

Chapter 1 : Free data for researching family genealogy in Newport County, Rhode Island

John Callender Jr. () was an American historian and pastor of First Baptist Church in Newport, Rhode Island. He authored the first historical account of Rhode Island, An Historical Discourse on the Civil and Religious Affairs of the Colony of Rhode-Island, in New England in America.

The Black Dinner of where the principal guests were executed. A Scottish minister in the 17th century. Scotland in the 11th Century and Early Livingstons Click for a brief background of Scotland in the 11th century and of Baron de Leving. However, the first of an unbroken line of Livingstons is Sir Andrew de Livingston; and it is with him that we will begin this genealogy: He was killed the same year in the revolt led by the great Scottish hero Sir William Wallace. It is on official record that the Sheriff of Lanark was killed when Scottish rebels burned Lanark in Blind Harry, the Minstrel, asserts that this sheriff was an Englishman by the name of Hesilrig; but there is no record of such a man having held this office. Click for more background on this Troubled Time in Scotland. Sir William de Livingston and Margaret had the following children: November 30, Married: Sir William Livingston and Christian de Callendar had the following children: Patrick Livingston who died while a hostage in England Sir John Livingston of Callendar William Livingston who was appointed in one of the guardians of his nephew Archibald de Livingston. Walter Livingston who was appointed in one of the guardians of his nephew Archibald de Livingston. Sir John Livingston and? Menteith had the following children: John Livingston, reputed to have been the progenitor of the Livingstons of Banton or Ballintoun in Stirlingshire. James Livingston who got into trouble with the officers of the Exchequer in , in an attempt to evade the Linlithgow customs over the export of some wool. For this descent, please click on Livingston of Kilsyth. Henry Livingston who was Knight Commander of the order of St. John of Jerusalem in Scotland and Preceptor of Torphichen. Generation Five Sir Alexander Livingston of Callendar who was the favourite counsellor of James I of Scotland , after whose death he acted as guardian to the young King James II during his minority, and, in that capacity was for some time the virtual ruler of Scotland. This descent is uncertain. Sir Alexander Livingston and? Dundas had the following children: Robert Livingston of Linlithgow, Comptroller, was executed for high treason as well. For this descent, please click on Livingston of Falkirk. Elizabeth Livingston doubtful who is said to have married James Dundas of Dundas, the younger. James Livingston, 2nd Lord Livingston of Callendar who was "a full and natural idiot. However, he was debarred from marriage and died without issue. He was put under the care of his brother, Master David Livingston; and his nephew administered the estate during the advancement of his insanity. This nephew, also James Livingston, eventually succeeded in as 3rd Lord Livingston of Callendar. Generation Seven Alexander Livingston who is known to have married, but the name of his wife has been lost. Sir James Livingston and Beatrice Fleming had the following children: Sir James Livingston married second to Agnes Houston and had a child: His married life, owing to his dissipated habits, was not a happy one. Andrews for a decree of divorce on account of her husband having committed adultery with one Mariota Taylor and having had issue by her. On September 29, , the court granted Lady Livingston a separation "a mensa thoro et mutua cohabitatione ac servitute" from her husband while he was ordered to support her in accordance with her rank and means. Separation on September 29, Sir William Livingston and Agnes Hepburn had the following children: He married first to Janet Stewart and they had no issue. Alexander Livingston, 5th Lord Livingston of Callendar died in They had no issue. John was slain at the Battle of Pinkie, September 10th, His second son, William Livingston, became the 6th Lord Livingston. He married Agnes, youngest daughter of Malcolm, 3rd Lord Fleming. Their 11X great granddaughter Helen Hanson born , living in Australia as of supplied much of the previously missing Livingston genealogy from the 12th and 13th centuries. He married Margaret Strang. Unfortunately, there is a gap in the records of this university for the period between and which would have covered his student days. James Livingston fought at the Battle of Pinkie September 10, under the command of his relative, James Hamilton, Earl of Arran, and was there killed, as was also the Master of Livingston, his nephew. This James Livingston must not be confused with other contemporary Master James Livingston, of which there are at least three: Master James Livingston, chaplain of St. September 10, , slain at

