⁹ Typescript Excerpts from Newport First Baptist Church Book Describing Differences with Seventh Day Baptists in 1671. MF 1987.1 in Seventh Day Baptist Historical Society p. 1.

²⁰ *ibid.* p. 8.

Nonetheless, in spite of some of the traditions which have grown up around Stephen Mumford, he was important as being the first Seventh Day Baptist of record in America. As a layman in the church, he shared his convictions with others. It is clear also that Stephen Mumford provided a link with the Sabbath keepers in England and on a return trip to England in 1675, he brought back Elder William Gibson who served as the second pastor of the Newport Seventh Day Baptist Church.

Samuel and Tacy Hubbard: Stephen Mumford may have been the first Seventh Day Baptist in America chronologically, but the Hubbards were the most influential in establishing the first Sabbath keeping Christian church on this side of the Atlantic. Their importance lies not only in what they did and said, but also in the record that they provide for the history of the period in which they lived. Much of Samuel Hubbard's journal and correspondence was copied and extracts have been used by historians as a primary source for the thoughts and actions of the last half of the seventeenth century.

Samuel Hubbard was born in Mendelsham, England in 1610 and emigrated to Salem, Massachusetts in 1633. The following year he moved to Watertown and joined the church in 1635 "by giving account of my faith." Tacy Cooper came to Dorchester in 1634 and joined the church there. Samuel and Tacy were married in 1636 at Windsor, Connecticut. The Hubbards made several moves during the next few years. At Springfield they were instrumental in gathering a church. In 1647 they moved to Fairfield, where they subscribed to Baptist ideas.²¹ It was here that both Samuel and Tacy came into sharp conflict with the authorities who threatened them with imprisonment because of their Baptists convictions. To escape persecution, they moved to Newport, Rhode Island where they were baptized by John Clarke in 1648 and joined the Baptist Church. In a letter written in 1668 to his cousin, John Smith of London, Hubbard described his condition:

Thro' God's great mercy the Lord have given me in this wilderness a good, dilligent, careful, painful & very loving wife; we thro' mercy live comfortably, praised be God, as coheirs together of one mind in the Lord, traveling thro' this wilderness in our heavenly Sion, knowing we are pilgrims as our fathers were; & good portion being content therewith. A good house as with us judged, & 25 acres of ground fenced in, & 4 cows which give milk, one young heifer and 3 calves,

²¹ Ray Greene Huling, "Samuel Hubbard of Newport: 1610 - 1689" (n.p.: n.d.) Reprinted from *Narraganset Historical Register* 5 (Dec. 1887): 1-15.

& a very good mare; a trade, a carpenter, & health to follow,
& my wife very diligent and painful; praised be God.²²

His property was in what was later named Middletown near that of Obadiah Holmes and John Clarke, leaders in the First Baptist Church. From an article in the *Literary Diary of Ezra Stiles, President of Yale University*, there is a copy of an old memorial stone²³ which reads:

Ebenezer
Samuel Hubbard aged 10 of May 78 yeres
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
Naomi^B Rogers 1 ded 4 alyfe
Ruth^B Philips 1 ded 4 alyfe
Judah^C Maxson
Thomas Burd

A further note from the Stiles Diary explains: "I took this inscription off a gravestone in a family burying place on Baptist Berkeley's White Hall farm on Rd Isld, about A. D. 1763. Collector Robinson bought the lease about 1765 and demolished the gravestones and put them into a wall: so all is lost." He interpreted this to mean that the stone was erected on September 27, 1688 when Samuel was 79 years old on May 10, Tacy was 79 years and 9 months old and that they had been married for 51 years on January 4 of that year. The Psalm reference was Psalm 145:4 which reads, "One generation shall praise thy works to another." The superscript letters with Naomi, Ruth and Judah shows lineal decent from Burdick and Clark.²⁴

²² Hubbard *Journal* p. 38.

²³ The term *Ebenezer* means a memorial stone set up to commemoorate divine assistance such as that found in 1 Samuel 7:12 when Samuel took a stone and set it up after a victory over the Philistines, saying "Hitherto the Lord has helped us."

²⁴ Ezre Stiles, *Literary Diary of Ezra Stiles, Pres. of Yale University*, Vol. III pg. 82, cited in *The Langworthy Family* compiled by William F. Langworthy, (Rutland VT: Tuttle Publishing Co: 1940) p. 5-6.

About 1987 a stone bearing the name Samuel Hubbard was found in a flower bed next to Whitehall on Berkeley Avenue in Middletown and in 1993 was in the basement of Middletown Historical Society's Paradise School Museum. The date is so obliterated that it is difficult to make positive identification with the father or either of his two sons bearing that name. The stone wall which still borders White Hall causes one to wonder if other similar stones lie hidden within the wall.

Almost from the beginning, Samuel was recognized as a leader within the church. When John Clarke, Obadiah Holmes and John Crandall were arrested and imprisoned in 1651 while visiting a Baptist brother in Lynn Massachusetts, Samuel Hubbard was one of those who was sent by the church to visit them in prison and attempt to secure their release.²⁵ In 1657 Hubbard accompanied Obadiah Holmes on a missionary tour to some of the Dutch settlements on Long Island, at Gravesend, Jamaica, Flushing and Hampstad.²⁶

Although Samuel Hubbard was a recognized leader in the Baptist Church, Tacy appears to have been the dominant force in the Seventh Day Baptist Church. As mentioned previously, Tacy was the first to have been "enlightened into [God's] holy ordinance of baptizing only of visible believers."²⁷ Nearly twenty years later, Samuel Hubbard entered into his Journal the note:

My wife took up keeping the lord's holy 7th day Sabbath the 10 day March 1665. I took it up 1 day April 1665. Our daughter, Ruth 25 Oct. 1666. -- Rachel-- Jan. 15 1666--Bethiah -- February 1666. Our son Joseph Clarke 23 Feb. 1666.²⁸

Her role is also noted by Edwin Gaustad's account of the debate which led to the 1671 separation of the five from the church of John Clarke. "Joseph Torrey thought that the congregation ought to hear from someone besides Hiscox, and after much discussion Tacey Hubbard was allowed to summarize the reasons for their not taking communion with the rest of the church."²⁹

²⁵ cf. Edwin Scott Gaustad, *Baptist Piety: The Last Will and Testament of Obadiah Holmes*, (Grand Rapids, MI: Christian University Press and Eerdman's Publishing Co., 1978) 52.

²⁶ Hubbard, *Journal* p. 9

²⁷ Hubbard, *Journal* p. 4-5.

²⁸ Hubbard, *Journal* p. 9-10. Note: The old style calendar was used in which the new year began in March rather than January.

²⁹ Gaustad, *Baptist Piety* p.56. Hubbard records this incident, writing: "Then Br. Hiscox began but they would not let him --every one

In a letter to John Thornton of Providence in December 1686, Hubbard summed up their religious pilgrimage with the words:

My wife and I counted this year 1686: My wife a creature 78 years, a convert 62 years, married 50 years, an independent & joined to a church 52 years, a baptist 38 years, a sabbath keeper 21 years. I a creature 76 years, a convert 60 years, an independent & joined to a church 52 years, a baptist 38 years and a sabbath keeper 21 years. We are by rich grace born up & adorned with rich mercies above many, as to have all three daughters in the same faith & order & 2 of their husbands, and 2 of my grand daughters and their husbands also with us.³⁰

The Hubbards had seven children, but only three daughters lived to full maturity. Naomi was born in 1637 and died ten days later. About a year later a second daughter, also named Naomi, died at age six; Ruth was born in 1640 and married Robert Burdick; Rachel, born in 1642, married Andrew Langworthy; Samuel, was born in 1644, but died soon after birth; Bethiah, born in 1646, married Joseph Clarke. Another son, also named Samuel, was born in 1649, but died at age twenty with no children.³¹ The Hubbard name was carried on by a brother and other members of the larger family, but the religious heritage of Samuel and Tacy was multiplied many fold in their daughters, sons-in-law, and grandchildren for generations. Ruth Hubbard married Robert Burdick, and the Burdick name is prominent in many Seventh Day Baptist churches to this day. Through Robert and Ruth Burdick's daughters: Naomi, Ruth, Deborah, and Tacy, the names of Rogers, Phillips, Crandall, and Maxson are found in later generations of church families. One generation further removed, the children of Rev. Joseph and Deborah (Hubbard) Crandall brought in such names as Wells, Stillman, Saunders, Lewis, and Babcock,

Similarly, the Hubbard's third daughter, Bethiah married Joseph Clarke, the nephew of Dr. John Clarke, the founder of the First Baptist Church in Newport. Her husband was mentioned by Hubbard as "son, Clarke," who came to the Sabbath with others in the family in 1666. Their daughter, Judith, married John Maxson Jr. who became the third pastor of the Westerly Church. Another daughter, Bethiah, married Thomas Hiscox, the fourth pastor of that same church. Two other daughters, Mary and

must answer for himself lest others be led by him: so they named me, but I would not be first: then my wife laid down three grounds...."

³⁰ Hubbard *Journal* p 146-147.

³¹ Hubbard *Journal* p. 7 & 30.

Susanna, were progenitors of some of the Champlins and Babcocks within the denominational line.³²

Although both Ruth and Bethiah shared the convictions of their parents their distance from Newport kept them from direct involvement in the separation from the Baptist church in Newport. They were listed as members of the Baptist Church, Ruth having joined in 1652 along with her future husband, Robert Burdick, with Bethiah joining in 1661. By 1671 they were settled in the western portions of Rhode Island where their families were instrumental in the establishment of a branch of the Seventh Day Baptist Church at Hopkinton, then called Westerly. In a 1669 letter signed by Ruth Burdick and Joseph Clarke of Westerly written to Thomas Olney of Providence, there is an affirmation of their "practice of keeping his holy sabbath, even the 7th day."³³ In turn, Samuel Hubbard in June 1660, wrote a response to some of their concerns emphasizing the scriptural basis for their position, revealing how support was shared with the whole family. Both Ruth and Bethiah, along with their husbands and many of their children, were listed in the 1692 membership roll of the Newport Seventh Day Baptist Church.

Rachel Langworthy: Rachel, the other daughter of Samuel and Tacy Hubbard, remained in Newport and thus was one of the charter members of the Newport Seventh Day Baptist Church. At the time she was married to Andrew Langworthy, an active member of the First Baptist Church since 1652. According to Hubbard's *Journal*, Andrew "joined to our church today Feb. 1676."³⁴ Their son, John, and his wife, Elizabeth, appear on the list of members in 1692. Although their son, Samuel, does not appear on any of the church rolls, his daughter, Ann, married the son of Rev. Joseph and Deborah (Burdick) Crandall. It is through this union of Joseph Crandall, Jr. and Ann Langworthy that a major branch of the Crandall line continued within the Seventh Day Baptist churches. From the records, it appears that it was often the women who brought their husbands and children into the church, a pattern which began with Tacy and has continued with considerable frequency among Seventh Day Baptist families to this day.

