

SABBATH HISTORY

The story of Seventh-Day Sabbath keepers through the ages

John Traske: Persecuted Pastor of London's first Sabbath keeping congregation

'Now of the brokers of Judaism, John Traske was a principal', wrote an historian of Traske's day. Why did Traske earn this popular title and what influence did he have on the emerging seventh-day Sabbath idea in Seventeenth Century England.

Leon J Lyell

Many seventeenth century Englishmen were disparagingly labelled as 'Judaisers'. It was a very broad accusation which might cover a multitude of 'crimes'. The fact that being 'Jewish' was a crime in every sense highlights the intolerance of the day. It also underlines the problems which those who discovered the Sabbath would face. Traske was called a Judaizer because he was the first English pastor in modern times to

adopt a number of the practises commanded in the *Torah* and to lead his congregation into Sabbath keeping. The details we have of Traske's life make it an important lesson for Sabbath keepers.

HISTORICAL PROBLEMS

Traske caused a major scandal which even interested King James. However, until recently virtually no reliable historical work explored his life or congregation in any detail. Yet his life is most important in recontracting the story of the modern recovery of the Sabbath.

Records of the most significant period of Traske's life were written by his enemies. Nevertheless a careful reading allows a broad, if sometimes blurred, picture. One of the tragedies of Traske's story is that he wrote a full account of his life and work as a Sabbath keeper while in prison in 1618. He had learned that Edmund Howe was preparing the continuation of Stowe's *General Chronical of England* and wanted to see him.

Sadly Howe made only a brief mention of Traske. The meagre entry must have been as disappointing to Traske as it is to us today and Traske's lengthy version has not survived.

John Traske and the 'Traskites', as his followers were called, were significant for another reason also. The official reaction to their Judaizing provided the first public forum for debate on the literal interpretation of Old Testament law and the nature of Jewish-Christian relations in over three hundred years.

TRASKE'S EARLY LIFE

John Traske was born in Somerset about 1585, the youngest son of Lionel Traske. He was christened on 15 October 1585 at East Coker, Somerset and married on 23 November 1606 in the same parish. He made his living as a school master at a gentleman's house and could presumably have lived out a comfortable, if uneventful, life in the role.

(Continued on page 7)

CONTENTS

John Traske: Persecuted Pastor of London's first Sabbath keeping congregation	1
Editorial	2
Amazing Celtic Church	3
Review	6
Letters	14
The Sabbath in Scotland	15
Who were the 'Christian Israelites'?	16
Margaret McCormack's Story..	17
Notes	20
History of the 'Born Again' Doctrine	21
International Biblical Learning Centre	26
Friends of the Sabbath News	27

Editorial

One reader has chastised me, with the best of intentions, for failing to put Christ at the centre of this publication. The comment is understandable, but needs an answer! Why does this newsletter exist? What is its purpose? Is it a 'religious publication'? Am I encouraging 'legalism' by writing about the Sabbath?

Firstly, *Sabbath History* is not a religious publication. It is not a *Bible Advocate*, *Signs of the Times* or *Good News* type magazine, though I hope its contents will be of help to readers of those and many other magazines. It is a newsletter about the history of one aspect of religious life - Sabbath keeping.

I quote from the editorial in the last edition: 'The aim of *Sabbath History* is to act as a focus for gathering and disseminating historical material on Sabbath keeping.' Emphasising the historical aspects of the fourth commandment does not mean that the other nine are of no import. Nor does it mean that the 'Lord of the Sabbath' is ignored; 'the Sabbath was made for man', he said, 'not man for the Sabbath'. Rather, there is a huge volume of historical material on Sabbath keepers of previous genres which can now be brought together and should be presented to those who would derive most inspiration from this information. The Sabbath as an identifiable 'sign' is one which is much easier to trace historically than many other aspects of faith, especially where only the works of opponents survive.

Historians in the past have often 'forgotten' those who remembered the Sabbath. But recently this situation has been reversed. My training is in history and it seems helpful that I offer such expertise as I can to help place the history of Sabbath keepers out in the open where it belongs. The stories are sometimes tragic but generally uplifting to modern Sabbath keepers of whatever denomination. In all cases they are instructive. Join me in this voyage of discovery, for it is your journey too!

The present leg of the journey returns to early seventeenth century England for an examination of the life of John Traske. Other authors take us to Scotland in particular and the Celtic Church. There are still many questions to be answered. Craig White's article on the 'born again' doctrine is most illuminating, as this issue has often been important for Sabbath keepers. Through it all we wonder about the influence of GG Rupert, and again much more work is needed to understand his influence. You will also see in the letters to the editor column, some of the themes which should be taken up in the next edition. Happy reading!

Leon J Lyell

SABBATH HISTORY

ISSN 0815-9246

COPYRIGHT 1996

Editor and publisher:

Leon J Lyell

SUBSCRIPTION RATES:

The 1996 subscription price is \$18 per annum (four issues). Overseas \$US18 or equivalent. Cheques should be made payable to Leon J Lyell. All correspondence should be directed to PO Box 206 Bundoora, Victoria 3083 Australia. E - m a i l a d d r e s s :
l.lyell@latrobe.edu.au.

Back issues are available:

Vol. 1, No. 1 \$3 postpaid.

Vol. 2, No. 1 \$5 postpaid.

The opinions expressed by the authors are not necessarily those of the publisher. Articles may be reprinted with prior permission and proper acknowledgement.

Submissions of well written articles for publication are welcome, though no guarantee for the return of unsolicited material can be accepted.

The editor is available for public presentations on the themes of the newsletter or to conduct research.

BRITAIN'S AMAZING CELTIC CHURCH

By David Currie

Christianity Comes to Britain

Primitive Christianity in Britain is best known from the Celts, an Indo-European language group of migrants who spread across Europe from Austria. In those early days, many Celts had worked in the salt mines around Halstadt. A large number settled in France but many went across the channel into Britain. These migrants generally settled in Cornwall, the South West of Wales, Scotland and Ireland. It is believed that many of the Druids were Celts but great changes were to come. They were the first in Europe to embrace Christianity long before Augustine and his group arrived from Italy. The Celts were intent on following the faith and practise of the primitive Christians of the New Testament. These were the foundation peoples of the Christian church which even in Paul's day had spread the gospel to the then known world.

While it is not certain the exact year that Christianity came to Britain, it is confirmed that the original Christian beliefs and practices were maintained well after the Italian mission of Augustine in 597 AD. It is probable that missionaries came to Britain at the end of the 1st Century AD. While some legends state that Jesus himself came to Britain, it is probably more correct to record that some of the followers of Jesus made their way to this island country after being driven out of Palestine by hostile Jews. With the occupation of Britain by the Romans, many European and Eastern Christians came to Britain, fresh from the persecutions of Christians in what we know today as the Middle East. However early the church was founded in Britain, it is quite clear that it produced some excellent leaders such as Patrick of Ireland, Columba who eventually strengthened the ties of Christendom in Scotland, David of Wales and Aiden of England to name just a few.

Most of the information that is known about the Celtic church in Ireland commences with the age of Patrick. This early leader was born in Kirkpatrick, Scotland in 389 AD. His parents took him down to Wales and he was abducted from here at the age of

sixteen and taken to Ireland as a slave. After six years as a slave in Ireland, he escaped to the Continent. It was here that he met some Christian missionaries and studied under them for some time. After his conversion and studies he volunteered to return to Ireland where he had first been held as a slave. He ministered to the spiritual needs of that country in quite a remarkable way. There was some evidence, but not authenticated or thoroughly documented, that Patrick also returned for a short time to Scotland. However, Columba did go to Scotland after ministering some time in Ireland, where he had founded what would become one of the most hallowed spots on Scottish soil.

Between the 7th and 11th centuries, 48 Scottish kings were buried at Iona. Some of their tombstones can be seen today. A second 'Iona' was established by Aiden at the 'Holy isle of Lindisfane', in the North-East of England. This 'Isle' became a marvellous base for the promulgation of the gospel not only in England but also enthusiastic students went from here to many parts of the Continent.

Let us now look at some of the beliefs of these early Christians who became so prominent around the British Isles.

The Scriptures

Both the Old and New Testaments were accepted as the Divine Word to be read and the teachings of which were to be practised. They did not use the Apocrypha which later was included in the Roman Catholic scriptures. The emphasis was on Biblical authority and this led to a literal application of the great laws of life laid down in Scripture.

An early Celtic church leader, Cassian, encouraged his people to put away all other books, even commentaries and the like and devote the whole of their reading to the scriptures. On one occasion, it is recorded that two men, Germanus and an abbot by the name of Nestorus, were talking together. Germanus

enquired as to the best way to expel from the mind the notions of pagan authors. Nestorus replied, 'Read the Scriptures with the same zeal that you read the heathen books and your thoughts will be pure.' What a good example for today as we read the Scriptures.

Ireland became a centre towards a deeper study of the Scriptures. It is recorded that Finnian, who came from the south of Ireland, founded a school at Clonard (now Clonmacnoise) which at one time attracted some 3,000 students from all over the Continent as well as Britain. They came to study little known Scriptures. A seventeenth century poet, B. Moronus eloquently pictured the trend:

*'Now haste Sciambri from the marshy Rhine;
Bohemians now desert their cold north lands;
Avergne and Holland, too, add to the tide,
Forth from Geneva's frowning cliffs they throng;
Helvetia's youth by Rhone and Saone
Are few; the Western Isle in now their home.
All these from many lands, by many diverse paths
Rivals in pious zeal, seek Lismore's famous seat.'*

The attraction of the Scriptures was considerable. This was the same platform upon which Paul and all the apostles stood (2 Timothy 3: 16, 17).

Salvation

This central doctrine of the Christian faith was taught with great strength. The doctrine of righteousness only through faith in Christ and not in or through works was taught with clarity. The sinner could claim no other goodness than the goodness of Christ.

The Ten Commandments

Most of the early Celtic churches, included a recitation of the Commandments in their services. Patrick had profound respect for the Ten Commandments and believed that through the grace of Christ it was possible for men to keep all of the law of God. Both Patrick and Columba used in a particular way the first five books of the Scriptures as a basis for much of their preaching.