the Battle of Pinkie, near Edinburgh. Married circa , but the name of his wife has been lost. Master James Livingston had the following child: Barbara and Alexander were 5th cousins, their common ancestor being Sir John Livingston of Callendar. Katherine Livingston who married James Livingston of Belstane. Six years later he was also deposed, having opposed the restoration of Episcopacy and not submitting to canons and ceremonies, yet King James himself presented him with the living of Lanark soon afterward, but he was again deposed for denouncing the legality of the General Assembly that passed the Five Articles of Perth, and he was thrown in prison. After his release, however, he boldly continued his antagonism. He was a leader in the struggle between the bishops and the Presbyterian clergy. Kilsyth Castle, circa Died: Agnes and William were 5th cousins once removed, their common ancestor being Sir Alexander Livingston of Callendar. William Livingston is said to have married Mary Lindsay. Jean Livingston who married in September to Gideon Penman, minister of Crichton who was said to be a figure in witch-dance fertility rites. Thanks to distant cousin Garry Penman Satherley for this information. Martha Livingston Janet Livingston who died on April 3, Yet, in spite of all this, "Worthy, famous Mr. John Livingston," as he is affectionately called by contemporary chroniclers, carried more weight with the Scottish people than any churchman of his time. Rotterdam, Holland, August Married:

Chapter 2 : Edward Upham, Colonial Baptist Minister

John Callender () was the preacher at First Baptist Church in Newport from until his death in During his time in Newport, Reverend Callender joined a very selective pre-existing literary and philosophical society.

See other formats 92 9. John Callender and Priscilla Elijah and Mary C. I and Hannah Noble Kellogg b. Daniel Kellogg and Rhoda Callender daughter Rev. Nathaniel Callender and Dyadamia Dewey. Nathaniel Callender and Olive Kellogg father in Revolution. Aurora Callender and Mary McMichael. It is said by some antiquaries that the head of this family was a Hungarian gentleman, who came to Scotland with Margaret, Queen of Malcolm Canmore about Their immediate ancestor, Livingus, flourished in the reign of Alexander and his brother David and possessed a considerable estate in West Lothian called Livingstone. His son, Thrustanus, witnessed the foundation of Holyrood House in 1128 and was the father of Alexander Livingstone, who first assumed the surname. Sir William Livingstone, had three sons, 1 William, from whom descended the Livingstones of Livingstone, the last of whom fell at Flodden in 1513, leaving three daughters; 2 Archibald; 3 Adam. Archibald was the father of Sir William Livingstone, who married a daughter of Sir John Erskine and left son and heir. Sir William, who accompanied King David II in an expedition to England in 1329 and was knighted under the royal banner and taken prisoner at the battle of Durham in 1345 His only surviving son and successor. Robert, ancestor of the Livingstones of Westquarter and L. William, ancestor of Viscounts of Kilsyth. The eldest son, Sir Alexander Livingstone of Calendar, after having passed through many political trials was finally restored to royal favor and appointed justiciary of Scotland and sent as ambassador to England in 1472 He married a daughter of Dundas of Dundas. He died about 1480 James, the second Lord Livingstone. Alexander, father of John, third Lord of Livingstone. Elizabeth, married to Earl Ross, Lord of the Isles, 4. Eupheme, married Malcolm, son and heir of Lord Fleming. James married a daughter of Sir John Erskine. John, the third Lord of Livingstone, married daughter of Lord Fleming. Margaret, married fourth Lord Hay. Isabel, married Nicol Rumsey. Descendants of Alexander were: William, sixth Lord of Livingstone. Elizabeth, married John Buchanan. Janet, married Sir Alex Bruce. Magdalen married Sir Alex Erskine. Mary, maid of honor to Queen Mary and one of the four Marys of historic renown. He married Agnes Fleming and had issue: George, created Baronet of Nova Scotia now extinct. Alexander died in 1513, succeeded by a son, Alexander Livingstone, seventh lord, who was created Earl of Linlithgow, Lord of Livingstone and Calendar in 1526 Alexander, created Earl of Calendar. James acquired high military reputation. Returning he was constituted one of the gentlemen of the bedchamber to King Charles I and created Lord Livingstone of Almond later in 1641 received patent to Earldom of Calendar, He married Margaret, daughter of James, seventh Earl of Ybster, sister of first Earl of Tweeddale and dowager of Alexander, first Earl of Dunfermline, high chancellor of Scotland. He was also succeeded by his nephew, Alexander, third Earl of Calendar second son of George, third Earl of Linlithgow. He married Lady Anne Graham and had issue: James, fourth Earl of Calendar. James, the fourth Earl, succeeded on the death of his uncle to the Earldom of Linlithgow, Their son, James, Lord of Livingstone, died in 1641 Anne married the fourth Earl of Kilmarnock and her son succeeded to the Earldom of Erroll. Though the strongholds of the Callenders and Livingstones are in ruins in Scotland, a flourishing branch of the family still remains in high honor and distinction in America. Quarterly 1 and 4 sa. Out of an eastern coronet or, a dexter hand holding up a billet ppr. It consists of two old towers with a modern addition, seemingly of the time of Charles I or II. From the Livingstone or Callender family are descended David Livingstone, the African explorer; John Callender of Craigforth, an antiquary of much renown, and numerous other prominent persons. From this family also are the Livingstones of Clermont, N. Y. Ellis Callender a lineal descendent of Alexander, first Earl of Callender. It was customary in Scotland to use the estate as a second family name. I cannot trace the exact descent yet, but the name Norman was a family name in the Callender and Livingstone families as far back as 1 Rev. John Callender of Boston used as a book plate the Callender coat of arms engraved by Joseph Callender, who was a prominent engraver of the period. Having tried in vain to get a minister, they called Ellis Callender as pastor. He was ordained in 1734 and continued in office ten years. He is supposed to have died in 1744, age about 10 He received the degree B. He was