William Hiscox: The pastor of the group which formed the Seventh Day Baptist Church was William Hiscox. He was born in 1638, thus was twenty-eight years younger than Samuel Hubbard. He became the spokesman for the Sabbatarians in their dispute with the First Baptist

³² For a more complete summary see Part II of this book.

³³ Hubbard, *Journal* p. 44-45.

³⁴ Hubbard, *Journal* p. 11

Church and two years later assumed the pastorate upon the death of William Gibson. The Meeting House was built during the pastorate of Joseph Crandall. Of this period Thomas B. Stillman noted that "the society of Newport was generally well informed; but during his administration there was a constellation of intelligent and literary characters there, never before equaled in New England. Among them were John Callender, Dean Berkeley, Richard Ward, Henry Collins and Thomas Ward, some of them members of his congregation..." He had not the learning of his venerable predecessor, but was a sound and faithful preacher of the gospel; strict in his discipline, yet courteous of all.¹¹²

Of the discipline which he administered, C. H. Greene wrote, "The church records are saturated with cases of discipline, admonition and council; church meetings being of very frequent occurrence. The soul of a member was deemed of such precious worth, that the church could not let them go without a struggle. There were few cases where the erring one was not finally reclaimed. Some cases were allowed to run on for three or four years before they were finally settled and the brother or sister being reconciled to the church."¹¹³ Elder Crandall died in September of 1737 and the church was without an official pastor for seventeen years. During this interim Thomas Hiscox and Joseph Maxson from the Hopkinton church assisted the members of the Newport congregation in maintaining services and administering the sacraments. Thomas Hiscox, the fourth pastor at Hopkinton, was the son of Elder William Hiscox, the first pastor. Joseph Maxson, on the other hand was the son of John Maxson Sr. the first pastor of the Hopkinton congregation. Joseph's wife was Tacy Burdick, a sister of Joseph Crandall's wife and a granddaughter of Samuel and Tacy Hubbard. The Hopkinton church had specifically ordained these two as evangelists or traveling ministers "empowered to administer the ordinances of the gospel as they may be occasionally called by either of the churches."¹¹⁴

New
John Maxson, the fourth pastor, was the grandson of John Maxson Sr. the first pastor of the Westerly or Hopkinton church. He was the nephew of both the second and the fourth pastors at Westerly, and his sister had married the son of Thomas Hiscox, the third pastor. Both his father and mother were grandchildren of Samuel and Tacy Hubbard. It is little wonder that so many of the current Seventh Day Baptist families claim descent from charter members of the Newport Church.

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¹¹² Stillman, "Joseph Crandall" *Seventh Day Baptist Memorial*, vol. no. 1 January 1852, p. 8

¹¹³ Charles H. Greene, manuscript, *New Port Rhode Island* p. 34

¹¹⁴ Church minutes of the Newport and Hopkinton Church, October 8, 1732.

John Maxson was called to exercise his gifts by the church in Westerly in 1743 at age 30 and submitted to an examination before the church. For some reason he declined the call at that time, but in 1750 he was chosen as a deacon with authority to administer the sacrament of baptism and preach. Four years later he was called to ordination as an elder and on November 24, 1754 he became the pastor. His pastorate from 1754 to 1778 was during one of the most crucial periods in American history. It began with the start of the French and Indian War in which the French lost Canada and much of the American Midwest. It was a time when the British tightened control on the American colonies, in part to pay for the expense of the war. His pastorate ended in the midst of the Revolutionary War when the outcome was in considerable doubt. His sons served in the Continental Army along with other young men of his parish. Much of his congregation was scattered and those who were engaged in shipping and trade suffered many losses.

But it was also a period of considerable influence for the future. Among the sixty-one members added to the church during John Maxson's pastorate were: Governor Richard Ward; Judge Henry Bliss; Senator Joseph Carpenter; Joseph Southwick (great grandfather of James Southwick, the chairman of the Newport Historical Society Improvement Committee which recommended the purchase of the Meeting House in 1884); William Bliss, Maxson's successor as pastor; Chaplain Ebenezer David; and Col. Job Bennett, trustee and treasurer of Brown University. Elder Maxson himself was a trustee of Brown University for fourteen years, from the beginning of the college in 1764 until his death in 1778.

His most important ministry, however, was not to the famous but to the common people of Newport. Prior to the Revolutionary War Newport had a population of 12,000 and commerce was second to none. In 1775 the British fleet entered the harbor and the town was occupied by an estimated 8,000 troops of King George III. During that period Newport was under martial law, nearly 500 buildings were destroyed, and most of the trees and burnable shrubs were used for fuel. When the British left, the wells were filled up, many wharves were destroyed and much other wanton damage was done by order of the British commander. All but two churches were used as barracks or riding stables thus most public worship was suspended. But Elder Maxson went from house to house throughout the city encouraging all, regardless of their church affiliation, to stand firm and trust in God. Many credit him with preserving the nucleus of several churches which came to life again after the occupation ended.

The Maxson name was attached to one of the oldest houses in Newport which was located near the first Seventh Day Baptist meeting house. Some traditions claimed this house was occupied by three Maxson pastors of the church, even though only one was ever pastor there. (The other two were

pastors in Westerly or Hopkinton.) The church records mention the gift of a house, for the benefit of the pastor, but imply that the rental was to go to their support. The records do not give the location for that house, although there are references to a house on a hill which came from the Ward family. In 1944 the "Maxson House" as it came to be known, was sold to a merchant who wanted to construct a commercial building on its location. Efforts were made to have the building moved and thus preserved as the parsonage of the Seventh Day Baptist Church. The Newport Historical Society was hesitant in moving the building to their lot, so the Georgian Society of Rhode Island undertook to preserve the historic house, and asked for support from the Seventh Day Baptist Historical Society.¹¹⁵ A thorough search of the records including deeds and wills failed to substantiate the tradition that the "Maxson House" was ever the property of the church, or that John Maxson and his family ever lived in it.¹¹⁶ The March 13, 1945 issue of *The Sun* published in Westerly R. I. reported that when no definite proof could be found that the Maxson house was the parsonage, the Seventh Day Baptist Historical Society dropped its effort at preservation. This lack of proof plus the poor condition of the house likewise caused the Newport Historical Society to decline any participation in its preservation.¹¹⁷

Thus in 1945 a building which may have stood the ravages of time and which might have been architecturally significant because of its age fell to the demolition crew. To the historian, a tradition based upon improper assumptions without proper documentation has little historical value. Although the "Maxson House" is gone, the "house of Maxson" lives on, not in buildings but in the memory of a distinguished family whose contributions extend to the present. His tomb stone in the old burying ground near the Perry monument, bears the fitting inscription:

*In memory of Elder John Maxson, Pastor of ye Sabbatarian Baptist Church in Newport, who departed this life March 2nd, A. D. 1778, in the 65th year of his age, justly esteemed for his Christian virtues and exemplary life.*¹¹⁸

¹¹⁵ Correspondence between William King Covell of the Georgian Society and Corliss F. Randolph *et. al.* of the SDB Historiical Society December 1944 -- April 1945.

¹¹⁶ Letter from Mrs. Susan Bradley Franklin to the SDB Historical Society, February 1945.

¹¹⁷ *The Sun* Westerly, R. I. Tuesday March 13, 1945.

¹¹⁸ Taken from the tombstone in the old burying ground at Newport, Sept. 1993.

William Bliss became the fifth pastor of the Newport church. He was born in 1728, the son of Josiah Bliss, and either a grandson or a great grandson of Governor Benedict Arnold.¹¹⁹ In his younger years he "cast off the restraints of parental education to join with irreligious young men in skeptical debates," and openly professed himself a Deist.¹²⁰ He accepted a captain's commission in the colonial army and was on the point of marching with troops raised for an expedition against the French in Canada when a treaty led to peace between England and France and the troops were disbanded in 1763.

Bliss married Barbara Phillips in 1750 but it was fourteen years later that the two were baptized and joined the church. To that union seven sons and five daughters were born, several of whom were to play significant rolls in his life and that of the church. In a poem which William Bliss wrote for his children, possibly at the time of the death of one of his daughters, he expressed the change which took place in his life.

At thirty-five, I serious grew,
And had another world in view---
Thought oft about a future state,
And what was like to be my fate.

I thought of death, and that great day
When heaven and earth must pass away;
Then asked my soul, "Come answer true,
How stands the case 'tween God and you.

After describing some of his consciousness of personal guilt and questionings he concluded:

One day, as sitting by the fire,
My soul was filled with strong desire;
I thought of what the Scripture said
Of Christ and the atonement made.

How beautiful the gospel seemed.
When God was honored, man redeemed!
I thought that God forgave my sin;

¹¹⁹ Governor Arnold's will dated 1677 gives his daughter, Damaris Bliss "a parcel of land in the precinct of Newport." Some records indicate that Damaris was married to John Bliss, Josiah's father, while others show Damaris as Josiah's wife. Her name appears on the church roll of the Newport church in 1708 while Josiah's appears following baptism in 1712.

¹²⁰ "William Bliss" in *Seventh Day Baptist Memorial*, vol. I p.14.

I found myself at peace within.¹²¹

The church recognized the potential for leadership in William Bliss and in 1773 voted that William Bliss exercise his gift in public, by preaching the gospel and issued a license "to preach publicly among us or elsewhere when called thereunto."¹²² After the death of Elder John Maxson, William Bliss was ordained to the work of the evangelical ministry at the church in Hopkinton in 1779. A year later he was officially installed as pastor of the Newport church, a position he held for twenty-eight years.