Seventh-day Sabbath Observed

By belief and practice the Celts were believers in the Ten Commandments. For instance, the seventh day Sabbath of the Commandments was kept in Ireland, England and Scotland as well as Wales. One letter by Colambanus stated, 'We are bidden to work on six days, but on the seventh which is the Sabbath, we are restrained from every servile work. Now by the number six the completeness of our work is meant, since it was in six days that the Lord made heaven and earth. Yet on the Sabbath we are forbidden to labour at any servile work, that is sin.' The context from which this passage comes reveals that the writer believed that Saturday was the Sabbath. Later, came the Roman influence to keep Sunday, but this is another matter.

In Scotland, many of the Celts observed the Sabbath from sunset Friday to sunset Saturday, until the thirteenth century. It is recorded of David of Wales, that the keeping of the 'Sabbath for him was from sunset to sunset.' He began his 'sabbatic devotion at Friday sunset.' This was the 'eve of the Sabbath'. Miurchu recorded that 'Patrick and Victricius met every seventh day of the week for prayer and spiritual converse.' This is scriptural and we would expect a Bible based people to keep the Sabbath.

Sabbath keeping in the Celtic context

Let's explore more of the reasons why the Sabbath was celebrated by the Celts and yet came to a position of dishonour by the rest of Britain when they became Christians.

Firstly, the early Christian church first attracted the attention of many Jews who became converts. In this way the earliest church was established among the Jews but as a separate. These Christian Jews did not keep the Sabbath because they were Jews, but in honour of creation and in obedience to the fourth commandment.

Secondly, Gnosticism and Mithraism soon raised tensions in Christian thinking. Most Gnostics 'celebrated the Sunday of every week, not on account of its reference to the Resurrection of Christ, for that would have been inconsistent with their Docetism, but as the day consecrated to the sun, which was in fact

their Christ.' (A. Neander, *General History of the Christian Religion and Church* II, p 194) G. L. Laing (*Survivals of Roman Religion*, p 148) continues in this vein; 'Our observance of Sunday as the Lord's day is apparently derived from Mithraism. The argument that has sometimes been used against this claim, namely that Sunday was chosen because of the resurrection on that day, is not well supported. Many historians support the view that in the Roman Empire where anti-Semitism did not exist, then Christians continued keeping the seventh day Sabbath.'

Thirdly, the Celts did not face anti-Semitism in Britain. They were on the periphery of the Roman Empire. So for some centuries they remained Sabbath keepers without very much opposition. Sabbath keeping in Scotland outlived that in Ireland. Through these centuries missionary movements which spread out from the Island of Iona, in the west of Scotland, and from the Holy Isle of Lindisfarne which was a little south of the Scottish border.

There is no record of Patrick writing or saying anything about Sunday meetings or worship on that day. However, centuries after his death, folk stories were perpetuated about Patrick's Sunday keeping activities in order to encourage the Irish to keep the Sunday as the Sabbath. But even these sometimes refer to a special significance that Patrick attached to the Sabbath. In the *Hymn in Praise of St. Patrick*, an Angel is talking to Patrick. 'Thou shalt have out of (Hell's) pains seven every Thursday and twelve every Saturday'.

David of Wales was another Celtic leader. Of him it is recorded, 'From the even of the Sabbath, until the light shines in the first hour, after the break of day on the Sabbath they employ themselves in watchings, prayers and genuflections except one hour after morning service on the Sabbath'. The 'eve of the Sabbath' was Friday sunset. The Sabbath was held to be a day of blessing in Wales as well as in Ireland and other Celtic lands.

Traces of Sabbath observance in the Faroe Islands and Iceland have been found according to O.A. Anderson in *Monumenta Historica Norvegiae*, p 89. In his work he discusses that the earliest inhabitants adhered to Judaism. This is no doubt a clear reference to their Sabbath keeping. In fact it is known that the missionary minded Celts spread out from Iona, and

from Lindisfarne, not only to the Continent of Europe but to the harsher climates of Iceland and the Faroes.

Later Centuries of Sabbath keeping

It is quite possible that the memory of David of Wales and his Sabbath keeping lingered on and with a keen interest in Bible Study, many of the Welsh again emerged as Sabbath keepers in the seventeenth and eighteenth Centuries. (Cf Bryan W Ball, *The Seventh-Day Men* p 223-244.) There was a significant emergence of Sabbath observance in many parts of Britain at this period of history. Dr Ball has discovered in his research at least 70 churches from many parts of Britain that were keeping the Seventh-day as the Sabbath.

It is most interesting that more than a century earlier Finland was a great concern to King Gustavus 1 Vasa of Sweden, who ruled Finland. He sent off an epistle to the Finns urging them to stop keeping the Sabbath and instead put their energies into Sunday observance. It was his successor King Gustavus 2 Adolphus (1594-1632) who actually invoked the death penalty against Sabbath keepers. However, Norlin in his work, *Sevneska Kyrkans Historia* states that several persons 'readily gave their life rather than change their opinions'. The Lutheran bishop L A Anjou wrote, 'This zeal for Saturday-keeping continued for a long time.'

It is clear that as the Scriptures were read with great interest at this time. People were once again to 'Remember the Sabbath of the Lord' rather than a day that was introduced by Constantine and later emperors of Rome.

Today we have the challenge of keeping the Sabbath as the Lord intended in spite of materialism and secularism. The secular and mystical world is often attracted to a day that brings rest from the pressures of life and which can be a day of peace and joy. This could be one of the greatest challenges of modern Sabbath keepers. Herald again the day that God gave to man and blest it in a way that no other day has been blessed! If God hallowed it, rested on it and blest it, it must have significance for every age and particularly the current age.

Finally, let us notice two other beliefs adhered to by the Celts in the British Isles.

Baptism

Baptism was by immersion and the glossator saw in it a symbolic fulfilment of Christ's death and burial and resurrection. "When we pass under baptism, it is the likeness of His burial and death to us." This is a commentary on Romans 6: 1-6. Patrick taught that before baptism a person must be taught and then after baptism the teaching must continue. Matthew 28: 19, 20. Over and over again, one can see the strong adherence to the original Biblical teachings by the Celts.

When Augustine led his Italian band from Italy to Britain he also practised baptism, but there was a difference to the method used by the Celts. In 601, at his request, the king of Kent drove 10,000 to the sea and had them baptised at sword point. No wonder so much paganism came into the Christian church. People accepted Christianity under pressure rather than through conversion.

The Second Advent

Patrick said, "We look for His coming soon as the Judge of the quick and the dead." The final event in

the last days on earth was believed to be the Second Advent of Christ. Their ardent prayers generally included the soon coming of the Saviour, whom they expected to come in glory and receive His people unto Himself.

The impressive story of the Celts helps us today to understand just how far we may have strayed from the original Christian church. Their belief and practice was scriptural and supported by Christians worldwide. God still wants His people to live according to His Word. Today there are literally millions of people worldwide who are celebrating God's holy Sabbath, the day which He blessed, sanctified and upon which he rested.

Reader friend of mine, trust in God, read His Word and follow its teaching and you will not only be led to His truth but you will know the freedom, joy and the true rest that we can have in the Saviour.

Pastor David Currie is a Conference President with the Seventh Day Adventist Church in Melbourne, Australia. He delivered a slide presentation at the July Friends of the Sabbath Conference in Sydney, which showed the key sites for Celtic Christianity in Britain.

Review

John Ogwyn *God's Church Through the Ages*, Global Church of God 1995 [PO Box 501111 San Diego CA 92150-1111] 72pp.

This handy introduction to the history of Sabbath keeping through the 'Christian Era' is made available *gratis* by the Global Church of God. It's approach owes much to Dugger and Dodd's *A History of the True Religion*, although it is better written and takes account of a number of more recent sources.

The booklet also picks up a number of other themes which will be particularly familiar to those with a background in the Churches of God. It begins with an exposition of early Christianity and shows how a number of features of the early church were abandoned in favour of unity with those who felt uncomfortable with the Church's 'Jewish past'. One might quibble with some details, including the fact that I think not enough attention is given to developments in the seventeenth century and the 'Seventh day men'.

However, as an introduction to the subject it is well worth a read. The chief weakness of the booklet is its apparent reliance on the 'church eras' theory, which sees Revelation 2 and 3 as outlining seven successive eras of church history through the ages. As with most who propound this theory the author sees his own church as the Philadelphia Era. Nonetheless, the history is generally good and actually doesn't rely on the Church eras theory to stand up. Particularly interesting for some readers will be the portrayal of Herbert Armstrong's relationship with the Church of God (Seventh Day).

Leon J Lyell

(Traske continued from page 1)

Something changed his direction, however. What was it? Sadly, we do not yet know; but we do know that his wife died just before this new direction. To become a widower after only a few years of marriage must have been a dramatic blow to the schoolmaster. Perhaps this tragedy forced some deep soul-searching upon him.

Whatever the cause, Traske now devoted himself to the religious life and began preaching. He applied for ordination to James Montague, the bishop of Bath and Wells, but was rejected by the bishop's chaplain Dr Samuel Ward because he did not have sufficient formal training. Traske persisted and by 1611 had been ordained. Traske appears to have been quite proud to have been admitted to the ministry as he had 'never been more than a guest at any University'. Apparently he had eventually 'qualified' himself by the production of a summary of divinity, which was highly influenced by Wolfgang Marculus.

By 1615 he had visited London on at least one preaching tour and published one sermon. Towards the end of that year he was imprisoned in Newgate for 'going up and down as a wandering minister'. At this time preaching was the prerogative of the State supported Church of England. Only those trained and credentialed by the Church were permitted to instruct in public. Further, such instruction could not deviate from the Church's doctrine and certainly could not be done anywhere or anytime! It was only after a tide of dissatisfaction with

these policies by many and two Civil Wars later in the century that some freedom of speech was permitted.

A PEARL FOR A PRINCE

To the influence of Marculus, Traske added an emphasis which he took from Puritan 'preparationist' theologians and combined these in his book *A Pearl for A Prince* in 1615. The Puritans at this time were those within the Church seeking to reform its morals and practices. An open split was some years away, although the tensions were already evident.

Traske wrote to help those preparing for saving faith. He stressed that while faith was the gift of God;

'the ground where faith is sown is a humble soul, a wounded spirit or rent heart. To such God gives the grace of faith as are prepared for it.'