ordained in and became pastor of the church his father was connected with for fifty years and teacher of for forty. This ordination was signalized by much friendly feeling between churches formerly on bitter terms, several Congregational ministers being present. Callender had but a feeble constitution, but was abundant in his labors. He preached frequently at Springfield, Salem and numerous other towns and baptized many. His own church was particularly prosperous while under his care. While his prospects were brightest he was cut off by death in 1811, in the twentieth year of his ministry. Callender was the first native Baptist minister who had received a collegiate education. Cf the grandsons of Ellis Callender I have only the names of three: Eleazer, who was Overseer of the Poor for many years and one of the original members of the Society of the Cincinnati. He was the grandsire of the present Boston Callenders, several of whom are of some prominence. Callender by Romeo Elton, is still the only authority on early Rhode Island history. Nathaniel, son of this marriage, married Deiedamia Dewey, daughter of Stephen and Joanna Dewey, who was born March 22, 1781. He died March 12, 1811. This couple had issue as follows: Lovice, who married Dr. One of their sons, William M. Larabee, was a prominent business man of Chicago. Deiedamia, who married Martin Van Dusen. One of their sons. Jerusha, who married a man named Huggins. Nathaniel, who was born in Sheffield, Mass. His Page Twelve. He accompanied Arnold to Quebec as his orderly and died of exposure and disease on the retreat. He was buried in the snow by his cousin, Jesse Kellogg, who afterwards married his widow. She died September 14, 1811, leaving five children: Olive, born February 29, 1781, married September "H,"! April 2 1811, Daniel, born November 5, 1781, married Mary Kellogg and left eight children: Parmela, born May 25, 1781, married William B. Dimmick and had six children: Sylvester, born April 13, 1781, married Celia Ensign and had three children: Matilda, born March 22, 1781, died single April 25, 1811. She was a teacher of languages in Baldwin Institute and a very learned woman. The ten children of this union, who were double cousins of Olive Kellogg, have many descendants in all parts of the United States. The only one of the name now in Sheffield is Guy Stevens Callender, professor of political economy at Yale, who has a summer home there. Nathaniel and Olive Kellogg Callender had issue as follows: Norman Callender, born August 3, 1781, at Shoreham, Vt. Weistling, who was born in Harrisburg June 3, 1781. He died at Meadville, Pa.

Chapter 3 : John Callender | Revolv

Genealogy profile for Rev. John Callender, Jr. (Newport Baptist Church) Reverend John Callender (-) - Genealogy
Genealogy for Reverend John Callender (-) family tree on Geni, with over million profiles of ancestors and living relatives.

John Clarke and other Rhode Island Baptists. At graduation in , young Callender was awarded the honor of delivering an address on the proposition, "Scriptura credendi et agendi est norma perfecta et sola," or "The perfect and only rule for believing and acting is Scripture. Callender served as pastor at a historic Baptist Church in Swansea, Massachusetts. After leaving the pulpit in Swansea, Rev. Constitution in , has significance to the early history of the Baptist Church in North America. Callender became deeply interested in the public schools of Newport. Callender published sermons and a collection of documents related to the history of Baptists in America, with an afterward by Rev. In , he published a sermon delivered on the occasion of the ordination of Mr. Callender published a funeral sermon for Rev. Callender married Elizabeth Hardin of Swansea, Massachusetts. They had a family of six children: Callender died on January 26, after a long and painful illness. In , the building was renamed "Callender School" to commemorate the bicentennial of the birth of John Callender. From the first settlement in , to the end of the first century". Essays on Baptist History 1st ed. Brackney, Baptists in North America: American Baptist publication Society: Rhode Island Historical Society. Baptists in North America: Kidd and Barry Hankins, Baptists in America: Pastor of a church at Newport on Rhode-Island, on October 30 Town School House, Newport, R. Reid for Alex Donaldson:

Chapter 4 : John Clarke by John Callender

Genealogy for Rev. John Callendar (Callender) (-) family tree on Geni, with over million profiles of ancestors and living relatives.