Those years embraced the continued occupation of British troops in Newport, the concluding of peace, a changed economy on the island and the ever increasing migration from Newport to the west. With the establishment of new churches there was the felt need to expand the Yearly Meetings to include other churches for fellowship and missionary outreach. Newport was one of the eight churches which formed the Seventh Day Baptist General Conference in 1802.¹²³ The years between his being licensed to preach and his installation as pastor were particularly hard for William Bliss. His wife died in 1775 at age forty-eight, leaving him with a large family, the youngest but five years of age. The British soldiers which were quartered on his farm caused considerable damage as they cut down his orchard, burned his fences and plundered his cattle and crops. It is reported that some of the soldiers accompanied Bliss as he hunted along the coast. When they marveled at his marksmanship, he is said to have remarked, "You seem to be very anxious for the Americans to land upon the island. Now when they come, they will take you down as easy as I do these birds."¹²⁴

His daughters showed their sentiments toward the British in slightly different fashion. One day while the officers were away, Elizabeth and Barbary climbed the embankment where the British flag had been raised, lowered the flag, tore it into thirteen strips and hoisted it back up the pole. Upon the return of the officers, a reward was offered for the perpetrators of the offense, but the girls were never suspected. Their younger sister, Mary, showed her contempt by taking one of the officer's finest sword, thrust it through a hole in the plastering and let it drop between the studding. It remained there until after the war, when it was taken out as a trophy of female valor.¹²⁵

¹²¹ *SDB Memorial* v. 1 p. 15

¹²² Church minutes, September 19, 1773.

¹²³ The constituting churches were: Newport and Hopkinton in Rhode Island, Waterford and Burlington in Connecticut, Petersburg (Berlin) and First Brookfield in New York, and Piscataway and Cohansie (Shiloh) in New Jersey.

¹²⁴ *SDB Memorial*, footnote p. 17.

¹²⁵ Footnote to "Arnold Bliss" in *SDB Memorial* V. 3 pp. 57-58.

Just prior to William Bliss' call to serve as pastor he remarried, taking as his wife Elizabeth Ward, the youngest daughter of Governor Richard Ward and sister of Gov. Samuel Ward. Together they earned a reputation for effective ministry. Elizabeth's hand is seen in an article in the *Newport Herald* of 1789 which reported that "a number of the good women of three different societies, viz., of the Sabbatarian Baptists, the first Day Baptist and the first Congregational Church in Newport, met at the house of Elder Bliss in Middletown.... The afternoon was spent in harmony, in freedom of conversation on religious subjects and singing the praise of God; and after refreshing themselves, the elder gave a lecture suited to the occasion, from Exodus 35:25." This passage referred to "all the women that were wise-hearted."¹²⁶

Ninety five members were added to the church during his pastorate, twenty of whom carried the name Bliss, either as children, daughters-in-law or grandchildren. At least one son, Arnold, and one grandson, William Bliss Maxson entered the Seventh Day Baptist ministry. As an evangelist, Bliss helped to quicken the faith in the Hopkinton Church and on at least one occasion in 1789 was engaged with the Shrewsbury Seventh Day Baptist Church in New Jersey just prior to its move to western Virginia. In 1821 when the Seventh Day Baptist General Conference printed its first hymn book at least eight hymns written by Elder Bliss were included. Elder Bliss' ministry extended beyond his local parish for he was often in demand to fill the pulpit of other churches in Newport. He served on the Board of Trustees at Brown University from 1785 to 1793. In 1791 he was elected as an honorary member of the Redwood Library Company.

In 1808 he approached his death with a great testimony to the faith he had lived. The day before his death his grandson, William Bliss Maxson had returned from a long sea voyage. Elder Bliss interrupted his conversation saying that he no longer wanted to talk of earthly things for he was going to leave this world for what he believed to be a better one. The pastor of one of the other Baptists churches in town, Rev. Eddy visited him that same day and Bliss asked him to preach his funeral sermon saying, "I am going to try the truth of my doctrine." By the next morning Elder William Bliss made good on his resolve. His body was buried in a family plot in Middletown, but the grave stone has since been moved so that in 1993 it could be found leaning against the foundation of the Newport Historical Society.

Henry Burdick was the sixth and last pastor of the Newport Seventh Day Baptist Church. He was the son of Captain Icabod Burdick and Bathsheba Mackee Burdick. Through his grandfather, Robert Burdick 3rd,

¹²⁶ *Newport Herald*, April 23, 1789, reprinted in the *Sabbath Recorder*, March 22, 1926, v. 100 p. 353

and his grandmother, Susannah Clarke, he was the great, great, grandson of both Ruth and Bethiah Hubbard, daughters of Samuel and Tacy Hubbard. He was born in Westerly in 1767 and was baptized and joined the church at Newport in 1802. In January 1807 it was unanimously voted that "Brother Henry Burdick be requested to improve his gift in preaching the gospel to us, as often as opportunity offers and he has freedom." In November the church voted that he "receive ordination as Evangelist and be clothed with the authority of a gospel minister." The following month he was ordained and upon the death of Elder William Bliss, he assumed the role of pastor, a position he held until his death in 1843, a period of 35 years.

Henry Clarke who personally knew Elder Burdick spoke of him as "a pious, promising young man,"¹²⁷ and others spoke of his particular gift of prayer and great piety and earnestness. However, there is evidence that personal relations were not his strong suite. C. H. Greene wrote of him:

Rev. Henry Burdick was a man of Puritanic mold of mind; having marked out for himself the exact line of truth and duty, he required of all his flock to march in the same straight and narrow way that his own feet trod. There could not be two views of Truth to him. Truth was one and indivisible. Therefore he knew not how to "stoop to conquer," nor yet how to persuade the erring in love and tenderness --- he must rebuke and drive.

It so came to pass that in his pastorate many of the heads of the families of his church were seafaring men, men who had all the sailors virtues and some of their faults. When these by the very nature of their calling, had never been baptized, but naturally thought of themselves as Seventh Day Baptists, and would, doubtless, have sometime been brought into the church --- these men, when on shore, went to meeting in the morning and then went where they pleased. The next time they came to church, Elder Burdick would sternly rebuke them for "Sabbath Breaking." After a few such experiences they ceased to come at all and went where they were more welcome. This failing of the Rev. Henry Burdick was called among his colleagues "his scattering gift."¹²⁸ During his long pastorate, twenty-six people were added, ten males and sixteen women. Most were members of either the Bliss family or the Burdick family. The last trustee of the church, John Congdon was grandson of Elder Henry Burdick.

Although the church passed out of existence shortly after his pastorate ended, there were many circumstances which were beyond his control. As Lucius Crandall wrote for Burdick's obituary, "He was a man of sound and

¹²⁷ Henry Clarke, *A History of the Sabbatarian or Seventh Day Baptists*, p. 22

¹²⁸ C. H. Greene, typescript paper, New Port, "Rhode Island," pp 51-52

exalted piety, His humble and uniform confidence in God -- his habitual deep solicitude for the prevalence of pure religion -- the revival of the church here -- and the peculiar and deep devotion and strong intercession which characterized his prayers, afford a firm and pleasing foundation for high and rich hopes on his behalf and comfort to the numerous family and friends which he has left to mourn, though not without hope."¹²⁹

¹²⁹ Lucius Crandall, "Obituary for Henry Burdick," *The Seventh Day Baptist Register*, Vol. 4 :34, October 18, 1843 p. 135.

PART TWO

MEMBERSHIP RECORDS

The recognized beginning of Baptists in America was in the Providence Plantations which later became Rhode Island. Roger Williams purchased land from the Indians in 1636 and three years later established a church of "rebaptized" members upon profession of faith, a basic principle in Baptist theology. The second major settlement in Rhode Island was on the island of Aquidneck which later took the name of Newport. Under the leadership of Dr. John Clarke a second Baptist Church was founded in 1644 which drew dissenters from neighboring Puritan colonies as well as from England. It was from this First Baptist Church of Newport that several other churches emerged, including the first Seventh Day Baptist Church in America founded in 1671. The events leading to the division were recorded in considerable detail in the First Baptist Church records, whereas the records of the Seventh Day Baptist Church from its inception to the year 1692 were lost. It may also be noted that a prior separation took place in 1656 when about twenty members withdrew over interpretation of the six principles records in the 6th chapter of Hebrews. (The names of the "Six Principle Baptist Church" constitute numbers 13-32 in the first list below.)

Thus the first few pages of the Newport Baptist Church records contain the names of members who withdrew in 1671 as well as others who were later listed in the 1692 records. At the time of the separation a number of those embracing the seventh day Sabbath, including part of the Hubbard family were widely scattered in that part of Rhode Island which was called Westerly and later Hopkinton.

A. Newport First Baptist Church 1644-1708

Chronological Membership 1644-1708

- | | |
|-------------------------------|---------------------------|
| 1. John Clarke - first pastor | 9. Thomas Clarke |
| 2. Elizabeth Clarke | 10. Willaim Vaughan |
| 3. Mark Lucar | 11. John Thorndon |
| 4. Joseph Clarke | 12. Thomas Painter |
| 5. John Peckham | 13. Thomas Baker (Barker) |
| 6. Nathaniel West | 14. James Clarke |
| 7. Mrs. West | 15. Jeremiah Clarke |
| 8. William Weeden | 16. Daniel Wightman |

- | | |
|--|--|
| 17. John Odlin | 42. Robert Burdick bp Nov. 16, 1652 |
| 18. Jeremiah Weeden | 43. Walter Clarke bp Nov 16, 1652 |
| 19. Joseph Card | 44. James Rogers bp Nov 16, 1652 |
| 20. John Greenman | 45. Jack, a colored man bp Nov.16, 1652 |
| 21. Henry Clarke | 46. Thomas Wilkins bp Jun 10, 1661 |
| 22. Peleg Peckham | 47. Mary Torry bp Jul 17,1661 |
| 23. James Barber | 48. Rachel Hubbard bp Jul 17, 1661 |
| 24. Stephen Hookey | 49. Bethuel Hubbard bp Sep 29, 1661 |
| 25. Timothy Peckham | 50. Philip Smith bp April 1662 |
| 26. Joseph Weeden | 51. John Maxson bp Apr 1662 |
| 27. John Rhodes | 52. *William Hiscox bp Jun 3, 1662 |
| 28. James Brown | 53. *Roger Baster- bp Jun 25, 1663; Stephen Mumford - bp 1665 ¹ |
| 29. John Hammett | |
| 30. William Rhodes | |
| 31. Daniel Sabear | |
| 32. William Greenman | |
| 33. * Samuel Hubbard bp. Nov. 3, 1648 | |
| 34. * Tacey Hubbard bp. Nov. 3, 1648 | |
| 35. Elenor Peckham -bp 1649 | |
| 36. Obadiaah Holmes- ad 1651 | |
| 37. John Crandall- ad 1651 | |
| 38. Mary Torry -ad 1651 | |
| 39. *Rachel Langworthy bp 1652 | |
| 40. Andrew Langworthy bp Oct. 6, 1652 | |
| 41. Ruth Hubbard bp Nov. 1652 | |

Newport First Baptist Church 1644- Newport RI
 MF 1993.6 Microfilm Room
 Seventh Day Baptist Historical Society Janesville WI

¹ Research indicates that Stephen Mumford and his wife were not members of the Newport Baptist Church but maintained membership in the Tewksbury Baptist Church in England which contained Sabbath keepers They became constiuent members of the Newport Seventh Day Baptist Church. One early record has the name Stephen Mumford inserted without a number after that of Roger Baster.