While such teaching would have been acceptable to Puritans, Traske himself began to find it lacking. He had many doctrinal disagreements in public at this period, which led one detractor to write that he 'marched like Jehu most furiously, making divisions in the Church about London'. Again we have no details of these disagreements, but it seems that they reflected a continuing inner turmoil where Traske examined and then rejected many commonly accepted views.

T R A S K E A N D CONTROVERSY

The above quote may give some insight into Traske's early volatile personality, if not his doctrine. He was clearly a bold man who had the gift for powerful persuasive preaching. Ever proud of the truths he held he always spoke his mind at this period, in a way which opponents could only regard as provocative.

It was also this strength of personality which enabled him to maintain views different from even the accepted opponents of the established Church and to lead a congregation which had become quite separate from the Church of England.

During the period Traske lived with a Master Drake of Devonshire, gave public lectures and left his door open for all comers who might wish to receive private instruction both day and night.

One incident gives a clue about Traske's reputation at the time. One John Bodley left four hundred pounds in his will to Exeter for the maintenance of a preacher to speak on the 'Sabbath' [the Puritan name for Sunday]. John Hazard was nominated. The administrators of the fund wrote to William Cotton, the bishop of Exeter asking if he had any objections to Hazard. Cotton interviewed Hazard on 5 April 1616 and told him;

'You have preached false doctrine...and besides you have been a companion with Traske.'

"My Lord", Hazard replied, "It is not so, for I can bring good testimony that I have twice publicly in two separate sermons at Lyme confuted the erroneous fancies of Traske...the whole town of Lyne can witness the same."

George Abbott, the Archbishop of Canterbury was eventually asked to make a final decision in the case and gave Hazard the lectureship in spite of the alleged connection with Traske. He did however resign after a year for an unknown reason.

TRASKE REMARRIES

Traske arrived in London again about the beginning of 1617 and his reputation quickly spread. Listen to the words of this opponent;

'His own and his disciples prayers are commonly roarings, and such load out-crys as may be heard in distant rooms and houses, voluntarily framed and filled for the most part with frequent imprecations that God would confound the adversaries and persecutors of his little flock.'

Soon after his arrival he married Dorothy Coome in February 1617. His bride was a spinster of the same age, about 31, and came from the same London city parish of St Sepulchre where he now made his home.

HIS TEACHING

An account of his teaching at this time indicates that Traske was developing an individual version of preparationist theology.

Traske certainly had the reputation that he walked the path of non-conformity. However, it was now claimed that he considered all men to be in one of three spiritual conditions. In the first they were unconcerned for their salvation; in the second they were in a state of penitence seeking to reach the third and final state, that of grace.

Various other allegations about his teachings were made, but it is not clear how far these were the garbled and inaccurate reports of enemies concerned with his growing effectiveness. It is certain that his sermons moved his audience to tears and the desire to be at peace with God. Amongst other things, he advised his hearers to seek God's will by prayer and fasting.

TRASKE'S CONGREGATION

Traske's congregation was completely separate from the Church of England. While the country was full of congregations which were non-conformist it was a much more serious step to break all associations with the national church.

Meanwhile, Traske was coming to believe that express Biblical instructions were required for all areas of life. Such an emphasis led naturally enough to the detailed instructions of the *Torah* - the first five books of the Bible. Traske was one of the first in

modern times to regard the Old Testament not merely as the history of ancient Israel, but as a storehouse of timeless truths which could speak to every generation. Traske sought to understand and obey these newly discovered words of the Lord. This approach is significant because without it Traske would never have accepted the Sabbath once presented to him. This was not to happen straight away however.

One of Traske's close associates was a tailor named Hamlet Jackson. Jackson seems to have been the first to come to the conclusion that the regulations governing the diet of God's ancient people were also binding upon Christians. Jackson soon secured Traske's agreement that the dietary laws of Leviticus 11 were still binding and Traske then won over the rest of the group. Traske's congregation thus became the first of modern times to avoid unclean meat.

Even Traske's opponents now new that his belief was that;

'...whatsoever is to be done, if their be a law for the doing thereof, we are to leave all mens opinions, and follow that word in doing it.'

Traske next began to adopt what mainstream Puritanism labelled 'laws ceremonial' to guide the congregation in their 'building, planting, wearing of apparel, and sundry other things as well as eating.' We can only guess what these comments actually refer to, but may presume many of the instructions of Leviticus and

Deuteronomy are included. For example see Deuteronomy 22:8, Leviticus 15:1-7, Deuteronomy 24:19-21, 22:5, 11, 12 and Numbers 15: 37-41.

After this, Hamlet Jackson's private Bible study was leading him to the belief that the Saturday Sabbath had never been abolished by God and that Christians should therefore observe it rather than Sunday as their weekly day of rest and worship. However, Jackson did not discuss this with Traske at first and we do not know if this was due to his surprise at the result of his own study, fear that others would reject his conclusion or simply that he needed more time to be absolutely certain.

Traske at this time still appears to have observed the 'Lord's Day' as Sunday was called, although he began to refrain from lighting fires or dressing meat on that day. In other words he sought to obey God's Sabbath laws [see Exodus 25:3] to the best of his knowledge applying them to the day he assumed was the 'Christian Sabbath'.

T R A S K E ' S E V A N G E L I S A T I O N C A M P A I G N

At a point in time just before the Sabbath became an issue of public concern for Traske, he decided to ordain four messengers to proclaim their discoveries of principles for Christian living and obedience and to cure diseases by anointing with oil. This latter custom is of course described as a practice of the early Church in James 5: 14 - 15.

Traske also considered that his work may have prophetic significance. He apparently wondered whether he might be the second Elijah sent to discover the anti-Christ. Compare Malachi 4: 5 - 6. While there are other hints of Traske's interest in prophecy, it is clear that his prime interest lay in principles of living. Later seventh day men would look more closely at the possible prophetic significance of their time. Traske simply believed that his view of scripture had restored truth as it was in the days of the apostles.

Traske considered that;

'the whole letter of the scriptures lying dead from the apostles days to our times, were now revived and stood on their feet.'

The Old Testament was much more than a type pointing to Calvary, it offered infallible instructions to a society which had lost contact with God.

The Puritans in general had cried against the obvious corruption and ignorance of the clergy. Many looked for a more vital religion and found that the new translation authorised by King James, published in 1611, allowed them to seek God for themselves. In this context Traske discovered not merely 'spiritual' answers to life's problems, but clear instructions for the daily doings and diets of England's saints. His straightforward reading of the Bible found ready acceptance amongst much of the populace, which had tired of the obvious corruption of much of the clergy and the distance of ritualism.

TRASKE ACCEPTS THE SABBATH

It was with such convictions of the vitality of scriptural prescription that the four evangelists, Hamlet Jackson, Return Hebdon and two others were dispatched. As a follower of Traske's teaching. Jackson most certainly would have undertaken regular heartfelt prayer to God, searched the scriptures daily and possibly fasted in order to ensure his being was receptive to God's spirit. According to one account, on one Saturday after the mission had been launched, Hamlet Jackson 'saw a shining light about him which struck him into amazement...and thereupon concluded that the light of the law was more fully discovered to him than to any other since the apostles.'

Whatever else is true, it is clear that Jackson did not see himself as part of an unbroken tradition of Sabbath keepers since the apostles days. He had rediscovered it and as we have seen it was such a shock that he was not able to accept the implications of his discovery immediately or without some dramatic jolt. The context of this dramatic turn was an evangelisation tour.

Jackson resolved then and there to observe the seventh-day Sabbath and returned to Traske. Consider for a moment Jackson's state of mind on his journey back. As far as he knew he was the only person in England at that time who had decided to observe the Sabbath. The Jews had been banished from England centuries before and any Christian Sabbath keepers who may have remained were isolated.

He did not really know if his fellows would accept his views or not, though I imagine he anticipated that this would be so. He was probably filled with excitement at what he had to tell them. Traske was apparently quickly convinced and soon won over the entire congregation.

Now to add to their 'offences' the 'Traskites' were two scandals; they observed the seventh-day Sabbath and many ignored the 'Lord's Day' regarding it as an ordinary day of work. An insight into the life of the group is an account of Traske's wife who earned money by teaching children to read. She would now teach them only five days a week because she observed the Sabbath, a day on which most Englishmen worked, and perhaps being more circumspect than her enthusiastic husband, thought it prudent not to work on Sunday for fear of persecution.

For many in England this was the last straw. It was now difficult for Traske to be regarded as a Christian. The widespread irrational fear of things 'Jewish' would now begin to effect the congregation.

TRASKE IMPRISONED

Towards the end of 1617 this 'Judaising sect' could no longer be ignored. Traske and some of his followers were soon in prison though we have no details on the circumstances which lead to their arrest.

On 14 February 1618, John Chamberlain wrote to Sir Dudley Carleton about Traske;

'...who was first a puritan, then a separatist, and now is become a Jewish-Christian, observing the Sabbath on Saturday, abstaining from swines flesh and all things commanded in the law. You will not think what a number of foolish followers he hath in this town and some other parts, and yet he has not been long of this opinion...'

Even the King followed the case. It seems that at one Sunday dinner, Traske and his flock were almost the sole subject of discussion. The King apparently thought it amusing that Traske found it unlawful to eat the popular black pudding. The Law of course prohibits eating blood in any form as in Leviticus 3:17, 7:26 and 17: 10 - 12.

The immediate consequence of Traske's arrest was his appearance before the Court of High Commission. There the bishops attempted to argue him back to orthodoxy. Finding him more stubborn than they expected, he was imprisoned 'that he might not infect others'.

This move was not immediately successful either in converting Traske or keeping his views from others! While in prison he seems to have converted Edward and Nicholas Rookwood of Euston Suffolk. The two gentlemen, father and son, had been imprisoned for debt. After meeting Traske in prison they began to observe the Sabbath.

In order to encourage Traske to

reform, the bishops provided him with a number of important theological books. One of these was Eusebius *Church History*. After studying the practices of the Quartodecimans, Traske then adopted the date of the Passover and Days of Unleavened Bread! How amazed the bishops must have been when Traske concluded that Easter was no more Christian than Sunday! As with everything else, Traske followed through his discoveries to personal practice and lead his followers to conduct a Passover Seder ritual in the prison.

Fellow prisoners observed Traske's unusual practice of eating white unleavened loaves and discussing with his followers whether they should eat a Pascal lamb with their meal. Traske thereby became the first known Christian of modern times to observe the date of the Passover, a practice many later Sabbath keepers would emulate.