Early life[edit] John Clarke was born at Westhorpe in the county of Suffolk , England, and was baptized there on 8 October No definitive record has been found concerning his life in England other than the parish records of his baptism and those of his siblings. His many years of study become evident through a book that he wrote and published in , and through his masterful authorship of the Rhode Island Royal Charter of ; further, his will mentions his Hebrew and Greek books, as well as a concordance and lexicon that he wrote himself. Antinomian Controversy Clarke arrived in Boston in the Massachusetts Bay Colony in November when the colony was in the midst of the major theological and political crisis known as the Antinomian Controversy. The controversy ultimately resulted in many people leaving Massachusetts Bay Colony, either voluntarily or by banishment. Some went north in November to found the town of Exeter, New Hampshire , while a larger group were uncertain where to go. They contacted Roger Williams , who suggested that they purchase land from the Narragansett people along the Narragansett Bay , near his settlement of Providence Plantations. John Clarke apparently went with both groups, based on what he wrote in his book: Williams was uncertain about English claims to these lands, so Clarke led a delegation of three men to Plymouth Colony where he was informed that Sowams was under their jurisdiction but Aquidneck Island was not. This suited Clarke, whose desire for the exiles was to "get clear of all, and be ourselves". On 24 March , Williams drew up the deed granting Aquidneck Island to the settlers, which was signed "at Narragansett" likely Providence by sachems Canonicus and Miantonomi , with Williams and Randall Holden as witnesses. Within a year, however, there was dissension among the leaders, and Clarke joined Coddington and others in moving to the south end of the island, establishing the town of Newport. On 2 January , Clarke and three others were appointed to survey the new lands around Newport, and they were appointed to proportion it among the inhabitants on 5 June. In , he went to England to obtain a patent bringing all four towns Newport, Portsmouth, Providence, and Warwick under one government. Coddington was opposed to the patent because the two island towns had grown and prospered much more than the mainland towns of Providence and Warwick. He managed to keep the island towns separate until , when the four towns finally adopted the patent [16] and became the Colony of Rhode Island and Providence Plantations. Arnold extolled the virtues of this code, calling it a model of legislation which has not been surpassed. The next Baptist congregation was established by John Clarke on Rhode Island and likely had its beginnings when he arrived on the island in Massachusetts Governor John Winthrop wrote that there were "professed Anabaptists " on the island from to Boston lawyer Thomas Lechford wrote that there was a church on the island in of which Clarke was the elder or pastor, but he understood that it had been dissolved. Roger Williams confirmed this in a letter to Governor Winthrop: John Clarke, and our Providence men, about the point of a new baptism and the manner by dipping; and Mr. John Clarke hath been there lately, and Mr. Lucar, and hath dipped them. I believe their practice comes nearer to the first practice of our great Founder, Christ Jesus, than other practices of religion do. Hearing of this division, Clarke and Lucar went to welcome the dissidents and baptize them by immersion. In their eyes, they invalidated the earlier baptisms which the parishioners had undergone as children, and also invalidated the ministers who performed them. The magistrates wrote to their counterparts in Plymouth accusing them of doing nothing about the practices. The Seekonk church then excommunicated Holmes and he was compelled to move to Newport in or with a few other dissidents, following court action against him. He subsequently became an elder of the Newport church. He wanted to connect with his Baptist faith, but he was too infirm to travel to Newport, so Clarke, Obadiah Holmes , and John Crandall visited him at his home. Those present included family and visitors and "four or five strangers that came in unexpected". Clarke stood at the end of the service and explained to the congregation why they refused to remove their hats. The men were detained that evening, then brought before the local magistrates the following day. Clarke conducted a service and Holmes baptized three people. They were brought before Governor John Endicott for questioning and were