² Numbers 54, 55, 56, & 57, came to the Sabbath but later gave it up and did not join the SDB Church and even spoke against it.

SEVENTH DAY BAPTIST CHURCH 1671-1872, ~

"The following names of persons who became members previous to the year 1692, have been derived from the Church Records and other sources, and are as correct as our present means enable us to make the list, though the loss of the first book of records probably has deprived us of the knowledge of some names of persons who may have died previous to the before-mentioned date, and were therefore not on the list with which the the second volumn commences." There were an estimated 100 members

Members in 1692 * indicates charter members

- | | |
|--|---|
| <p>*William Hiscox - b 1638, d May 24, 1704, first pastor for 33 yrs 1671-1704</p> <p>*Rachel Langworthy d/o Samuel & Tacy Hubbard m Andrew Langworthy</p> <p>Peter Barker</p> <p>Mrs. _____ Barker</p> <p>Jos. Clarke Jr - m Bethiah Hubbard</p> <p>Demaris Bliss d/o Gov. Arnold w/o John Bliss</p> <p>James Babcock - bp 1678</p> <p>Amy Collins</p> <p>Hope Cove - Excom 1693</p> <p>James Fowler</p> <p>Jonathan Rogers -New London, CT bp 1675 family originated</p> <p>Rogerenes, Excom</p> <p>Jas Rogers s/o James - New London CN, bp 1675</p> <p>John Rogers bro/o Jonathan, New London CT - bp 1675</p> <p>James Rogers bro/o Jonathan, New London, CT bpt 1675</p> <p>William Martin</p> <p>Jos. Crandall s/o Eld. John Crandall -Dea. in Westerly, 3rd pastor of Newport 1717, d Sep 12, 1737</p> | <p>Jonathan Sabin</p> <p>John Maxson Sr.</p> <p>Elizabeth Martin</p> <p>Daniel Vernon</p> <p>Freelove Barker</p> <p>Mrs. _____ Vernon</p> <p>Hannah Reed</p> <p>Samuel Fox</p> <p>*Tasa Hubbard w/o Samuel Hubbard - first person in New World to accept Sabbath</p> <p>John Cottrell</p> <p>Mary Gibson</p> <p>Mary Rogers</p> <p>Amy Smith Ward - w/o Thomas, gand d/o Roger Williams</p> <p>Joseph Maxson - bp 1694</p> <p>George Lanphere - bp 1678</p> <p>Thomas West of Martha's Vineyard</p> <p>Catharine Sabin</p> <p>Peter Crandall</p> <p>Elizabeth Millard</p> <p>Peter Button - bp 1693</p> <p>Rebecca Clarke</p> <p>Bethiah Clarke</p> <p>Sarah Martin</p> <p>Naomi Rogers grandd/o Samuel Hubbard m Jonathan Rogers</p> |
|--|---|

Rachel Weeden
Thomas Burdick
Mr. ____ Henry
Mrs. ____ Henry
Robert Burdick
John Langworthy
John Randall
Elizabeth Langworthy
Job Babcock
Indian Japheth³ - bp 1674,
prob. first Indian Baptist
John Roads
Elizabeth Chase
Jos. Emeric
Esther Ayres, 2nd
Ebenezer Moon
Ruth Phillips
Jos. James
Ellen Rogers
Peter West
Ruth West
Elizabeth West
Elizabeth Barnes
Ruth Treby
Margaret Bennet
Edith Higgin
Ruth Burdick d/o Samuel & Tasy
Hubbard - m Robert Burdick
Esther Ayres

Sarah Arnold
Hannah Stowe
Elizabeth Randall
Elizabeth Emeric
Jane Babcock
Hannah Ayres
Sarah Rogers
Tobias Saunders
Hannah James
Mary Saunders
*Samuel Hubbard - b England
1610, m Tasy Cooper of
Dorchester, joined First Baptist
Church of Newport 1648
*Roger Baster - then 50 yrs old,
bachelor, blockmaker, d 1687
William Gibson - formerly of Bell
Lane SDB Church London,
2nd pastor 13 yrs, d 1717
Thomas Ward s/o of John of
Gloucester Eng
John Thornton
John Crandall
*Stephen Mumford -formerly
member of Tewkesbury
(Natton) SDB Church Eng.
*Sister Mumford w/o Stephen

Newport RI (1692-1846) & First Hopkinton RI (1708-1714) Records
copy of earliest records by T. B. Stillman, W. S. Stillman, Joseph Stillman
CRR 19x.78 vault CRR

The Seventh Day Baptist Memorial: Quarterly Magazine

Vol. 1, July, 1852, No. 3, p. 121

Vol. 1., October, 1852, No. 4, p. 172

New York: Seventh Day Baptist Publishing Co. 1852

³ According to some records, Japath was baptised in 1674 and is believed to be the first native American to become a member of a Baptist Church.

**Additional Members taken from the minutes of the Newport Church
and the The Seventh Day Baptist Memorial: Quarterly Magazine
Vol I and Vol 2,**

John Maxson Jr - bp 1692
Judith Maxson - bp 1692
Tasa Maxson - bp 1692
Thomas Burdick - bp 1694
Martha Burdick - bp 1694
Joseph Clarke Jr - bp 1694
Dorothy Clark bp 1709
 d/o Joseph Clark Jr -
Henry Hall - bp 1697
Constant Hall - bp 1697
Mary Saunders - bp 1697
Mary Babcock - bp 1698
Francis Colegrove - bp 1698
Mrs. _____ Colegrove - bp 1698
Jeremiah Crandall - bp 1698
Benjamin Burdick - bp 1698
Samuel Beebe - bp 1698
Mary Crandall - bp 1698
Sarah Tift - bp 1699
Widow Jewell - bp 1699
Charity Dane - bp 1702
Mary Arnold d/o Thomas Ward,
 w/o Zion Arnold - bp 1704
James Halls - bp 1704

Sarah Halls w/o James - bp 1704
Mary Burdick w/o Benjamin -
 bp 1704
Elizabeth Gardiner - bp 1705
Indian Betty - bp 1705
Bethiah Hiscox - bp 1706
Thomas Clarke - bp 1706
Mary Roads - bp 1707
 w/o Theodore
Susanna Babcock - bp 1707
 w/o Oliver
William Clarke - bp 1707
Rebecca Larkin - bp 1707
Sarah Lanphere w/o Seth - bp 1707
Elizabeth Babcock - bp 1707
 w/o George
George Babcock - bp 1707
Margaret Champlin - bp 1708
 w/o William Jr
Samuel Clarke - bp 1708
Arnold Collins - no date, goldsmith
Henry Collins s/o Arnold - no date
Mary Champlin bp 1708
 w/o William Jr -

Members in 1708

William Gibson b. 1638 member of
 Bell Lane Church in England
 2nd pastor 1704-1717 d. 1717
Peter Barker
Hannah Read
John Reed
Ester Ayres
Joseph Emerie
Ebenezer Moon
Hannah Ayres

James Fowler
Philip Chase
Joseph James
Elizabeth Chase
Israel Barney
Ester Ayres, the younger
Peter West
Ruth Philips
William James
Ellen Rogers

William Martin
Sarah Rogers
Jonathan Sabin
Hannah James
Amy Collins
Catharine Sabin
Elizabeth West
Elizabeth Millard
Ruth Treby
Ruth West
Rachel Langworthy
Elizabeth Barney

Damaris Bliss
Margaret Bennet
Elizabeth Martin
Rebecca Clarke
Freelove Barker
Sarah Martin
Sarah Arnold
Hannah Stone
Mary Arnold
Rachel Weeden
Edith Higgin

Members Added Under Eld. Gibson's Ministry

Miriam Cook - bp 1709,
m. Tuckerman
Patience Mecham - bp 1709
Joshua Weeks - bp 1710
Abigail Weeks - bp 1710
Esther Fleet - bp 1710
Elizabeth Vernon - bp 1710
Mary Ward - bp 1712
Phebe Excenior - bp 1712,
m Vickers
Josiah Bliss bp 1712, d 1748
s/o John & Demaris Arnold Bliss
Jonathan Weeden - bp 1715
Elizabeth Foster - bp 1715

Mary Davis - bp 1715
Abigail Bininger - bp 1715
Mary Ritter - bp 1715
Benjamin Chase Jr. - bp 1716
Mercy Chase - bp 1717
Sarah Belcher - bp 1717
Benjamin Chase - bp 1717
James Mott - bp 1717
Deborah Excenior - bp 1717
Edward Cartwright - bp 1717
Susanna Dennis - bp 1717
Samuel Thomas - no date

Added During the pastorate of Elder Joseph Crandall 1717 --1737

Ann Marshall--bp 1718
Sarah Clarke - laying on
hands 1718
William Bininger - bp 1718
Samuel Ritter - bp 1718
Jonathan Murphy -bp 1718
Joseph Barker, Jr. - bp 1719
Catherine Falaro - bp 1719

Ann Fleet - bp 1719
Mary Mott - bp 1719
Edward Fitz Randolph - 1719
Peggy Arnold (colored) -bp 1719
Elizabeth Collins - bp 1720
Sackfield West - bp 1720
Ruth West - bp 1720

Joseph Barney - bp 1721
Ruth Clarke - bp 1721
Sarah Thomas bp 1721
Constant Barney - received 1721
Hannah Pierce -received 1723
Widow Reed - received 1723
Joseph White - bp 1723
Anna Alesworth - bp 1724
Anna Anderson - bp 1725
Joshua Davis - received 1725
Hannah Fowler - received 1725
Hannah Hakes - received 1726
Mehetable Telford - bp 1727
Amy Higgins - bp 1727
Rachel Burdick - bp 1727

Abigail Crandall - bp 1727
clerk, d Jan 20, 1785
Rachel Seaman - received 1728
Sarah Langworthy - bp 1828
Henry Collins - bp 1728
John Clarke - bp 1728
Lydia Rider - bp 1729
Abner Cartwright - bp 1733
Alethea Scisco - bp 1733
Martha Russel - received 1735
John Clarke - bp 1736
John Champlin - bp 1736
Abigail Hall -bp 1736
Reuben Peckham - received 1737
John Tanner - bp 1737, goldsmith,
deacon, trustee,

Members Added During the Interim between pastors 1738-1753

Mary Tanner - bp 1738
Michael Chase - bp 1740
Bathsheba McKee - bp 1741
Mary Davis - bp 1741
Ann Dodge - bp 1741
Elizabeth Stanburch - bp 1741
Samuel Mariott - bp 1742
Elizabeth Mariott - bp 1742
Sarah Cartwright - bp 1743

Ann Anderson 2nd - bp 1743
Bryant Cartwright - bp 1743
George Bliss - bp 1743
Richard Hayward - received 1744
Samuel Barney - bp 1745
Jonathan Clarke - bp 1747
Gov. Richard Ward - bp 1753
Content Scofield - bp 1753

The Seventh Day Baptist Memorial: Quarterly Magazine
Vol. 2, January, 1853, No. 1, p. 26, 32, 35-7
New York: Seventh Day Baptist Publishing Co. 1853
CRR 1980.12 vault CRR
Newport RI Church Records 1708-1817
photocopy of microfilm owned by SDB Historical Society
original record book owned by Newport RI Historical Society

Members Added During Ministry of Elder John Maxson, the fourth pastor of the Newport Church. He was the grandson of the John Maxson, Sr. the first pastor of the Westerly or Hopkinton SDB Church and a nephew of Joseph Maxson the second pastor of that Church.