TRASKE'S PERSECUTORS

It was reported that Traske not only boasted of his personal abilities but that the king, the Church of England and all other Protestant churches would eventually come to agree with him. This attitude, of course, only made Traske's persecutors even more angry. Noting Traske's stubbornness, the court of High Commission adopted another method of persuasion. From November 1617 until he was brought before the Star Chamber the following June, Traske was only allowed to eat that which 'in his opinion is supposed to be forbidden.'

Traske' reaction was to write directly to King James to complain of his treatment by the bishops. When this produced no reply, he wrote again. In the eyes of the authorities however he had made his situation worse because he addressed the king as one would address an equal. He had failed to use the terms of address reserved for royal petitions.

The court of the Star Chamber quickly found him guilty of 'detraction and scandal' upon the King and of a serious attempt to 'divert his majesties subjects from their obedience, to follow him in his Jewish opinions.'

Before his sentence was delivered, the distinguished Lancelot Andrews delivered a speech against the 'Judaical opinions of Mr Traske'. It was only one of three occasions when Andrews took part in such cases and is some indication of how influential Traske had been. Andrews admonished:

'It is a good work to make a Jew a Christian, but to make a Christian a Jew, has always been a foul act, and severely to be punished.'

Lord Chancellor Bacon was concerned as well. His notes for his speech to the judges in the Star Chamber on 26 June 1618 show that he expressed the view that, 'New opinions spread very dangerous, the late Mr Traske a dangerous person.'

Andrews had urged severity and after his speech a barbaric sentence was given.

TRASKE SENTENCED

Traske was sentenced in the Star Chamber on 19 June 1618 to be kept a prisoner in the Fleet for the rest of his life, so as to prevent him from infecting others. He was also fined one thousand pounds and expelled from the ministry. But that was not the end of it.

Traske was to be whipped from the prisons of the Fleet to the Palace of Westminster with a paper on his head. The paper announced his crimes. There is was to be set on the Pillory and have one of his ears nailed to it.

After he had stood there some time, he was to be burned in the forehead with the letter 'J' because he had 'broached Jewish opinions'. Finally he was to be whipped from the Fleet to the Cheapside, again set upon the Pillory and there to have his other ear nailed to it.

The sentence was carried out within twelve days and Traske was then returned to prison.

RECANTATION

The next episode we have on record may seem surprising after all which had transpired. Traske appears to have changed his views, and because this so pleased his captors his own words on the subject have been preserved.

After about a year in prison, Traske wrote, 'God was pleased to withdraw the cloudy veil from my eyes'. On 1 December 1619, Bacon wrote;

'This day Traske in open

court made retraction of his wicked opinions in writing.'

Traske was soon set free and published the substance of his recantation in 1620. The publication, *A Treatise of Liberty from Judaism*, was presumably a condition of his release.

'The first thing I understood', Traske recalled in speaking of the Church of England, 'was my Mother's great authority. This I was thoroughly settled in about six months, when I came to see my foul failing.' This lesson in authority had come six months before his recantation - at the time of his whipping and branding. Pain indeed is an effective teacher!

But perhaps it was something other than physical pain which broke his resolve. Traske's arrogance towards his captors and expectation that God would vindicate him before them, not only made his sufferings worse, it may have lead him to doubt God. Pride had become his stumbling block.

At the same time it is worth examining exactly what Traske recanted. Traske still argued that the fourth commandment required the observance of the Saturday Sabbath, and on that point he was in disagreement with the Puritans. It was abolished he said with the coming of Christ who ushered in the things which the Sabbath foreshadowed. The Sabbath of the new creation was not related to the fourth commandment but was derived from the authority of the Church. This of course is the argument of all Sabbath keepers;

that it was the Church which changed the command. In a sense the only issue on which Traske had changed his mind was who he would submit to; the authority of the commandment or the authority of the Church.

TRASKE STILL POPULAR

Traske resumed preaching after his release. He travelled around the country and continued to impress those who heard him with his stentorian voice. Those near to him would have been able to clearly see the 'J' burned into his forehead - a branding to his person and reputation which he would carry to his grave.

By the summer of 1627 Traske was in trouble again, in an incident which illustrates his continuing popularity in some quarters. One Joshua Purchase was to be hanged in London at the end of July. Traske spoke to him in Newgate prison at the request of his relatives and with the permission of the prison chaplain. He attempted to have Purchase confess his crimes before God but to his death Purchase denied the charge.

Traske preached at the hanging and was then invited to the funeral. Traske was obliged to refuse because he had already agreed to preach at a christening. Traske to this point seems to have supported the notion of infant christening. Some of Purchase's friends attended the christening under the false impression that Traske would speak against the hanging.

Meanwhile when his local curate

preached at Purchase funeral, the entire congregation walked out! In a later report, Bishop Montague of London wrote to Archbishop Laude that he had refused Traske permission to speak at the funeral because he was 'an unworthy person and a Jew'.

The record of Traske's examination over the incident shows that while he claimed to have given up the Sabbath, he admitted that his wife still observed it 'notwithstanding all the reasons he can give her to the contrary'. It is also a fact that many of Traske's former congregation continued to observe the Sabbath publicly.

DOROTHY TRASKE'S FATE

Mrs Traske began her stay in prison with her husband, but later refused to share his quarters or his recantation. She consistently rejected all attempts by her friends to alleviate her poverty, even though all she had was an annuity of forty shillings and what she earned by doing small service for other prisoners. It must be remembered that, in those days, prisoners or their families had to pay for all their living expenses.

For years Dorothy Traske lived on bread, water and vegetables. More than twenty five years after her time in prison began, the slightly more compassionate Long Parliament arranged for her transfer to the Gatehouse prison, where she met Paul Best. Best had been imprisoned for denying the doctrine of the Trinity and seemed to find something in common with Mrs Traske. The two became firm friends. Soon

after, Mrs Traske began to change her diet and eat meat again. However, she soon became ill and it was this change of diet that her death shortly afterwards was attributed.

In her final illness, she prevailed upon the gaoler that he would not bury her in any Church of England yard, but rather in the fields. This last wish was apparently honoured and is perhaps some indication of the respect in which she was held by those who knew her.

Return Hedbon, one of Traske's four evangelists, was a Sussex gentleman. He had been arrested with Traske and remained in prison till his death in 1625. According to a friend he gave himself to continual study, fasting and prayer. He left a book of his meditations to Dorothy Traske, which was published in 1648 following her death. The title page and introduction are reprinted on the facing page.

HAMLET JACKSON

Jackson was also imprisoned with the others and believed that the prison doors would miraculously fly open one day to set him free. Like Traske, when this did not occur he seems to have recanted and been released. On his release he travelled with Christopher Sands and other 'Traskites' to Amsterdam and made contact with the Jewish colony there.

Though some claimed that Jackson then became a full Jewish convert, there is not the reference to him which could be expected in the records of Dutch Jewry if this were so.

Christopher Sands appears to have converted a minister, one Mr Wright, and his wife as well as a Mary Chester to the Sabbath. Mary Chester became associated with Theophilus Brabourne, a later prominent Sabbath keeper who will be described in a later edition of *Sabbath History*. Sands himself had been converted to the Sabbath after hearing Jackson.

It is sad that Traske and his congregation have left very few first hand records of their beliefs and activities as Sabbath keepers. His followers though dispersed continued their beliefs in many cases. Traske's most lasting effect was to be on those who never met him, however. His name remained a popular focus for 'Judaising' jibes and his views remained a viable spiritual force throughout the seventeenth century.

TRASKE' LATER LIFE

Traske's later life is far more obscure than his long lasting popular reputation. There is very little which is certain, though once so harshly treated we can imagine that he may not have been eager not to draw attention to himself. Traske seems to have found a comfortable home amongst the 'baptists', and although to date we have no direct proof that he supported the notion of adult baptism it is possible that he did adopt this view later in life. I have deliberately used a lower case 'b' to highlight the fact that seventeenth century baptists were different in significant ways from modern Baptists.

Apart from the fact that baptists

did not form a separate denomination they were not of uniform opinion on a number of issues - baptism included. The term 'baptist' is merely a descriptive one of people who held to believers baptism. This issue was of course a key feature in the public eye, and we can assume that Traske agreed with this concept.

In 1636, Traske was arrested with other baptists of a congregation lead by Henry Jessey. Because of his failing health, Traske was quickly released and he died while visting friends soon afterwards. These unknown baptists then carried him from their home to Lambeth Church yard.

The entry of the early baptists into the life of England's earliest Sabbath keeper of modern times is significant. Until 1663, the influential baptist Henry Jessey pastored the congregation Traske attended and was also a powerful advocate of the re-admission of the Jews into England. Jessey's biographer says that he 'kept his opinions much to himself' and on the question of the Sabbath he apparently believed that the issue could divide the baptist fold. According to the same source, Jessey observed the Sabbath in his own home with four or five others. Was Traske amongst them? We do not know, but certainly the two would have discussed the Sabbath. After keeping the Sabbath at home, Jessey would then continue his public ministry on Sundays!

Traske's later influences are not clear. Bryan Ball (page 57) points out that later Sabbath keeping congregations appeared in the areas of Dorset where Traske had

preached after his release - perhaps another had reaped of the seed which Traske had sown.

As I hope to cover in later issues of *Sabbath History*, most of the Sabbath-keepers from the later seventeenth century were clearly 'baptists' and many were closely involved in seeking the readmission of the Jews to England as well as their evangelisation. A link between Traske, Jessey and later Sabbath keepers is therefore not only plausible but likely. However, the nature of the link may not be what many have assumed as we shall see. 'Traskites', for example, appear to have been distinguished from 'Sabbatarians' and it may be instructive to find out why.

Traske's sad life carries many lessons in it for modern Sabbath keepers. Some of the lessons are about the difficulties of accepting and observing the Sabbath itself; other lessons are about character.

The Sabbath may be an obvious matter of faith and knowledge, but to these the Christian must add virtue and patience amongst other things as suggested in II Peter 1 for example. For his own day the 'Judaising' tag remained, but in fact he was one of the first who began to see that the 'Old Testament' recorded the voice of the Lord speaking directly to him as well as to ancient Israel. Before anyone can accept the Sabbath, they must first see the Old Testament in this way; as the timeless instructions and admonitions of an unchanging God to his people in all generations.