accused of being Anabaptists. Clarke replied that he was neither an Anabaptist, nor a Pedobaptist one favoring infant baptism, nor a Catabaptist one opposing infant baptism. The governor said that the three men "deserved death, and he would not have such trash brought into his jurisdiction. Second, baptism, or dipping in water, is one of the commandments of this Lord Jesus Christ, and that a visible believer or disciple of Christ Jesus--that is, one that manifesteth repentance toward God, and faith in Jesus Christ--is the only person that is to be baptized, or dipped with that visible baptism. Third, every such believer in Christ Jesus The Reverend John Cotton weighed in with denunciation for the prisoners, and the Reverend John Wilson struck Holmes while he was in the protection of the court. Clarke responded to this by writing a letter to the court from prison the following day, accepting the implied challenge to have a debate with the Puritan ministers on religious beliefs and practices. He left the area, and was then accused by the Puritan elders of defaulting on the challenge. Clarke had drafted four points of discussion which detailed his beliefs and position. Williams gave a copy of this book to Clarke and wrote in the front: One such witness was Henry Dunster, the first president of Harvard College. The book was an appeal to King James outlining the case for religious tolerance, and it was instrumental in shaping public opinion and generating support for a charter for the Rhode Island colony. He wanted colonial independence for the two island towns of Newport and Portsmouth, and decided to go to England to present his case to the Colonial Commissioners in London. In September, William Arnold summed up the feelings of many of the Providence settlers when he wrote, "Whereas Mr. Coddington have gotten a charter of Road Iland and Conimacuke Iland to himself, he have thereby broken the force of their charter that went under the name of Providence, because he have gotten away the greater part of that colonie. Simultaneously, the mainland towns of Providence and Warwick sent Roger Williams on a similar errand, and the three men sailed for England in November, just a few months after Clarke had been released from prison. William Dyer returned to Rhode Island the following February, bringing the news of the return of the colony to the Williams Patent of, but Clarke remained in England with his wife. The book begins with a letter to the English Parliament and Council of State, conveying an earnest plea for liberty of conscience and religious toleration. This is followed by another letter addressed to the Puritan leaders in Massachusetts. This book defended the use of force to maintain the "correct" church in the Massachusetts colony. However, he remained active in his religious commitment and joined a Particular Baptist church under the pastorship of William Kiffin. One of his means of support was preaching at this church, which he called his "cheefe place for proffitt and preference", possibly because this arrangement offered him room and board. He also offered legal services and practiced medicine in London. In, Charles II ascended the throne of England, and within two years the Act of Uniformity was passed requiring unified religious observances centered on the Anglican Church. Clarke had to wait nearly a year for any action on the various petitions. Winthrop was on good terms with many Rhode Islanders, but he also had a stake in the Atherton Company, which undermined the sovereignty of Rhode Island by buying large tracts of land from the Narragansett Indians west of the Narragansett Bay, where Rhode Island claimed the territory. He summoned Winthrop and Clarke in July, representing the king in hopes of settling the boundary dispute between the two colonies. Both colonies claimed the territory between the Pawcatuck River and the Narragansett Bay. The boundary line between the two colonies was ultimately set at the Pawcatuck River, after months of negotiations involving lawyers and arbitrators on both sides. Those who had settled on Atherton Company lands were allowed to choose whether to be governed by Connecticut or Rhode Island. The new charter also forbade the other New England colonies from making war against the Indians within Rhode Island, without its permission, and also directed that disputes with other colonies would be appealed to the crown. In addition, the number of deputies allotted to each town was specified. It excused Rhode Islanders from conformity with the Anglican Church "because some of the people However, he had received very little remuneration for his diplomatic efforts and did not have the funds to immediately sail back to New England. At a very great meeting and assembly of the freemen of the colony of Providence Plantation, at Newport, in Rhode Island, in New England, November the 24th, The abovesayed Assembly being legally called and orderly mett for the sollome reception of his Majestyes gracious letter pattent unto them sent, and having in order thereto chosen the President, Benedict Arnold, Moderator of the Assembly, [it was] Voted: It was so far-reaching that even the American Revolutionary War did not change its position, since both the