Elizabeth Smith - bp 1755
Michal Fish - bp 1755
Capt. Joshua Saunders - bp 1755
Freelove Saunders - bp 1755
Thomas West - bp 1756
Ameý West w/o Thomas - bp
1756
Elizabeth Smith - bp 1756
Samuel Green - by letter 1757
Susanna Brand - bp 1757
Job Bennet Jr. - 1757
Mary Bennet - bp 1757
Sarah Greenman - bp 1758
Ann Maxson (wife/o Eld.) - bp
1758
Jonathan Maxson s/o Eld. - bp
1758
Dorothy Cartright - bp 1758
Sylvanus Greenman - bp 1759
Joseph Carpenter - bp 1759
Mrs. Carpenter - bp 1759
Catharine Cook - no date
Mary Jersey - bp 1761
Judge Henry Bliss - bp 1762
Mary Bliss - bp 1762
Joseph Southwick - bp 1762
Grace Rogers- bp 1763
w/o David -
Jane Lewis of Portsmouth - bp 1763
Barsheba Barker of Middletown
bp 1763

Capt. William Bliss of
Middletown-b 1728,
bp 1764 at Green End
m 1750 Barbara Phillips d. 1775
m Jan 9, 1780 Elizabeth Ward
d/o Richard Ward,
5th pastor d May 4, 1808
Abigail Cartright -bp 1764
d/o Bryant of Tisbury on
Martha's Vineyard -
Barbary Bliss - bp 1764
w/o Capt William
Elizabeth Mariott - bp 1765
d/o Samuel
Elizabeth Sabin - bp 1767
d/o Henry
Lydia MacDonald - bp 1767
d/o Henry Sabin
Jane Brightson - bp 1767
d/o Henry Sabin
Mrs. Shairman w/o Elisha - bp
Charles Ward - bp 1767
s/o Samuel -
Judah Cartright - bp 1767
Martha McCloud - bp 1768
Elizabeth Clarke - bp 1769
d/o Lawrence
Elizabeth Clarke- bp 1769
d/o Henry Bliss, w/o James
Mary Shreve widow bp 1870
d/o Samuel Green -
John Maxson - bp 1770

Ann Maxson d/o Eld. - bp 1770
Elizabeth Clarke - bp 1770
Benedict Bliss s/o Henry - bp 1770
Ebenezer David s/o Enoch -
bp 1770, ordained 1755
Patience Bennet - bp 1770
w/o Col. Job
Mary Bliss d/o Henry - bp 1770
Elizabeth Bliss bp 1770 d/o
Capt. William of Middletown
Barbary Bliss bp 1770 d/o
Capt. William of Middletown
Brenton Bliss bp. 1770
s/o Henry
Content Maxson d/o
Elder Maxson

Scipio Tanner, bp. 1771
Negro servant of Widow Flaggs
Young negro servant of
Dea. Tanner
Arthur Flaggs bp. 1771
Mary Hastie ad. by letter 1773
Elizabeth Larkin bp. 1773
Martha Pendelton bp. 1773
Elizabeth Ward - bp 1773
d/o Richard.
Hannah Hazard bp. 1774
w/o George of S. Kingston
Esther Fish bp 1774
William Chamlin bp. 1775
Ann Rodman bp. 1776
Mrs. Flagg bp. 1776

Living Members 1784

Elder William Bliss - ordained
1779, pastor 1778-1808
Dea. John Tanner
Job Bennet - d 1784
Reuben Packham
William Champlin
Jonathan Maxson
William Saunders
John Maxson
Ann Cartright
Joseph Carpenter
Dolly Fry
Scipio Tanner, Negro
Catharine Burdick
Arthur Flagg, Negro
Ann Babcock
Esther Fish
Lydia Clarke
Barbara Barker

Elizabeth Smith
Elizabeth Larkin
Mary Hastie
Sarah Greenman
Amy Bissel
Elizabeth Packham
Elizabeth Weeden
Ann Wilcox
Mary Shreve
Prude Saunders
Freelove Tanner
Martha Pendleton
Sarah C. Bliss
Content Maxson
Mary Pearse
Naomi Coggeshall
Mary Bliss
Mrs. Herrick
Patience Bennet

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Members

Elder Bliss Jr
William Bliss
Arron Rogers
Nathaniel Cottrell
Lydia Burdick
Sarah Maxson
Phoebe Benson
Rosanna Flagg
Catharine Dart
Barbary P. Murphy
Sarah Allen
Mary Clarke
Mary Alger
Abigail Maxson
Phebe Clarke
Bathsheba Sisson
Eunice Burdick
Susanna Burdick - d
Susanna Cottrell
Henrietta Burdick - excom
Keturah C. Barker
Phebe More
Rosanna Taylor

Members Added

Mrs. Ingram - ad 1843
Elder Lucius Crandall - ad by letter
1843, dis
Edmund D. Barker - ad 1843
John Congdon - ad 1843
Catharine D. Barker - ad 1843
Alice Weeden - ad by letter 1843
Susan Allen - restored 1843 & dis
Sarah B. Burdick - ad 1843
Eliza Luther - ad 1843
William Augustus Weeden -
ad by letter 1843
Catharine Weeden - ad by letter 1843
John C. Burdick - ad by letter 1844
John E. G. Weeden -
ad by letter 1845
George W. Weeden -
ad by letter 1845
Peleg Weeden - ad by letter 1845
Sarah T. Congdon
Lebbeus Cottrell -
ad by letter 1845, dis
Eld. Charles M. Lewis -
ad by letter 1845
Elisa A. Lewis - ad by letter 1845

Deaths

Charles W. Burdick - d Oct 31, 1841; 50 yrs
Elder Henry Burdick - d Oct 30, 1846; 77 yrs
Susanna Cottrell - d May 18, 1846; 80 yrs
Rosanna Taylor - d Oct 25, 1847; 75 yrs

CRR 19x.79 vault

Newport RI Church Record 1843-1846 original

IMS:1996

Part Three

Mother Hubbard's Cupboard Is Not Bare

Genealogy of the Samuel and Tacy Hubbard family to the third or fourth generation

The numbering of the decedents shows relationship with the alphabetic listing for the children of Samuel and Tacy Hubbard and the numerical numbers for each succeeding generation. For example: C shows that Ruth Hubbard is the third child of Samuel and Tacy Hubbard; C4 indicates that Deborah was the fourth child of Ruth and Robert Burdick; C43 states that Joseph Crandall, Jr was the third child of Deborah Burdick Crandall and Joseph Crandall; and C431 that Joseph III was their first child. The bracketed letter and number after a spouse's name shows relationship within the extended family, thus a [D11] shows that Joseph Crandall's wife, Ann Langworthy, was a granddaughter of Ruth's sister, Rachel Hubbard.

Footnotes are given to identify some of the spouses' descent from other individuals who were significant in the history of the early Seventh Day Baptist community or history.

Samuel Hubbard b. 1610 d. abt. 1689 m. 1636

Tacy Cooper b. abt. 1609

A. Naomi Hubbard d. *10 days old*

B. Naomi Hubbard d. *6yr old*

C. Ruth Hubbard b. abt. 1640 d. 1692 m. 1655 Robert Burdick ¹

C1 Thomas Burdick b. abt. 1656 d. 1732 m. abt. 1690 Martha

C11 Martha Burdick b. abt. 169__ m. 4/24/1729 William Stewart

C111 William Stewart b. 10/19/1734 m. 1/30/175_ Mary Lanphere

C112 Martha Stewart b. 11/1736.

¹ Robert Burdick was baptised as a member of the First Baptist Church of Newport on 11/16/1652 and represented the church in its struggle against the persecution of dissenters from the established church in Massachusetts. He and Tobias Saunders were arrested in 1662 and sentenced to two years in Boston jail but were eventually released in a prisoner exchange. He was among the earliest settlers of the western section of Rhode Island. He was listed as a member of the Newport Seventh Day Baptist Church in its 1692 record. He died Oct. 25, 1692.