Main references for the John Traske article

Ball, B *The Seventh Day Men: Sabbatarians and Sabbatarianism in England and Wales 1600 - 1800*, Oxford University Press, 1994

Katz, D *Sabbath and Sectarianism in Seventeenth Century England*, E J Brill, 1988

Katz, D *Philo-Semitism and the Re-admission of the Jews to England*, London, 1982

Norice, E *The New Gospel Not The*

True Gospel, London, 1638

Traske, J *A Treatise of Liberty from Judaism*, London, 1620

White, B R 'John Traske and London Puritanism', *Transactions of the Congregational Historical Society*, 1968.

Letters to the Editor

Information wanted on the Waldensians!

Thanks for the info....In regard to articles you could publish, Joe Tkach's claim that Waldensians were Sunday-Keepers should be countered. From my own studies, the term 'Waldensians' was an umbrella terms that included both Sabbath and Sunday-keepers. Robert Boraker

SH. Thanks Robert. There is much material about the Waldensians, which will appear in the future. 'Waldensians' was a broad term which covered a variety of practices. 'Waldensians' were once more widespread than now. Apart from Joe Tkach's claim which, apparently supported by modern Waldensians in the United States, there is the view of the Waldensian church in Italy outlined in the next letter. While it is not entirely illuminating it is friendly and allows for further investigation.

Thanks for your message and appreciation. My English is not so good. We have many people writing us [with] the same question. Waldenses [keep] Sunday [as the] Sabbath. But it is possible that in the first centuries (1200-1400), some [parts of the] Waldensian community had Saturday [as the] Sabbath. Waldenses were much more [widespread] than today and were in all parts of Europe. And when I write 'it is possible' [it] is because there are no documents [which] can tell us yes or no...it is only possible. Thanks for reading us and God bless you. Ciao!

Angelo Brunero - Chiesa Valdese di

Torino

SH. The English may not be perfect, but it is far better than my Italian and more to the point the meaning is quite clear! Can anyone gather the documents to show that some of the Waldensians did observe the Sabbath? Please submit your article for the next edition! What we are after is documentary evidence.

From Richard Nickels

...My review of the exciting book *The Celtic Church in Britain* by Leslie Hardinge will be submitted to *In Transition* for the September issue...As far as writing additional articles at this time. I will be concentrating on two other projects; reprinting the [Ambassador College] correspondence course and 'beliefs of Sabbath-keeping groups...

Richard Nickels, Giving & Sharing
PO Box 100 Neck City MO 64849

SH. I'm looking forward to reading more!

The Born-Again Doctrine

...While the Sabbath and related subjects are our primary interest, we should like very much to see the issue dealing with the history of the born again doctrine. Also, if you put out anything on the days of Christ's crucifixion and resurrection, we are most interested in having that...

George Dellinger
Sabbath Research Centre
PO Box 565
Westfield IN 46074

SH. See Craig White's article on the Born-Again Doctrine in this issue.

Seventh Day Baptists in Australia

I am very interested in discovering the PRESERVING Seventh Day Sabbath keepers history. I have a feeling that one day the Seventh Day Sabbath could be the most talked about topic in Christendom and we who know the truth need to be prepared to share what we know...It is interesting to note how the Worldwide Church of God is attacking the history of the Sabbath even denying that the Sabbath was kept throughout history and claiming that no Waldensians kept the Sabbath. We must have the evidence to counteract these claims and strengthen the faith of those who would be persuaded by smooth talk.

The related topics of the Quartodecimans dispute and the Wednesday crucifixion would be good. To my amazement, I surprised some Adventists recently when I shared a little about the Passover being kept in the East on the 14 Abib. They know very little of this. When I said that the Council of Nicea met to settle this very questions they were wide-eyed!...

David Hill
Brisbane Seventh Day Baptists
davehill@ozemail.com.au

SH. Thanks David. There is much in you letter that should be taken up! Who will take up the challenge?

THE SABBATH IN EARLY SCOTLAND

(author unknown)

From the advent of Augustine to these isles through more than 500 years, the ancient Britons and the faithful Celtic Church withstood the aggression of Rome. High points in this struggle were:

* The massacre of the university at Bangor by Edelfred and instigated by Augustine, 601 AD.

* The marriage of Malcolm and the English Margaret in Scotland, 1069 AD.

* And the devastating war conducted by Henry II, King of England, when he invaded Ireland in 1155 AD.

It is of interest that the seventh day Sabbath was faithfully observed by the Celtic Church up to this time. Seeing you are particularly interested in the change over [from Sabbath to Sunday] in Scotland, here are some interesting quotes:

"It seems to have been customary in the Celtic churches of early times, in Ireland as well as Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labour. They obeyed the fourth commandment literally upon the seventh day of the week." (Professor James C. Moffat, DD, *The Church in Scotland*, p 140, Philadelphia, 1882)

"They worked on Sunday, but kept Saturday in a Sabbatical manner." (Prof. Andrew Lang, *A History of Scotland from the Roman Occupation*, Vol 1, p 96, New York: Dodd, Mead and Co, 1900)

"The Scottish Church, then, when Malcolm wedded the saintly English Margaret, was Celtic, and presented peculiarities odious to an English lady, strongly attached to the Establishment as she knew it at home ... They worked on Sunday, but kept Saturday in a sabbatical manner ... These things Margaret abolished." (Ibid., Vol 1, p 96)

"Her next point was that they did not duly reverence the Lord's day, but in this latter instance they seem to have followed a custom of which we find traces in the early Monastic Church of Ireland, by which they held Saturday to be the Sabbath on which they rested from

all their labours." (*Celtic Scotland*, Vol. II, p 349, Edinburgh: David Douglas, 1877)

"They held that Saturday was properly the Sabbath on which they abstained from work." (Ibid, p 350)

"They were wont to neglect the due observance of the Lord's day, pursuing their worldly labours on that as on other days, which she likewise showed, by both argument and authority, was unlawful." (Ibid, p 348)

"The queen (Margaret) further protested against the prevailing abuse of Sunday desecration. 'Let us,' she said, 'venerate the Lord's Day, inasmuch as upon it our Saviour rose from the dead: let us do no servile work on that day.' The Scots in this manner had no doubt kept up the traditional practice of the ancient monastic Church of Ireland which observed Saturday, rather than Sunday, as a day of rest." (Bellesheim, *History of the Catholic Church of Scotland* Vol 1, pp 249, 250)

Finally the queen, the king, and the three Roman Catholic dignitaries held a three day council with the leaders of the Celtic Church.

"It was another custom of theirs to neglect the reverence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did on other days. That this was contrary to the law, she proved to them as well by reason as by authority. 'Let us venerate the Lord's day,' said she, 'because of the resurrection of our Lord, which happened upon that day, and let us no longer do servile works upon it; bearing in mind that upon this day we were redeemed from the slavery of the devil. The blessed Pope Gregory affirms the same saying, "We must cease from earthly labour upon the Lord's day." ... From that time forward ... no one dared on these days either to carry burdens himself or to compel another to do so.' (*Life of Queen Margaret*, Turgot, Section 20; cited in *Source Book*, p 506, 1922)

"That the light of Christianity dawned upon these islands in the course of the first century, is a matter of

historical certainty." (Rev. Richard Hart, *Ecclesiastical Records*, p. vii, Cambridge 1846)

"In this latter instance they seemed to have followed a custom of which we find traces in the early monastic church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labours." (*Life of St Columba*, p 96)

Columba specifically referred to Saturday as the Sabbath and this was the custom of that early church on Iona.

I am grateful to Craig White who supplied this item. It was obviously written by a Scot and I should be grateful to find out more about the author and the subject!

Who were the 'Christian Israelites'?

You may expect that in posing the question, I can give you the answer. I cannot; but I would love to be able to! Can you help?

On 4 March 1985, *The Worldwide News*, an official organ of the Worldwide Church of God, published an article titled 'Deaconess Baptised in 1918, evicted by Sunday Worshipers'. Although it was quite short it contained a number of facts about the life of Gladys Carnes of the United Kingdom, who was 88 years of age at the time. The significance of the story is not that she later joined the Worldwide Church of God, so much as to discover something more of her earlier fellowship.

The article is fascinating from an historical point of view. I asked the current editor of *The Worldwide News* for permission to reprint the article. Here is his reply;

Thanks you very much for your message. I'm sorry that I haven't gotten back to you sooner. I am sorry that we are unable to grant permission for you to reprint 'Deaconess baptised in 1918, evicted by Sunday Worshipers'. It is out-of-date and no longer represents Worldwide Church of God teachings. I wish you the best in your future endeavours. Your brother in Christ Tom [Hanson]

I have no quarrel with Mr Hanson's tone or the fact that WWN doesn't wish to grant permission to reprint.

I also accept that an article written over a decade ago is bound to be out-of-date. However, some of the matters described are of lasting interest for the history of Sabbath keepers. The matters described by Mrs Carnes and alluded to in the article are as follows.

Her father, Alfred Henry Wight, was a minister for a group known as 'Christian Israelites'. Churches existed in London, Southend and Moorcombe in England and a church each in Scotland and Wales. Young Gladys was baptised by a Mr Sheffield in 1918 and, with the church, kept the Sabbath, the Passover and Days of Unleavened Bread. In 1919 the Church became convinced that Sunday was the day of worship and the Wight family was evicted because they retained observance of the Sabbath. The family continued to observe the Sabbath at home until Mr Wight seems to have lost interest in 'churches'. Miss Wight married Mr Tom Carnes in 1920 and soon after moved to Sri Lanka where her husband was stationed. He was an Irish Catholic and the two agreed never to talk about religion. Wise move! Without a church fellowship Mrs Carnes interest in the Sabbath waned. Then in the 1930s her uncle, Leonard Lilly from Seattle, sent her one of the first copies of Herbert Armstrong's *Plain Truth* magazines. Mr Lilly told her that the truth had returned and, after a meeting with Mr Armstrong, Mrs Carnes was told that there was no need to be baptised again.