revolution and the charter rested on the same foundation—the inherent right of self-government. Only a week after the king put his seal on the charter, Clarke made an indenture with Richard Deane of London, mortgaging his Newport properties to raise money. Fortuitous for the Rhode Island colony, however, was the arrival in of a group of royal commissioners. Once the newly arrived commissioners verified this, they declared all of the Narragansett territory what is now Washington County and a part of Kent County, Rhode Island, including the Atherton tracts, to be Kings Province. He served for six years, from to , as a Deputy from Newport in the General Assembly, and then served as the Deputy Governor under Governor Benedict Arnold for two of the three years between and . With his legal background, he was appointed in October to make a digest of Rhode Island laws. His selection in was to make an appeal to the king because of incursions that the Connecticut Colony was making into the territory of Rhode Island, but the plan to send him was abandoned. Though Rhode Island was much more at peace with the Indians than the other colonies, because of geography, it took the brunt of damage from the conflict, and the settlements of Warwick and Pawtuxet were totally destroyed, with much of Providence ruined as well. One major schism occurred in the church while he was in England, and another several years after his return. The first of these concerned the "laying on of hands". However, some members of the church wanted the practice to be mandatory, while others did not want additional restrictions placed on the parishioners. The practice was largely tolerated, with some parishioners attending one service, some attending another, and some attending both. The elder Obadiah Holmes, however, was hostile to the practice, and was rebuked by Clarke in over his harshness towards the Sabbatarians. Holmes subsequently withdrew from preaching at the Newport church, but resumed his pastoral duties there in . When he continued to be critical of the Sabbatarians, they finally left to form their own church in December . He was buried in his family plot in Newport, as directed in his will, beside his two wives, Elizabeth and Jane, who predeceased him. While the trust was used to support ministries of the church, it enmeshed the town counsel and the church in many legal entanglements. Eventually the trust was used to pay, at least in part, the salary of a paid minister—something that Clarke thought to be highly inappropriate. Its first clear, full, deliberate, organized and permanent establishment in the world can now be distinctly traced to the Colony of Rhode Island, on the island of Aquidneck, in the Narragansett Bay, under the leadership and inspiration of Dr. Clarke was the first one to bring democracy to the New World by means of Rhode Island. Like many men of the past, he was selfless and uncomplaining. Despite his sectarian religious views, he gave more for his fellow man than he received. Erected by the Newport Medical Society December

Chapter 5 : Reasons Why Native Americans Were Viewed as Uncivilized by Europeans | Synonym

The Rev. John Callender, the Historian of the First Century of the Colony of Rhode Island, has left the following testimony concerning Mr. Clarke: [p. 25] "He was a faithful and useful minister, courteous in all the relations of life, and an ornament to his profession, and to the several offices which he sustained.

He was a member of that church as early as the year , at which period the earliest existing records of the church commence. He was probably a son of Eld. John Crandall, of Westerly, but at what time he was born, or when he was baptized, we have no present means of ascertaining. He appears to have been an active member, frequently serving the church as messenger to brethren residing in different parts of the Colonies, and generally being appointed to perform the most difficult duties in the disciplinary measures of the church; and in July, , he was selected to accompany the pastor, Elder Hiscox, on a journey to Pennsylvania, as counsel to the brethren there, in a matter requiring the best judgment of the congregation. He also acted as treasurer of the church for a long time, and continued in the performance of this trust after the Westerly church was set off, he being a member of that branch, after the separation in . He resided in Westerly, yet the church of Newport often requiring the services of an elder to assist their pastor, or serve in his absence, made such service a condition of the final arrangement of separation. From the following extract of the minutes of the church in Westerly, we discover that he was already a deacon, empowered to administer the ordinance of baptism, such power being often conferred upon the deacon by that church, at that as well as at subsequent periods. If Brother Joseph Crandall may at the least for the present perform the administration of baptism to both them and us, they can and do consent, that we may be henceforward two distinct churches in association. The church taking into consideration, and the said Mr. Crandall manifesting himself to be willing to grant their desire, the church do consent that he may administer baptism among them, and that our result in the same be drawn up in a letter to them, and signed in behalf of the church, which was done the same day. There was a provision requiring those not present at Westerly, from Newport, to give their consent in writing, which it seems they were willing to do, upon the above-named condition; thus securing the services of a most useful man, whom they had formerly relied upon to serve them, as occasion might require. It was like the parting of old friends, when the brethren at Newport came to strike from their roll the names of so many well-trying soldiers of the cross of Christ, especially considering that they had struggled together nearly forty years to build up the cause of the Sabbath in New England. Therefore they seized upon the present contingency to secure a link of visible connection, that their loneliness might be somewhat abated. The records of the church do not inform us particularly of the number and standing of Mr. There were several members of his name, and a daughter is mentioned as having been baptized on the 9th of February, , at Westerly, who was the wife on Nathaniel Wells. Crandall being anxious to have a greater uniformity in this respect, took occasion, at a church meeting held on the 3d of July, , to submit a proposition on the subject, which was as follows: Crandall was however proposed for an eldership on the 16th of the same month by the church, but after conversation with him upon the subject, and he not being inclined, the subject was deferred. There is no further expression of the church recorded, in relation to his proposition, yet he was suffered to administer the ordinance of laying on of hands, and did so the next month at New London, Jonathan Rogers and Mrs. Newbury being admitted by him, as were several others afterward. In , the church at Westerly called upon six of the brethren to "improve their gifts" with the pastor alternately: Joseph Crandall being one of them, began to preach. He however removed to Kings Town now South Kingstown in , and not approving of the liberty given by the church to one of the gifted brethren, refused to meet with the church for some time, though urged to do so repeatedly. The next year, however, the breach was healed, and Mr. Crandall entered with his customary zeal upon the duties of his station, and a letter was given to William Davis, the obnoxious brother, to one of the churches in England, whither he desired to go. On the 8th of May, , Mr. Crandall, in compliance with the call of the church at Newport, was ordained an elder of that church. The charge was given by the venerable Pastor, Eld. William Gibson, according to the 1st Epistle of Peter, 5th chapter -- "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Gibson, until the death of that eminent servant of God, in , when he was invested with the office of pastor. The society of Newport was generally well informed; but during the period of his administration there was a constellation of intelligent and literary characters there, never before equaled in New England. The meeting-house now standing in Newport, on Barney-st. Crandall was an unpretending but industrious man. 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 to all. Having a large and expensive family, he was poor, yet the liberality of the members of the congregation was sufficiently manifest for his comfort; all their contributions for his support were, by a vote of the church, to pass through the hands of the deacons, and they were charged to visit him as often as necessary, to see that all his wants were supplied. He died on the 12th of Sept. Crandall became a very useful man, and filled the desk in the church at Newport to the great satisfaction of its members for many years. He was called to the office of Elder there, and ordained May 8, During his administration the church was at the height of its prosperity, many of the most wealthy and influential citizens being among its members.