- C12 Robert Burdick b. abt.1698 m. Dorcas Lewis
 C121 Daniel Burdick b. 9/11/1721 m. 1746 Martha Wilcox
 C122 Martha Burdick b 10/11/1723 m. 1/25/1741 John Covey
 C123 Robert Burdick b. 1/2/1724 m. 9/11/1744 Jane Bennett
 C124 Dorcas Burdick b. 10/5/1726 m. 7/8/1752 Joshua Salisbury
 C125 Ruth Burdick b. 3/10/1728 m. _____Smith?
 C126 Ephraim Burdick b. 1/6/1730
 C127 Mary Burdick b. 10/3/1732 m. Richard Bennet?
 C128 Hannah Burdick b. 9/17/1734 m. 2/9/1763 Rev. Nathan Sisson
 C129 Matthew Burdick b. 12/23/1738 m. Anna Jewett
 C12(10) Margaret Burdick b. 1740 m 6/24/1758 Amos Dickens
 C12(11) Jesse Burdick b. 8/16/1742 m. _____Brock
- C13 Thomas Burdick b abt. 1695 m. (1) _____
 C131 Thomas Burdick b. abt. 1720 m. 12/6/1742 Sarah Allen
 m. (2) 5/1/1723 Abigail Richmond
 C132 Simeon Burdick b. 17__ m. 9/20/174 Isabel Saunders
 C133 Abigail Burdick b. 17__ m. 11/5/1750 Capt. Isaac Hall
 C134 Edmund Burdick b. 17__ m. 4/23/1749 Thankful Enos
 C135 Jonathan Burdick b. 17__ d. 1764 m. 8/2/1761 Patience Bliven
 C136 Elizabeth Burdick b. 1739 d.1794 m. 3/1/1757 Jonathan Brown
 m (3) 2/9/1763 Penelope Rhodes
- C137 Martha Burdick b. _____William Bennett
- C14 Mary Burdick b. abt. 169__ d. aft. 1740 m Jeremiah Clarke
 C141 Jeremiah Clarke b.
 C142 Peleg Clarke b.
 C143 Sarah Clarke b. m. Joseph Lewis
 C144 Katherine Clarke b. m. 10/1/1752 John Millard
- C15 Comfort Burdick 17__ d.7/22/1728 m. 5/18/1721 William York
 C151 William York b. 2/22/1728
- C16 Samuel Hubbard Burdick b. aft 1772 m. 11/5/1731 Avis Maxson
 [F1(10)]
 C161 Rev. John Burdick b. 1732 m. (1) 11/23/1752 Sibbil
 Cheeseborough
 (2) 3/9/1788 Thankful Clarke [F342]
- C162 Samuel Hubbard Burdick b.8/19/1734 m. 10/31/1757 Amie
 MacCoon
- C163 Abraham Burdick b. 6/16/1737 m. Amy Brown
 C164 Avis Burdick b.5/29/1739 m. 3/18/1756 Wm Robinson
 C165 Amos Burdick b. 7/6/1741 m. 2/4/1761 Elizabeth Nichols
 C166 Margaret Burdick b. 174__ m. 4/7/1763 Joshua Coon
- C2 Naomi Burdick b. abt. 1658 m. (1) 3/2/1678 Jonathan Rogers²
 (2) 3/11/1703 John Keeny
- C21 Ruth Rogers b. 1678 m. William Beebe
 C211 Stephen Beebe m. 11/16/1716 Mary Leach

² Jonathan Rogers was the son of James Rogers, the founder of the Rogereene off-shoot in New London, Connecticut.

- C446 Thomas Wells b. 1719
 C447 Deborah Wells m. Thomas Partelo
 C45 Deborah Crandall b.abt. 1688 d. 1760-62 m. 4/3/1706 Dr. George Stillman
 C451 Deborah Stillman b. 1/11/1707 m. 4/13/1741 Benjamin Tanner
 C452 Nathaniel Stillman b. 5/2/1709 d. infancy
 C453 Mary Stillman b. 9/27/1711 d. 2/26/1789
 C454 George Stillman b. 2/14/1714 m. 11/3/1737 Mary Burdick
 C455 Joseph Stillman b. 12/5/1716 m. 6/17/1739 Mary Maxson [F132]
 C456 John Stillman b. 6/14/1719 m. 12/12/1745 Mary Clarke
 C457 Elisha Stillman b. 4/25/1722 m. (1) 3/5/1745 Hannah Rogers [C457]
 (2) 1/3/1759 Mary Davis [F149]
 (3) Elizabeth Burdick
 C458 Benjamin Stillman b 1/25/ 1725 m.2/28/175 Mary Saunders
 C46 Thankful Crandall b abt. 1685 d. 1712 m. Stephen Saunders
 C461 Thankful Saunders b. 1712
 C47 Tacy Crandall b. abt. 1692 m. 3/3/1717 John Lewis
 C48 Jane Crandall b 1694 d. 12/ /1730 m. (1) 12/8/1718 Cyrus Richmond
 (2) 3/27/1734 Phoebe Mott
 C481 Lydia Richmond b. 11/4/1719 m. 3/30/1744 John Allen
 C482 Elizabeth Richmond b. 7/30/1722
 C483 John Richmond b. 6/19/1724
 C484 Ann Richmond b. 9/1/1726
 C485 Cyrus Richmond b. 12/8/1730
 C5 Roger Burdick b. abt.1664 d. before 9/25/83
 C6 Benjamin Burdick b.abt.1666 d. 4/23/1741 m. (1) abt.1698 Mary Reynolds
 (2) after 1718 Mrs Jane Shelly
 C61 Mary Burdick b. 7/26/1699 m. 3/12/1718 John Lewis Jr
 C62 Rachel Burdick b. 7/5/1701 m (1) Thomas Sisson
 (2) 1743 Walter Clarke
 C63 Peter Burdick b. 8/5/1703 m. 4/17/1726 Desire Reynolds
 C64 Benjamin Burdick b. 11/25/1705 m. Rebecca Bennett
 C65 John Burdick b. 3/24/1708 m. 10/21/1730 Rebecca Thompson
 C66 David Burdick b. 2/24/ 1710 m. 7/25/1733 Mary Thompson
 C67 William Burdick b. 6/12/1713 m. Sarah Edwards
 C68 Elisha Burdick b. 9/22/1716 m. 2/25/1739 Mary Slack
 C7 Samuel Burdick b. abt.1668 d. 4/ /1756 m. 169__ Mary Foster
 C71 Mary Burdick m. 2/27/1717 Peter Crandall
 C72 Samuel Burdick b. abt.1696 m. Tacy Maxson [C83]
 C721 Samuel Burdick b. 172__ m. Mary Cross
 C722 Mary Burdick b. 1720 m.11/3/1737 George Stillman[C454]
 C723 Sarah Burdick b. 11/18/1725 m.10/30/1746 John Maxson Jr [F161]
 C724 Christopher Burdick b. ____
 C725 Deborah Burdick b 174__ m Benjamin Teft

- C726 Jesse Burdick b. 173__ d. 1812 unmar.
 C727 Joshua Burdick b. 173__ m. Mary Lamb
 C73 Thomas Burdick m. Dorothy Maxson [F17]
 C731 Zaccheus Burdick b. 2/28/1734 d. 1809 m. 2/19/1759
 Elizabeth Smith
 C732 Susanna Burdick b. abt.1736 d. 1794 m. 1759 Benjamin Austin
 C733 Zebediah Burdick m. Isabel _____
 C734 Elias Burdick m (1) 1/17/1754 Hannah Cottrell
 (2) 8/23/1764 Elizabeth Cottrell
 C735 Carey Burdick m. 12/27/1754 Dorcas Cottrell
 C736 Thomas Burdick m. Abigail Allen
 C74 Deborah Burdick b. 17__ m. 1730 Joseph Champlin [F63]
 C75 Edward Burdick b. abt.1705 m. 11/26/1730 Sarah Clarke[F81]
 C751 James Burdick b. 1731 m. Catherine Vars
 C752 Mary Burdick b. 17__ m. 8/14/1764 Newman Herring
 C753 Anna Burdick b. 8/16/1733 m. Azariah Crandall
 C754 Mercy Burdick b. 17__
 C755 Prudence Burdick b. abt.1734 d. 9/_1807 m.1754 Joshua
 Whitford
 C756 Elizabeth Burdick b. 11/17/_m. 1755 Isaac Vars
 C757 Sarah Burdick b. 17__
 C76 Tacy Burdick b. abt. 1710 m 6/12/1732 Benjamin Frink
 C761 John Frink b. 10/26/1732 m. 11/22/1750 Anna Pendleton
 C762 Samuel Frink b. 10/24/1734 m. 7/27/1756 Prudence Wilcox
 C763 Amos Frink b. 1/18/1737 m. 2/4/1759 Mary Fitch
 C764 Joseph Frink b. 6/20/1739
 C765 Prentice Frink b. 7/31/1741 m. 11/13/1763 Desire Frink
 C766 Prudence Frink b. 3/18/1744
 C767 Tacy Frink b. 9/22/1748 (Twin to Asa)
 C768 Asa Frink b. 9/22/1748 d. 12/11/1834 m. (1) _____
 m. (2) 10/4/1758 Mrs. Theda (York) Brown
 C769 Oliver Frink b. 9/4/1751
 C8 Tacy Burdick b. abt.1670 m. abt.1670 Rev. Joseph Maxson
 C81 Joseph Maxson b. 3/10/1692 m. abt.1715 Bethiah Maxson [F13]
 See F13 for their children
 C82 Capt John Maxson b _____ d. 1775 m (1) Hannah Maxson [F15]
 (2) Martha Lewis
 C83 Tacy Maxson m. 172__ Samuel Burdick Jr. [C72]
 See C72 for their children
 C84 Mary Maxson m. 1724 Geoffrey Champlin
 C85 Ruth Maxson m. 1727 Thomas or Rouse Babcock
 C86 Judith Maxson m. 1724 Matthew Randall
 C87 Elizabeth Maxson m. 11/29/1734 Jonathan Wells [C443]
 C9 Robert Burdick b. 1674 m.(1) 1/4/1700 Rebecca Foster
 (2) 1733 Mrs Hannah Saunders
 C91 Robert Burdick b. abt. 1701 m. 12/31/1730 Susannah Clarke [F92]
 C92 Hubbard Burdick b. abt. 1714 m. abt. 1734 Tacy Wells [C444]