To return to my earlier question; who were the Christian Israelites? Where did they originate, what events and persons influenced their earlier development and in particular their Sabbath keeping. What were their other beliefs? Where they influenced by the many Sabbath keepers of the seventeenth century? Where they influenced by G G Rupert, Seventh Day Adventists or Seventh Day Baptists? Do their origins lie in a still earlier time, or did they come to the idea without reference to 'others'. What circumstances lead them to abandon the Sabbath? We have seen with the story of Margaret McCormick [see the next item] that Sabbath keeping is not an isolated practise restricted to 'one church' group. These two cases cannot be isolated incidents and I hope many more such stories can emerge. Here is evidence again that the Sabbath idea keeps popping up amongst people who look to the Bible to rule their faith.

Leon J Lyell

The Church of God in Scotland: Margaret McCormack's amazing story

The following fascinating story raises many issues regarding the history of the Church which should be followed up. The value of the story is not just to know something of the lives of Sabbath keepers isolated in Scotland, but in trying to discover the origins of their fellowship. It is an amazing glimpse.

By John Morgan

This is the story of Margaret McCormack, now 80 years of age and living in Shepparton, Australia. Margaret (known to all as 'Meg') was born on 25 January 1916, to Marion McKay at Coylton Woodside in the Ayrshire, Scotland. Her father, John McKay, died during World War I, killed in action on the Western front in 1915. Marion McKay suffered a mental breakdown and went to live with her father, Willie Young, on the island of Arran.

Arran, along with the islands of Milport and Rothesay, are part of the Brute Shire at the mouth of the Clyde River and at that time, belonged to the Duke of Montrose. Meg's grandfather, Willie Young, was a farmer and lived at Lamlash. He was a Sabbath-keeper who belonged to the Church of God. He raised Margaret and she attended the Church of God which held services at Whiting Bay, about three miles from Lamlash. Services were held on Friday evenings after sunset, Saturday mornings, and again in the afternoon. Members did not attend all three, but chose the time that suited them best.

The Church was simply known as the Church of God, with members on all three islands. Also on the island were members of a United Church and Presbyterians who observed Sunday. There were no

Catholics on the island, as no one would employ them. All business was closed on the Sabbath. There was one full-time minister, Ebenezer Muchie, and three elders who were not employed by the Church. One was John McDonald. Meg cannot remember the names of the others. The building where the congregation of about 200 met, was made of sandstone and built with donated labour on a farm. Services consisted of songs, a sermon expounding the scriptures, and lasted about one-and-a-half hours. The Passover was kept on the 14th, and the 'night to be remembered' was kept in individual homes. Unleavened Bread was observed and homes were unleavened before Passover. Pentecost, Trumpets, Atonement (known as 'the Fast Day'), Tabernacles and The Last Great Day were all observed. However, no one travelled off the island to keep the Feast. Baptism was by immersion, unclean foods were not eaten; although some pigs were raised and sold to non-members. The only part of the pig used was fat to grease the boots. There was a saying 'that was all a pig was good for'.

It was clearly understood that man's destiny was to be born into the family of God at the resurrection, if one remained faithful, where one would be a Son of God. The Church knew that

Britain was Ephraim, the USA - Manasseh, and parts of France - Reuben, Holland - Zebulun, Belgium - Asher, Sweden - Naphtali, and they believed Scotland to be Simeon. They also understood that Germany descended from Assyria. The Catholic Church was the Great Whore of Revelation and the Pope was the false Prophet. While they knew of other Churches of God in the Ukraine, Scandinavia, Chile and China, they were unable to establish contact with them, as they wished to remain isolated.

The Church knew of Jeremiah coming to Ireland with two of Hezekiah's daughters, a harp of special significance, and King David's coronation stone. At the time there was a land bridge connecting Ireland to Scotland called the Giant's Causeway. Jeremiah walked over to Scotland and taught the people there. This was dismissed as myth by people outside the Church.

A form of tithing was practised, a member paid according to his resources and what he considered fair. There was no hard and fast rule. The money was put into a large wooden box in the Church building on the Sabbath. The income was used to pay Church expenses and to help the poor and those in need. There was no 'Social Security' in those days. No

money meant no food or medical treatment. The Church members kept to themselves, considering the people on the mainland as deceived and 'in the world'.

It was in this environment that Meg grew up, accepting everything that she was taught as the truth. In 1934 at the age of eighteen she married Hugh McKenzie, a Church member and ten years older than herself. Hugh owned Auchenrowen farm, about a mile from the Church at Whiting Bay. His whole family were Church members. Hugh and Meg had six children: Hugh, Marion, Jack, Ann (1941), Mary (1946), and Avril (1948). It was a very unhappy marriage, as Hugh was an alcoholic. Meg was baptised in 1936 at the age of twenty.

In 1949 Meg inherited 6,000 pounds from a relative and left Hugh, moving to Loch Gilphead where there was a Church of God with about sixty members. She met a member there, Duncan Turner, whose brother had migrated to Australia. Some years later, Meg contacted the brother where he was living at Box Hill, a suburb of Melbourne. His name was Jimmy Turner. At the time, he was still keeping the Sabbath on his own, as he found no Church of God to attend.

About 1951, Meg divorced her husband, who subsequently died around 1953. She met Alexander Whemond McCormack, then working for British Electricity, after serving for twelve years in the Royal Navy, and surviving fourteen ships sunk beneath him during World War II, an astounding story in itself! She had known Alex for years and they were married, having one son, whom they named

after their father. Alex (senior) then took a job in forestry preservation so he could be at home. In 1959 they migrated to Australia, arriving in Fremantle on the 26 August that year. Alex was then employed by the Australian Broadcasting Commission and his job caused them to move to Shepparton, a town in northern Victoria. Alex was a Presbyterian, and Meg accompanied him to church on Friday nights for a while, but was not happy about doing so. He left the Presbyterian church after being told by the minister not to take any notice of the Bible, except for the Gospels. Meg then just kept the Sabbath at home, until she heard Garner Ted Armstrong on the radio in the early 1960's, of what was then the Radio Church of God.

They wrote for all the literature offered and started to tithe and commenced the Bible Correspondence Course. Around 1967 they were visited by Bob Fahey, a minister in the Church, and began attending the Worldwide Church of God at Ballarat, Victoria. In 1975, Alex was baptised for the first time and Meg rebaptised by Bruce Tyler.

As time went on, both of them became increasingly unhappy about certain matters. Meg's two youngest daughters were also attending Worldwide. After the death of Herbert W Armstrong, the Church started massive doctrinal changes. By 1990, both Meg and Alex had lost interest and confidence in the Worldwide Church of God and stopped attending. In January of 1992, Alex died, which left Meg greatly distressed as it had been a very happy marriage.

Meg and her friend Lily Morgan started to look around for a Church where they could still find the truth of God. Both attended the Global Church of God for a short time, Meg going only twice. Then hearing of the Christian Biblical Church of God, they wrote for and received *Care Packages* which they studied carefully. Meg attended the Christian Biblical Church of God Feast of Tabernacles in 1994, her first for five years. Sadly, Mrs Lily Morgan's poor health prevented her from attending and she died only a few days after the Feast, aged 83.

Here were two elderly widows, with little or no money, in bad health, who would not go along with the false teachings flooding into their Church. Rather than accept them, they chose to risk losing all their friends of many years, and 'go it alone'. This must surely be a fine example for those in the Worldwide Church of God who are willing to sit back and go along with the false doctrines which are now being preached.

I felt strongly that this story should be told.

Additional Notes

There has been a great deal of interest in the story of Meg McCormack and her life in the Church of God in Scotland. Here are answers to questions some have asked.

Q. *Does the Church on the islands still exist?*

A. Meg has never returned since she left in 1949, and she lost contact with the people there. She was told that the Church building at

Witing Bay had been turned into a museum. About twenty years ago her daughter, Marion, did return only to find that the Church had been demolished, and there seemed to be no members left. It would also appear that there was no Church (which was a wooden building) left at Loch Gilphead, where Meg moved after leaving Arran. There is now a Catholic church on the island, but a priest only comes over in the holiday season, when the population is increased by tourists.

Some time in 1994, Meg cut part of an article out of the *Scottish Daily Record*. It was about a family of 22 children on the Isle of Skye, 150 miles North of Arran. Unfortunately, she did not keep the whole article or record the date. However, what it said is interesting. It reads:

The family has been raised in a croft (small farmhouse) and when all the bedrooms were full, the children slept in caravans in the garden. Their Wee Free upbringing meant, among other things, no work or play on the Sabbath.

The Church of God was also known as the Wee Free Church. 'Wee', because it was small and 'Free' from John 8:32, 'And you shall know the truth, and the truth shall make you free'. So it is possible that there are some members in Scotland today. The problem was that the Churches kept to themselves. Meg had never heard of a Church on Skye, but then she never knew there was a church at Loch Gilphead until she left Arran.

While living at Loch Gilphead, a Sabbath-keeper from the village of Machair Scarnish on island of Tiree, in the shire of Argyle, came to stay with Meg. He had travelled to Oban for medical treatment and wanted to be with Church of God people. His name was Neil McNeill, and he has since died, but Meg believes his wife, Cathie McNeill, is still living at Machair Scarnish.

Q. Was the Church persecuted?

A. Early this century, Arran was very isolated and the church members made up a large part of the population, so they had things pretty much their own way. In the 1930's the Scottish and English education departments were amalgamated. The schools were then forced to open on Holy Days (with the exception of Atonement) and the children forced to attend, or risk being taken away from their parents.

Q. How long has the Church been on the Island?

A. Church tradition has it that Jeremiah came over from Ireland and instructed the Scottish people. They believe that Jeremiah is buried in Ireland. As far as Christianity is concerned, Meg's father-in-law, Hugh McKenzie Sr, said his family had been in the Church of God for many centuries. As far back as records, written or oral, go, Hugh McKenzie's family Bible had a list going back many generations.

Q. On what day did they keep Pentecost?

A. Meg cannot remember if it was Sunday or a Monday. She just grew up in the Church and accepted everything she was taught.

Q. Did they use the Hebrew Calendar?

A. Again, Meg has no idea. She just followed the teaching of the Church.

Q. How were the people baptised?

A. By complete immersion after counsel with a minister. People were around twenty years of age, or older, at baptism.

Q. Was foot washing done at the Passover?

A. Yes, the service was the same as we know it today.

Q. As Meg's father was killed in WW I, did Church members take part in war?

A. Her father, John McKay, was not a member. He was a Presbyterian from Broka in the Scottish Highlands. As far as Meg can remember, no one joined the military forces - the farmers were exempted from military service in WW II, and others joined the land army.