Chapter 6 : The Emergence of Religious Toleration in Eighteenth-Century New England | Reading Religion

This book examines the life and work of the Reverend John Callender () within the context of the emergence of religious toleration in New England in the later seventeenth and early eighteenth centuries, a relatively recent endeavor in light of the well-worn theme of persecution in colonial American religious history.

From the First Settlement in , to the end of the First Century. John Clarke and other Rhode Island Baptists. At graduation in , young Callender was awarded the honor of delivering an address on the proposition, "Scriptura credendi et agendi est norma perfecta et sola," or "The perfect and only rule for believing and acting is Scripture. Callender served as pastor at a historic Baptist Church in Swansea, Massachusetts. After leaving the pulpit in Swansea, Rev. Constitution in , has significance to the early history of the Baptist Church in North America. Callender became deeply interested in the public schools of Newport. Callender published sermons and a collection of documents related to the history of Baptists in America, with an afterward by Rev. In , he published a sermon delivered on the occasion of the ordination of Mr. Callender published a funeral sermon for Rev. Callender married Elizabeth Hardin of Swansea, Massachusetts. They had a family of six children: Callender died on January 26, after a long and painful illness. In , the building was renamed "Callender School" to commemorate the bicentennial of the birth of John Callender. References Callender, John From the first settlement in , to the end of the first century". Essays on Baptist History 1st ed. Brackney, Baptists in North America: American Baptist publication Society: Rhode Island Historical Society. Newport Notables , Redwood Library, archived from the original on Brackney, William H Baptists in North America: Kidd and Barry Hankins, Baptists in America: Callender, John; Elton, D. Callender, John February 14, Pastor of a church at Newport on Rhode-Island, on October 30 Town School House, Newport, R. Reid for Alex Donaldson: Callender, John July 4, Bulletin of the Newport Historical Society.

Chapter 7 : "All American" Ideas The Founding Fathers Completely Ripped Off From Native Americans

Dr. Callender, who preached and lectured throughout the country, also served in the administrations of Mayor John V. Lindsay, for whom he was deputy administrator of the New York City Housing and.

Henry Melville King Language: These included the singing of the Swansea Song, written by Hezekiah Butterworth. Eaton of East Providence and addresses by Mr. Davis Of Pawtucket, R. Miles, a lineal descendant Of Rev. John Myles, was expected to be present, but was compelled to send a letter Of regret. The day was beautiful, the attendance from Bar rington, Providence and adjacent towns large, and the services Of great interest throughout. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.ForgottenBooks.com. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps as most of these works have been housed in our most important libraries around the world , and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity individual or corporate has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. Henry Melville [From O.

Chapter 8 : John Andrews (priest) - Wikipedia

In , Reverend John Callender ranked the Native Americans against other peoples, concluding, "The Indians in this part of America appear to have been some of the least improved of the human species, without any learning or knowledge in any of the politer arts of life."