- C93 Jonathan Burdick b. abt. 1708 d. 1791 m. abt. 1729 Judith Clarke
[F91]
- C94 Ebenezer Burdick b. 170__ d. 1764 m. (1) 1/21/1730 Elizabeth Stewart
(2) 2/14/1740 Mary Dyer
- C95 Joshua Burdick b. 171__ d. 1800 m. 12/25/1734 Abigail Lanphere
- C96 Benjamin Burdick b. 171__ m. 12/28/1737 Elizabeth Tanner
- C97 Joseph Burdick b. 17__ d. after 1785 m. (1) 8/13/1735 Tase Clarke
(2) Elizabeth _____
- C98 Rebecca Burdick b. 17__ m. 3/18/1736 James Reynolds
- C99 Susannah Burdick b. 170__ d. before 1742 m. 1/11/1727 William Hiscox
[F51]
- C9(10) Elizabeth Burdick m. before 1729 Joseph Langworthy
- C(10) Hubbard Burdick b. abt. 1676 m. abt. 1714 Hannah Maxson
- C(10)1 Hubbard Burdick b. 11/24/1716 m. 11/1/1743 Avis Lewis
- C(10)1 Hubbard Burdick
- C(10)2 Hannah Burdick b. 174__ m. Abraham Utter
- C(10)3 John Burdick b. 174__ m. (1) Martha _____
(2) Mehitaba _____
- C(10)4 Caleb Burdick m. Hulda _____
- C(10)5 Reuben Burdick
- C(10)6 Amos Burdick
- C(10)7 James Burdick
- C(10)8 Freedom Burdick
- C(10)9 Peleg Burdick b. 5/10/1761 m. 11/30/1780 Catherine Millard
- C(10)(10) Pardon Burdick m. Sabrah _____
- C(10)(11) Lewis Burdick b. 1/10/1761 m 178____ Eunice Satterlee
- C(10)(12) Latham Burdick
- C(10)2 Nathan Burdick b. 2/19/1719 m 10/14/1743 Goodeth Maxson
[F155]
- C(10)21 Zillimus Burdick b. 5/30/1745
- C(10)22 Sylvanus Burdick b. 9/17/1747
- C(10)23 Goodeth Burdick b. 4/17/1751 m Elisha Covey
- C(10)24 Tacy Burdick b. 10/12/1754
- C(10)25 Miletty Burdick b. 2/11/1758 m. Zaccheus Maxson
- C(10)26 Adam Burdick b. 12/28/1759 m. (1) 4/22/1773 Hannah Burdick
m (2) Lodema Lee
- C(10)27 Shephard Burdick b. 10/18/1766 m. Lucinda _____
- C(10)3 John Burdick b. 5/19/1721 m. 12/1/1750 Elizabeth Babcock
- C(10)31 Maxson Burdick b. 1/22/1751 m Chloe Lewis
- C(10)32 Thompson Burdick b. 9/1/1753 m. Tabitha Wilcox
- C(10)33 Anne Burdick b. 2/2/1775 m. Simeon Bromley
- C(10)34 John Burdick, Jr. b. 9/20/1756 m. Elizabeth Beers
- C(10)35 Paul Burdick b. 10/24/1759 m. Mary Stanton
- C(10)36 Abigail Burdick b. 11/22/1761 m. Amos Chapman
- C(10)37 Sarah Burdick b. 9/7/1763 m. Reuben Peckham Maine
- C(10)38 Frances Burdick b. 3/29/1765 m. Lymna Maine
- C(10)39 Joshua Burdick b. 5/7/1768 m. Katurah Hill

- C(10)3(10) Elkanah Burdick b. m. Martha Worden
 C(10)3(11) Hannah Burdick m. Robert Brown
 C(10)4 Ezekial Burdick b. 172 m. 7/14/1750 Amey Downing
 C(10)41 Amie Burdick b. 6/29/1751 m. Benjamin Lewis
 C(10)42 Mary Burdick b. 5/28/1753
 C(10)43 Henry Burdick b. 12/16/1755 m. Judith Maxson
 C(10)44 Huldah Burdick b. 8/17/1758
 C(10)45 Barbara Burdick b. 10/17/1760
 C(10)46 Rhoda Burdick b. 2/5/1763 d. 9/4/1764
 C(10)47 Jared Burdick b. 8/17/1767 d. 11/26/1786
 C(10)48 Pardon Burdick b. 12/25/1765 m. Mary Lewis
 C(10)49 Hannah Burdick b. 7/21/1772 m. Capt. Paul Babcock
 [F77(11)]

C(11) Infant b. abt. 1678 d. in infancy

- D Rachael Hubbard b. 3/10/1642 m. 11/3/1658 Andrew Langworthy
 D1 Samuel Langworthy b. abt. 1659 d. 1711 m. Rachel
 D11 Ann Langworthy d. 1773 m. 2/15/1716 Joseph Crandall, Jr [C43]
 children listed under Joseph Crandall [see C43]
 D12 Samuel Langworthy d. 8/1/1763 m. 8/7/1736 Mary Crandall
 D121 Mary Langworthy b. 5/1/1739
 D122 Elizabeth Langworthy b. 5/31/1741
 D123 Rachel Langworthy b. 6/8/1743 m. 10/5/1771 Timothy Larkin
 D124 Samuel Langworthy b. 11/27/1745 d. 10/1/1818
 D125 Tacy Langworthy b. 11/20/1747
 D126 Joseph Langworthy b. 2/6/1749 d. 5/6/1824
 D127 Hannah Langworthy b. 6/21/1752
 D13 Rachel Langworthy abt. d. 2/19/1745
 D2 John Langworthy b. 1661 d. after 1692 bef. 1700 m. Elizabeth
 D3 Andrew Langworthy d. 1739
 D4 Robert Langworthy b. abt. 1675 d. abt. 1720
 D5 James Langworthy b. 1680 d. 1720

E. Samuel Hubbard b. 3/25/1644 d. soon

- F. Bethia Hubbard b. 12/19/1646 m. 11/16/1664 Joseph Clarke⁶
 F1 Judith Clarke b. 10/12/1667 d. 7/1747 m. 1/19/1687 John Maxson, Jr
 F11 Judith Maxson b. 9/23/1689
 F12 Mary Maxson b. 10/26/1691 d. 3/16/1692
 F13 Bethiah Maxson b. 7/31/1693 d. 1747 m. abt. 1715 Joseph Maxson
 [C81]

⁶ Joseph Clarke was the nephew of Dr. John Clarke, the founder and first pastor of the First Baptist Church of Newport from which Seventh Day Baptists split. He was mentioned in Samuel Hubbard's list of those who came to the Sabbath in 1665 as "son Clarke."

- F131 Bethia Maxson 10/19/1716 m. 1/5/1737 Thomas Davis
 F132 Mary Maxson b. 8/28/1718 m. 3/___/1739 Joseph Stillman [C455]
 F133 Judith Maxson b. 9/17/1720 d. 1778 m. 1/10/1740 James Davis
 F134 Joseph Maxson b. 1/20/1723 m. Elizabeth _____
 F135 Zebulon Maxson b. 8/15/1725 d. 1787 m. Experience Davis
 F136 Simeon Maxson b. 8/25/1727 m 9/18/1754 Mary Babcock
 F137 Content Maxson b. 12/31/1732 d. 1815 m. George Potter
 F138 Nathan Maxson b. 9/30/1736 m. 4/28/1764 Elizabeth Brown
 F139 Ephraim Maxson b. 1743 d. 1799 m. Elizabeth Davis
- F14 Elizabeth Maxson b. 11/7/1695 d. 1751 m. 8/25/1715 Rev. John
 Davis⁷
 F141 Elizabeth Davis b. 4/17/1717 m. Willaim Brand
 F142 William Thomas Davis b. 5/15/1719 m. 12/8/1737 Tacy Crandall
 F143 Martha Davis b. 8/14/1721 d. 1756 m. Nathan Rogers [C254]
 F144 Rev. John Davis, Jr. b. 9/18/1723 m (1) Bethia Rogers [F13]
 (2) Mary (Saunders) Stillman
 F145 Rev. Joseph Davis b. 9/24/1726 m. (1) Comfort Langworthy
 (2) Dorcas (Clark ?)
 F146 Ann Davis b. 1/23/1728
 F147 Judith Davis b. 4/7/1731 m. Thomas Babcock
 F148 Experience Davis
 F149 Mary Davis b. 12/5/1737 m. 1/3/1759 Elisha Stillman
- F15 Hannah Maxson b. 6/13/1698 m. Capt John Maxson [C82]
 F151 William Maxson b. 1/20/1718 m. 10/14/1743 Hannah Reynolds
 F152 Amos Maxson b. 3/16/1720 m. Mary Witter
 F153 Joshua Maxson b. 2/1/1722 m 9/20/1742 Anna Slack
 F154 Isaiah Maxson b. 1/21/1724 m. 10/19/1749 Judith Reynolds
 F155 Goodeth Maxson b. 1/5/1726 m. 10/14/1743 Nathan Burdick
 [C(10)2]
 F156 Tacy Maxson b. 12/15/1728 m. 1/22/1747 Jonathan Lewis

7 Rev. John Davis was the son of Rev. William Davis who was born in Wales in 1663 and came to America in 1684. He was a Quaker in Penn's colony at Philadelphia. In 1696 he joined the Penepek Baptist Church and became its pastor. About 1698 he accepted the doctrine of the Sabbath and helped organize a church in the Philadelphia area, the second Seventh Day Baptist church in America. His descendents formed the nucleus of the Shrewsbury New Jersey SDB Church, which, after the Revolutionary War migrated to Salem, West Virginia. One of the brothers of John Davis, Thomas Davis, married Bethia Maxson [F13], while several of his daughters married into the Hubbard family: Martha married Rev. Nathan Rogers [C254], Mary, married Elisha Stillman [C455], Experience, married Zebulon Maxson [F135], Judith married Thomas Babcock as his second wife. A son, John Jr. married Bethia Rogers [C257] while another son, William Thomas [F142] is listed as having married a Tacy Crandall.

- F157 Judith Maxson b. 1/17/1731 m. 12/1/1749 John Matthew Greene
 F158 Torey Maxson b. 1/22/1733 m. 1753 Martha Lanphere
 F159 Silvanus Maxson b. 5/3/1735 m. 12/21/1769 Lydia Lewis
 F15(10) Hannah Maxson b. 12/3/1737 m. 12/21/1757 David Reynolds
 F15(11) Mary Maxson b. 11/23/1739
- F16 John Maxson b. 4/21/1701 d. 1786 m. 9/26/1724 Thankful Randall
 F161 John Maxson b. 8/27/1725 m. 10/30/1746 Sarah Burdick
 F162 Matthew Maxson b. 4/27/1727 d. 1791 m. 12/21/1749 Martha
 Potter
- F163 David Maxson b. 7/24/1729 d. 1786 m. 1748 Abigail Greenmen
 F164 Joseph Maxson b. 3/23/1731 m. 9/11/1753 Keturah Randall
 F165 Benjamin Maxson b. 2/21/1733 d. 1822 m. Eunice Reynolds
 F166 Stephen Maxson b. 5/3/1735 d. 1794 m. Martha Stewart
 F167 Thankful Maxson b. 7/16/1737 m. Nathan Barber
 F168 Daniel Maxson b. 9/23/1739 m (1) 3/31/1762 Borodell Ross
 (2) Anne _____
- F169 Joel Maxson b. 5/28/1742 d. 1762
 F16(10) Elinor Maxson b. 1/24/1749 m. 10/31/1771 Capt. William
 Bliven
- F17 Dorothy Maxson b. 10/20/1703 m. 7/24/1724 Thomas Burdick [C73]
 See C73 for children
- F18 Susan Maxson b. 10/19/1706 m. Zacheus Reynolds
 F19 Joseph Maxson b. 12/___/1709 d. 1710
 F1(10) Avis Maxson b. 12/27/1712 m. 11/5/1731 Samuel Burdick [C16]
- F2 Joseph Clarke b. 4/4/1670 d. 6/5/1719 m. (1) 1/5/1692 Dorothy Maxson
 m (2) Anna Babcock
- F21 Freegift Clarke b. 7/4/1694 m. John Saunders
 F22 Dorothy Clarke b. 5/28/1696
 F23 Experience Clarke b. 7/6/1699
- F24 Joseph Clarke b. d. 1783 m. 4/25/1728 Deborah Crandall
 F241 Joseph Clarke b. 3/5/1728 m. 12/26/1746 Hannah Perry
 F242 Anne Clarke b. 10/23/1730 Samuel Perry Jr.
 F243 Joshua Clarke b. 5/13/1733 m. 4/23/1760 Dorcas Smith
 F244 Samuel Clarke b. 12/1/1737 m. 9/16/1761 Susannah Stanton
 F245 John Clarke b. 7/8/1740 d. 2/22/1836 m. 1759. Sarah Gardiner
 F246 Oliver Clarke b. 11/21/1743 m. 12/16/1761 Mary Wells
 F247 Sarah Clarke b. 6/15/1745 m. 9/17/1761 Thomas Wells
 F248 James Clarke b. 7/9/1748 m.
 F249 Christopher Clarke b. 4/7/1751 m.
 F24(10) Amy m. _____ Sheffield
- F25 Elisha Clarke b. 11/17/1718 (from 2nd wife) m. 2/15/1743 Mary
 Potter
- F251 Mary Clarke b. 1/12/1744
 F252 Anna Clarke b. 10/7/1747 m. 1/6/1768 Joshua Pendleton
 F253 Elisha Clarke b. 1/28/1750
 F254 Thomas Clarke b. 2/29/1752
 F255 George Clarke b. 1755 d. 9/22/1831 m. 1/29/1778 Keturah
 Maxson