Q. Did they have contact with the Church of God, Seventh Day, in the United States?

A. No. As already mentioned, they kept to themselves. They did know of Churches of God in Europe, China, and South America, but were unable to establish contact with them. Some of the Young family, including Meg's uncles, migrated to Massachusetts in the USA. During WW II, three US soldiers came to Arran to see where their family had come from, but there was no further contact after that.

Q. What was their belief in healing?

A. Meg said she was never sick. As far as she knows, one went to

the doctor and called for the minister who prayed over the sick person. She is not sure if the minister anointed or not.

Q. *Did members use alcohol, or not?*

A. Some did, mostly in moderation. Some also smoked.

Q. *What type of Church government was there?*

A. There was one full-time minister, on a very small salary, who lived in a Church house. Three other ministers were unpaid, and there was a council of 24 elders. The council would meet to discuss Church matters, but under no circumstance could they change Church doctrines. There was no 'hierarchy'.

Q. *What happened to Meg's children?*

A. All of her children came to Australia with her, and are living in the state of Victoria. Her two youngest daughters attended the Worldwide Church of God with her, but no longer go because of all the changes.

Q. *Does the WCG know about the Scottish Church?*

A. When Meg started attending the Worldwide Church of God, she would tell people about it. Some did not believe it, and some would say, 'That was the Sardis era, and they were spiritually dead'. After that reaction, Meg said very little. Alex McCormack did write to Herbert Armstrong telling him about the Church, but did not

receive a reply.

Q. *What did they believe about the fate of the wicked?*

A. They know of the First Resurrection at the return of Christ, and of the Second Resurrection for those who never knew the Truth. There was no understanding of a Third Resurrection; only the wicked would become ashes under the feet of the Righteous.

John Morgan is a freelance writer living in Melbourne Australia. He is a member of the Christian Biblical Church of God.

Notes from all over

G G Rupert

G G Rupert (1847-1922) was an important Sabbatarian minister at the turn of the century. Originally a Methodist, Rupert served as a Seventh-Day Adventist minister for some 30 years. He then began his own fellowship group and published a number of books and a magazine called *Remnant of Israel*. Although an independent minister, he was apparently sympathetic to the Church of God group at Stanberry. Rupert is worthy of further study for a number of reasons, not the least of which is that his approach on a number of issues anticipates that of Herbert W Armstrong.

Richard Nickels has already published much on Rupert's life and work, but is especially interested in obtaining copies of the *Remnant of Israel* and other writings by Rupert. If you can help, please let me know or write directly to Richard at Giving and Sharing PO Box 100 Neck City MO 64849. In addition to uncovering these documents, I believe it would be important to analyse in greater depth the effects of Rupert's work, as his missionary activities could very well be responsible for a number of modern day independent Sabbath keeping churches which appear to have begun in various parts of the world without the influence of the Seventh-Day Adventist Church or the churches of God.

Can you write?

Sabbath History is always on the look-out for good writers to prepare articles on the subject of the history of Sabbath keeping. If you haven't been published elsewhere, don't worry. This newsletter is an ideal opening for College or University students with an interest in the history of the Sabbath to present their research for others to evaluate. Write to the editor at PO Box 206 Bundoora, Victoria 3083 Australia, or e-mail l.lyell@latrobe.edu.au

HISTORY OF THE 'BORN AGAIN' DOCTRINE

Copyright Craig White 1996

We need to turn our attention to the fragments of information available on the history of this teaching. By so doing we might penetrate the dark veil which may prevent us from obtaining an historical background to this teaching and understand its roots.

Early Church History

Beside the Bible, the earliest references or inferences to a new birth at the resurrection may be found in literature in the first few centuries after Christ. Note the following quoted from Lampe's *A Patristic Greek Lexicon* concerning the new birth:

'3. the Nativity; a ... generation, engendering, also birth ... parallel with eternal generation ... threefold birth of Christ (Nativity, Baptism, Resurrection) dist. by Jo. Nic. nativ. (M.96.1440a)... 4. spiritual birth, regeneration ... through practice of virtue ... through baptism ... ; hence of man's threefold birth, physical, baptismal, and in resurrection, Gr. Nyss. Eun.4 (2 p. 64.21; M. 45.636c); Max. ambig. (M.91.1325B); 5. =...creation, Hipp. haer.5.25 (p. 126.27; M.16.3194B);...Ath. exp. in Ps.109:3 (M.27.46ID); Gr. Nyss. Eun.4 (2 p.58.3; M.45.628D); ib.8 (p.185.10,22; 780A,B).'

It would appear from this reference that John of Nicosia or Nicea and Gregory, Bishop of Nyssa in the 4th century, in his work *Eunomius* reflected knowledge, albeit a knowledge that had almost died out completely in the non-Sabbatarian churches, that the resurrection is likened to a birth. One wonders how much material was destroyed on this teaching over the previous 200 years. Certainly this knowledge has been lost for centuries.

Theodore of Mopsuestia (350-428 AD) wrote in terms of baptistry as a womb preparing Christians for birth. He describes the baptismal water as the water of second birth, itself typed by the fluid surrounding the fetus in the mother's womb (*Commentary of Theodore of Mopsuestia on the Lord's Prayer and on the Sacraments of Baptism and the Eucharist*, pp. 53-54).

Trying to track any doctrine resembling a birth to occur at the time of the resurrection is difficult to find until the 19th century. However, there may be something in the last line of the following poem attributed to Francis of Assisi, the founder of the Order of Friars (1182-1226 AD), but, I am told, actually composed by gentlemen of the Order last century:

ETERNAL LIFE

If you can Lord,
Make me an instrument of your peace,
Where there is hatred, let me sow love.
Where there is injury, pardon.
Where there is doubt, faith.
Where there is despair, hope.
Where there is darkness, light.
Where there is sadness, joy.

O Divine Master,
Grant that I may not so much seek
to be consoled, as to console
to be understood, as to understand,
to be loved, as to love.
For it is in giving that we receive,
it is in pardoning that we are pardoned
It is in dying that we are born to eternal life.

Could there be some inference in the last line of this beautiful poem? Perhaps we shall never know in this life; but we could at least speculate that this idea may well have been lurking around for centuries in both the Sabbatarian communities and mainstream 'Christianity'.

But what is the purpose of such a birth? Perhaps some early 'Christian' writings reflect beliefs of primitive Christianity in terms of Christian destiny and human purpose upon the earth. 'God became man that you might become gods', Augustine of Hippo in the 5th century AD.

'For we cast blame on Him, because we have not been made gods from the beginning, but at first merely men, then at length gods.' Irenaeus, *Against Heresies*, Book IV, Chapter XXXVIII; ANF, Vol. I, p 522.

'And thou shalt be a companion of Deity, and a co-heir with Christ, no longer enslaved by disease., For thou hast become God ... For the Deity (by condescension,) does not diminish aught from the dignity of His divine perfection; having made thee even God unto His glory!' (Hippolytus, *The Refutation Of All Heresies*, chapter XXX; ANF, Vol. V, pg 153)

'If, therefore, man has become immortal, he will also be God. And if he is made God by water and the Holy Spirit after the regeneration of the laver he is found to be also joint-heir with Christ after the resurrection of the dead.' (Hippolytus, *Discourse On The Holy Theophany*, (section) 8; ANF, Vol. V. p 237).

Indeed, divinisation has been a component, albeit radically decreasing component, of 'Christian' theology. To early Christians, being given immortality was equivalent to being ascribed or granted godhead or a relationship with God that is so close and so akin to the life He experiences, that it is divine or godly. This concept continued in a limited undercurrent over the centuries. The New Dictionary of Theology states that Calvin taught that 'Christians are admitted, through the Holy Spirit, to participation in the inner life of the Godhead' (p 694).

'The passage which Christ quotes [ie John 10:34] is in Ps. lxxxii.6 ... Christ applies this to the case in hand, that they receive the name of gods, because they are God's ministers for governing the world. For the same reason Scripture calls angels gods, because by them the glory of God beams forth on the world.' (John Calvin, *Commentary on the Gospel According to John*, Grand Rapids, Wm. Eerdmans Publishing, vol 1, p 419.)

One wonders whether we may deduce from these quotes how close to the truth on this issue these people were. Note that even famous researcher and Trinitarian, Spiros Zodhiates, wrote the following on John 1:18:

'The word *monogenees* actually is a compound of the monos, 'alone', and the word genos, 'race, stock, family'. Here we are told that He who came to reveal God - Jesus Christ - is of the same family, of the same stock, of the same race as God. There is ample evidence in the Scriptures that the Godhead is a family ...' (*Was Jesus God?* p 21).

We are destined to have a very close family relationship with God. God is indeed our Father. A

father is a member of his family. Thus those in God's family are in the very family of God - the God Family if you wish. Peter Toon in *Born Again. A Biblical and Theological Study of Regeneration* writes:

'... Paul ... speaks of believers as being changed to bear the image and likeness of God that Christ himself perfectly bears and reflects .. we are to bear the true image of God ... [Christians] are able to have an intimate communion with their heavenly Father, just as a child might address his or her earthly father by a familiar term like the Aramaic Abba or the English Daddy ... Birth from above is birth into a family ... Growth in new life is growth into Christ within his body, the church' (pp 44-45, 65).

Certainly the knowledge of some of the early 'Christian' writers on such subjects as man's destiny, eternal bliss or the future age of bliss (somewhat different to the 'bliss' taught by Buddhists), the nature of God (in some cases), divinisation, God as the ground of being or the source of all that exists, water baptism, the bodily resurrection, mortality of the soul, showing concern about the infiltration of paganism via icons and crosses etc into the church, the works of Simon Magus, the 1,000 year reign of the Messiah, and the birth at the time of the resurrection, all would have been reminiscent of the doctrines of an earlier primitive Christianity and the traditions of the Church of Jerusalem (under the auspices of James) and their descendants, the Nazarenes. Over time these doctrines receded and gradually disappeared. It should be noted here that more and more historians confess that the Jerusalem Church was a Sabbatarian community which kept the Holy Days, clean & unclean foods, had a close affinity to Israel and so forth; they admit that the Jerusalem Church actually gave rise to the Nazarenes. Who were these Nazarenes? As we shall see in a future paper, they were the very line continuing the existence of the True Church of God which existed alongside the assemblies which became the Great False Church - Mystery Babylon - mother of many whores which were borne in bloody protest.