Andrews death on 22 February , was occasioned by the death of shock she encountered by a sudden death of a son caused by a fire. Andrews received an A. He later taught grammar school in Philadelphia. In , he received an M. Having previously resolved to devote himself to the ministry in the Episcopal Church , he studied theology under the Rev. Thomas Barton, Rector of St. Christ Church, Philadelphia by William Strickland. Career[edit] Rev. John Andrews ministered at St. He then transferred to York, Pennsylvania , where assumed missionary jurisdiction at St. Sometime in he took charge of St. As the American Revolutionary War progressed, Andrews grew conflicted: He recused himself from public exercise of his profession and returned to York. In , during this period in York, Andrews founded the academy that evolved under several changes to become known as today the York College of Pennsylvania. After the Revolution , Andrews resumed his clerical duties. On 13 April he returned to Maryland to become rector of St. That same year he was a member of the convention that organized the separation of the American Episcopal Church from the Anglican Church. He later advocated for union with the Methodist Church. He served in this position until , [10] when he became Professor of Moral Philosophy at the University of Pennsylvania. Of the said college, John Andrews became Vice-Provost " and Provost from until his death from sudden illness on 29 March He was elected on into the American Philosophical Society in

Chapter 9 : John Callender (clergyman) - Wikipedia

Reverend John Callender Reverend Jonathan Leavitt Reverend Gideon Babcock Perry Reverend Joseph Belcher Dorr War Banner - Ward 1 Dorr War Banner - Ward 2.

However, for undisclosed reasons the meeting house was never built. In the following year, Dr. Clarke and some others moved to the south end of Aquidneck Island to establish the town of Newport. The exact location of that site is unknown. It may have been near the north end of the pond where Dr. Clarke owned about acres of land which extended along the shore of the pond south of the present Congregational Church to the lower end of Aquidneck Avenue. In , this same congregation, reformed as a Baptist church which overtime would become known as the First Baptist Church in Newport. In his sermon of , the sixth pastor of the congregation, Rev. It was enlarged in when membership had grown to 50 families and during the American Revolution it was occupied by British troops in The following year, , the present church structure was erected. In a copy of the record dated August 21, which Benjamin B. Howland prepared to place in the cornerstone, we read that the contract to construct the present church building was made with John E. Weeden for the cost of eight thousand dollars. The exterior of the building reflects the architectural design known as Greek revival. The sanctuary reflects the simplicity of and the New England meetinghouse with its high vaulted ceiling and box style pews with doors. Supreme Court decided an interesting and unusual case involving the church in Wetherell, having purchased the adjacent building which had been moved to face Sherman Street, found that the rain water was dripping from our church roof onto his building. When making alterations to this building, he cut back the church roof overhang to a mere two inches, over a length of 12 feet and substituted some gutters and conductors which proved to be poor replacements. Rain overran the gutters and seeped into the church cellar. Sanford Bell, the former owner of the adjoining lot, had deeded the church the strip of land at that corner in to end any worry about the overhanging rood. During the hurricane of September 21, , the church steeple was blown down with the large bell landing in the side yard where it remained for many years until it was moved to its present location at the outdoor chapel of Canonicus Camp and Conference Center in Exeter, RI. Other storm damage required that a temporary covering be put on that section of the building and that the church sanctuary was not usable for worship services. However, this does not mean that building was completely left unoccupied. With this merger a study of both buildings was made in , under the leadership of Rev. Dutton, the interim pastor. The front of the sanctuary was changed at that time and other major work undertaken, including the erection on a new steeple. With the completion of the steeple, designed to be hurricane proof, a new bell was hung symbolizing the joining of the two congregations. That bell had originally been a gift of Rev. Henry Jackson in to the newly formed Central Baptist Church. That church which purchased the old Congregational Church on Clarke St. In , this congregation had merged with Second Baptist with the understanding that the Clarke St. In the spring of , it was discovered that the ceiling in the sanctuary had failed. The sanctuary was closed and it was determined that our church services and activities could safely continue in the meeting spaces on the first floor of the building. In the fall, the replacement of the ceiling was begun. Today, the church building continues to be used for worship services and programs on an ongoing basis. Off the sanctuary are two historical rooms that uplift the churches rich heritage. These rooms are the starting point for the many visitors who come to the church from all over the world to learn about the significance of Dr. Clarke as a pioneer of Religious Liberty and the founder of the second oldest Baptist congregation in America.