- F512 David Hiscox b. 1743
 F513 Susannah Hiscox b. 1745
 F514 Content Hiscox b. 1747
 F515 Lucy Hiscox b. 1749
 F52 Ephraim Hiscox b. 6/2/1707 m. 1733 Abigail Saunders
 F521 Ephraim
 F53 Edith Hiscox b. 9/6/1709 m. 5/2/1736 Joseph Crandall [C431]
 F54 Bethiah Hiscox b. 1711 m. Elder John Davis
 F55 Mary Hiscox b. 7/12/1713 unmar.
 F56 Thomas Hiscox b. 5/17/1715 m. 1754 Elizabeth Saunders
 F57 Joseph Hiscox b. 4/22/1717 m. (1) Sarah Green
 (2) 1754 Bathsheba Mackee [F471]
 F58 Hannah Hiscox b. 1/22/1719 m. 1737 Jonathan Rogers [C252]
 F6 Mary Clarke b. 12/27/1680 d. abt. 1760 m. 1/18/1699 William Champlin
 F61 William Champlin b. 5/31/1702
 F62 Jeffrey Champlin b. 3/6/1704
 F63 Joseph Champlin m. 1730 Deborah Burdick [C74]
 F64 Samuel Champlin
 F65 Joshua Champlin
 F66 James Champlin
 F67 Susanna Champlin
 F7 Susanna Clarke b. 8/31/1683 m. 1/___/1705 Oliver Babcock
 F71 Susanna Babcock b. 9/20/1705 m. James Beebe
 F72 Thomas Babcock b. 3/7/1710 m (1) Mary Davidson
 F721 Mary Babcock m. Simeon Maxson
 F722 Simeon Babcock (2) m. Judith Davis
 F723 Experience Babcock m. John Davinson
 F724 Elizabeth Babcock m. Henry McLafferty
 F725 Thomas Babcock b. 2/12/1759 m. Martha Davis
 F726 Amey unmarried
 F73 Mary Babcock b. 2/8/1713 m. abt. 1732 Henry Cobb
 F74 Nathan Babcock b. 10/12/1715
 F75 Simon Babcock b. 9/27/1717 m. Sarah Gardner
 F751 Eunice Babcock b. 10/3/1744
 F752 Jeremiah Babcock b. 5/16/1746 m. Susannah Rogers
 F753 Thomas Babcock b. 7/21/1748
 F754 Lucy Babcock b. 1/11/1750
 F755 Dorcas Babcock b. 12/1/1753
 F756 Jason Babcock b. 7/9/1756 d. 1/19/1842 m. Mary _____
 F757 Lydia Babcock b. 6/20/1759
 F758 Hannah Babcock b. 4/28/1762
 F759 Lucas Babcock b. 4/24/1765
 F75(10) Jonathan Babcock b. 4/18/1768 m. Priscilla Wheeler
 F76 John Babcock b. 5/12/1720
 F77 Oliver Babcock b. 9/16/1722 m. Patience Pendleton
 F771 Oliver Babcock b. 6/28/1746 m. Tacy Maxson
 F772 Peleg Babcock b. 10/4/1748 Lucy Maxson
 F773 Susann Babcock b. 6/25/1750 Mr. Fen

- F774 Deborah Babcock b. 4/11/1752 m. 2/26/1777 Nathaniel Stillman
 F775 Lucy Babcock b. 1754 m. Benjamin Baker
 F776 Sarah Babcock b. 4/27/1756 m. Philemon Steadman
 F777 Mary Babcock b. 6/11/1758 m. Benjamin Baker
 F778 Ruth Babcock b. 4/20/1760 m. James Kenyon
 F779 Clarke Babcock b. 6/10/1762 m. Baker
 F77(10) Ruhannah b. 5/16/1764 m. Edward Denison
 F77(11) Capt. Paul Babcock b. 5/18/1766 m. 1/10/1788 Hannah
 Burdick [C(10)49]
 F77(12) Ezra Babcock b. 9/16/1769 m. Saberah Stillman
 F77(13) Capt. Luke Babcock 8/6/1772 m. Betsy Main
 F78 Joseph Babcock b. 10/18/1726 m. 9/6/1757 Anna Harris
 F781 Annie Babcock b. 1/26/1758 unmar.
 F782 Polly (Mary) Babcock b. 11/17/1760 m. David Denison
 F783 Harris Babcock b. 3/15/1763 m. Sally Newell
 F784 Lieut Joseph Babcock b. 7/29/1765 m. Jane Wallace
 F785 Fannie Babcock b. 12/7/1767 unmar.
 F786 Darius Babcock b. 6/17/1770 m. Louisa Beebe
 F787 Allah Babcock b. 9/5/1774
 F8 Thomas Clarke b. 3/17/1686 d. 1767 m. 1710 Elizabeth Babcock
 F81 Sarah Clarke b. 5/11/1712 m. 11/26/1730 Edward Burdick
 F82 Thomas Clarke b. 3/4/1715 m. 5/27/1740 Thankful Violet
 F821 Mary Clarke b. 4/15/1741 m. 1/21/1761 Capt. Peleg Saunders
 F822 Thomas Clarke b. 4/23/1743
 F823 Abigail Clarke b. 7/12/1745 m. 1806 Ira Burch
 F824 Nathan Clarke
 F83 Rev. Joshua Clarke b. 4/26/1717 d. 1808 m. bt. 1738 Hannah Cotrell
 F831 Phineas Clarke b. 2/23/1740 m. 11/23/1763 Mary Babcock
 F832 Joshua Clarke b. 8/17/1741 d. 1764
 F833 Ethan Clarke b. 3/7/1745 m. 2/4/1776 Anna Ward
 F834 Hannah Clarke b. 5/4/1747 m. 11/14/1779 John Dodge
 F835 Thomas Clarke b. 6/10/1749 d. 5/28/1832 m. 6/10/1770 Olive
 Marsh
 F836 Elizabeth Clarke b. 11/14/1751 d. 12/25/1831 m. 5/18/1770 Col.
 Jesse Maxson
 F837 Arnold Clarke b. 3/17/1754 m. Lucy Champlin
 F838 Rev. Henry Clarke b. 12/2/1756 m. (1) 12/5/1776 Catherine
 Pendleton
 (2) 6/26/1825 Lydia Burdick
 F839 Willet Clarke b. 10/20/1759 m. 4/1779 Sarah Pendleton
 F83(10) Nathan Clarke b. 2/7/1762 d. 5/11/1776
 F83(11) Job Bennet Clarke b. 5/13/1765 d. 1860 m. 1/1/1788 Mrs.
 Mary Wells
 F84 James Clarke b. 3/3/1720 d. young
 F85 Joseph Clarke b. 9/14/1728 d. 1795 m. 6/11/1752 Deborah
 Pendleton
 F851 Sarah Clarke b. 6/24/1753 m. 3/20/1771 Silas Maxson
 F852 Samuel Clarke b. 12/11/1754 m. 1776 Cloe Maxson

PRINCIPAL SOURCES FOR HUBBARD FAMILY TREE

Call numbers are from the
Seventh Day Baptist Historical Society Library and Archives

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- Newport Seventh Day Baptist Church Records 1692-1846 & First Hopkinton Seventh Day Baptist Church 1708-1714.* Handscript copy by William J. Stillman 1850. (CRR 19x.78 Vault CRR)
- Seventh Day Baptist Memorial 1852-1854* published quarterly by the Seventh Day Baptist Publishing Society (BX6390 S4 M44)
- Seventh Day Baptists in Europe and America* pub. American Sabbath Tract Society, Plainfield, NJ 1910 (BX 6393 A5 1910)
- Samuel Hubbard's Journal 1633-1686*, from typescript copy made by Roy Huling from Isaac Backus copy. (MS 194x. 6 A file)
- A Choosing People: The History of Seventh Day Baptists* by Don A. Sanford published by Broadman Press, Nashville TN Broadman Press 1992 copyright Seventh Day Baptist Historical Society, PO Box 1678 Janesville WI (BX6393 S26 1992)

Published Genealogies

- BABCOCK:** *Babcock Genealogy*, Stephen Babcock compiler, pub Easton & Main 1903 (CS71 B118)
- BURDICK:** *The Descendants of Robert Burdick of Rhode Island* by Nellie Willard Johnson printed by the Syracuse Typesetting Co., Syracuse NY 1937. (CS71 B949)
- CLARKE:** *The Clarke Families of Rhode Island* by George Austin Clarke Jr. printed by Press of the Evening Post Job Printing House 1954 (C71 M464)
- ROGERS:** *James Rogers of New London, Connecticut and His Descendants*, by James Swift Rogers, published by the Compiler Boston 1902 (C71 R73)
- STILLMAN:** *The Stillman Family - Descendants of Mr. George Stillman of Wethersfield, CT and Dr. George Stillman of Westerly RI* compiled by Francis D. Stillman Jr. 1989 (C71 S857)