The Remnant Church of God in the Nineteenth & Twentieth Centuries

We do not need to re-hash here the history of the Sabbatarian community during the last century. Suffice to know that they did, indeed, exist (see the many

studies by Richard Nickels and others on this subject). Let us now examine what some have taught over the past century and a bit. Note the statement of beliefs of the Seventh-day Adventists (SDA) in 1872:

'The new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye.'

In the booklet *Membership of the Seventh-day Church*, 1894, only the first aspect is referred to and the other dealing with the resurrection has no mention at all. This may reflect an oversight or the gradual change in doctrine. However, the original position was re-stated by one of the prominent Seventh-day pioneers, Uriah Smith, in the chapter on 'Fundamental Principles of Seventh-day Adventists' in the *1912 Yearbook*. It may also be found in the 1914 Statement. But it is omitted from the 1931 and 1980 Statements.

Historian Richard Nickels adds further insight to this understanding:

'William C. Long in April 1893, wrote in the *Advocate*: "We are begotten of God; we are born of the Spirit. These two events do not occur at the same time. We are begotten at conversion; we are born at the resurrection" .. this ... was defended by the church for many years. In 1955, the Denver Group Ministerial Council identified the new birth and conversion as synonymous terms. The 1974 doctrinal statement finally adopted the position: "Conversion, also called the new birth, is the process by which one is changed from his old, sinful life into a new creature in Christ" (R C Nickels, *Bible Doctrine*, page 11.13).

Indeed, the time of the new birth has been a contentious issue for some time and is mentioned as such, along with other doctrines, at the 1929 General Conference of the Church of God at Stanberry. The time of the new birth was an issue at that conference, at which time it seems to have been 'dumped' by the major branch of the Church of God (R C Nickels, *A History of the Seventh Day Church of God*, p 222).

A Sabbatarian residing in Melbourne, Australia, has published an interview with an elderly lady who, as a

young girl, was once part of a branch of the Church of God in Brute Shire in Scotland early this century, but now lives in Shepparton. The lady, Margaret McCormack, confirmed several Sabbatarian beliefs, including that "it was clearly understood that man's destiny was to be born into the family of God" (J Morgan, *Church of God in Scotland*, p 1) [reprinted elsewhere in this edition of *Sabbath History* - ed]. Whether there was any connection to the other Sabbath-keepers around the country we cannot be sure. But we do know that such groups existed according to an interview with another elderly lady in England:

'Seven churches existed: in London (Holborn, Finchley and Forest Gate), Southend and Moorcombe, England, Wales and Scotland' in the early 1900s. In England the Church kept the Passover, the Days of Unleavened Bread and the Sabbath' (J Zhorne, *The Worldwide News*, 4 March 1985, p. 7). One wonders if these Churches of God had any connection to that in the Brute Shire in Scotland and perhaps taught the born again in the resurrection doctrine. We cannot know for sure, but if this issue were explored further, the information flowing from the results may be very encouraging.

It should come as no surprise therefore, that the Church of God (Seventh Day) based at Salem, West Virginia, still teaches a future birth at the resurrection. Their general belief is birth in three stages: 1) the natural birth at the time we enter this world; 2) birth at the time of water baptism; 3) the third birth at the time of the resurrection (see their booklet *The Three Births*).

Finally, it may be opportune to mention here that some are reconsidering their position on this doctrine. The Adventist Laymen's Foundation, an SDA spin-off, in a private communication related the following:

'In all honesty, I had not perceived this unique concept previously. I am happy that you have called this to our attention. I shall give it some serious thought, and suggest its incorporation into the Statement of Beliefs on which we are presently working. The more one thinks about it, the more merit it has. It clarifies some questions relative to instantaneous sanctification, and covers very succinctly the whole of the Christian life.'

Also, Dr Kai Arasola, Finnish SDA academic, admitted the following in a personal letter:

'Thank you for your letter on the two births. You brought out a concept that I never considered when going through Millerite material ... My first reaction is to consider what effect simple linguistics may have on this issue. Paul uses language which comes close to calling the resurrection a birth. He compares the process to sowing a seed (Gr. *spermaton*) and rising to new life (1 Cor 15:20,23).'

Perhaps scholarship will be renewed into this wonderful teaching and that more and more resources will be brought to bear on tracing its origins followed by its resurrection (no pun intended) in various churches.

The Russellites

A future paper will discuss the relationship between the Sabbatarians, Russellites and Christadelphians. This sub-section will briefly address the born again doctrine as taught by these people.

The Watchtower has a fascinating history with roots in Millerism/Adventism. When the Great Disappointment hit the Millerites after 22 October 1844, they split into two broad groups: one which believed that Christ came invisibly and will yet return visibly (the Russellites) and those that he will return visibly (the Adventists). Charles Taze Russell, while holding to some unfortunate beliefs, certainly had much more truth than the current Jehovah's Witnesses (JW) administration. Some of the beliefs were: held to the name Church of God (unofficially), held Passover on 14 Nisan, baptism by immersion, anointing for healing, mortality of the soul, Christendom is the great Whore with many daughters, Gospel of the future Kingdom of God, second advent and 1,000 year reign of the Messiah. While they believed they were the Church of God or Church of Christ, it was only in 1931 that they adopted the name Jehovah's Witnesses. The aforementioned paper will discuss how much the JWs have changed the truths that Russell had, since his death, which has led to numerous spin-offs, accusing them of being Laodicean. There is some talk among these groups to co-operate and to adopt the name Church of God. Some of them are quite aware of their distant relationship to the Church of God (Seventh-Day). Note the following comment from researcher Jerry Bergman:

'When he did die [31 October 1916], the organisation

was thrown into a turmoil which resulted in the formation of a number of large splinter groups... The changes made in policy and doctrine after he died were so drastic that many scholars now consider the Jehovah's Witnesses to be an offshoot of the original movement which Russell started. Today a number of movements claim to be the "faithful" followers of Russell's teachings.' (*Jehovah's Witnesses and Kindred Groups*, page xvii)

Ruth Tucker, in *Another Gospel*, writes the following:

'... through clever manoeuvring, Rutherford managed to seize control and maintain his position despite the intense opposition from individuals and factions ... Rutherford prevailed and brought a new style to the movement. As a result, many of Russell's Bible Students deserted the organization ...' Thus, writes Rogerson, 'modern-day Jehovah's Witnesses are not necessarily direct successors of Pastor Russell ... the evil within the organization [is traceable] to Rutherford, not to Russell, who at times is depicted as a virtual saint in comparison to his successor' ... in 1931 [Rutherford] began referring to the movement as Jehovah's Witnesses.' (pp 125-128).

As we shall shortly see, many of these groups continued his teachings on the born again doctrine. Russell certainly held the view that the new birth occurs in the resurrection, not at baptism. Note the following from Russell's work *Studies in the Scriptures. Series 1. The Plan of the Ages*:

'... after being dead three days, he [Christ] was raised to life - to the perfection of spirit being ... born of the Spirit - "the firstborn from the dead." "That which is born of the Spirit is spirit." Jesus, therefore, at and after his resurrection, was a spirit - a spirit being, and no longer a human being in any sense.' (pp 230-31).

"The Greek word *gennao* and its derivatives, sometimes translated begotten and sometimes born, really contains both ideas, and should be translated by either one of these two English words, according to the sense of the passage in which it occurs. The two ideas, begetting and birth, are always in the word, so that if the one is stated, the other is always implied, as birth is the natural consequence of begetting, and begetting the natural antecedent to birth. When the active agent with which *gennao* is associated is a male, it should be translated begotten; when a female, born. Thus in 1

John 2:29; 3:9; 4:7; 5:1,18, gennao should be begotten, because God (masculine) is the active agent.’ (p 278).

‘... you will be begotten of the Father to anew life and the divine nature, which, if it develop and become quickened, will insure your being born a new creature, a spirit being, in the first resurrection; and as such you shall not only see but share the kingdom.’ (p 279-80).

The entire booklet is an eye-opener, but I will not belabour the point by quoting any more from it. Another teacher of this doctrine was George W Stetson who was a Second Advent Christian preacher. He died in 1879 and Russell preached at his funeral. In *The Present Truth* of Sept-Oct 1991 it is acknowledged that George W Stetson, a minister with the Advent Christian Church, was influential in bringing certain doctrinal understanding to Russell, including the born again in the resurrection doctrine (page 1). Stetson wrote an article in the 13 September 1871 *World's Crisis* on ‘Infant Salvation’ (reprinted in the aforementioned *Present Truth*, pages 72-73). In this remarkable article he argues for the new birth to occur at the resurrection when we shall be full Sons of God. Russell was very frank and honest by indicating that he was indebted to the Adventists and also George Stetson and George Storrs in formulating doctrine (MJ Penton, *Apocalypse Delayed*, page 15). In fact Storrs was involved with the movement led by William Miller since 1842 (ibid, page 16). One spin-off from the JWs, protesting at the doctrinal shift away from the teachings of Russell, is the Dawn Bible Students Association. Their booklet, *Born of the Spirit* discusses this subject thoroughly and concurs that ‘Christians are begotten now by the Spirit and in the resurrection will be born into the heavenly realm to live and reign with Christ.’ (p 12).

Another spin-off is the Laymen's Home Missionary Movement. Their booklet *Born Again and Once in Grace, Always in Grace - Is this Scriptural?*, discusses the born again doctrine within this context. It is clear that they believe that Christians are impregnated with the Holy Spirit at baptism, undergo a gestation Christian life and are finally born into the Kingdom. They maintain that Christ was born from the dead etc. The booklet is remarkably similar to Herbert W Armstrong's position.

It is my hope that more information will be forthcoming on the roots of this doctrine. It obviously may be traced back to the Sabbatarians and both the early SDAs and Sunday Adventists at the very least. Very likely, as more research is undertaken, we will uncover its Millerite roots. Perhaps we may find evidence for it among certain Seventh-day Baptists and scattered remnants of the Church of c 1802-1844.

Herbert W Armstrong - Sifter

In a future paper it will be shown that Herbert W Armstrong (HWA) was a sifter who utilised the works of others. It was this garnering and purifying nature of his which led him to scan many works from other groups and to incorporate certain of their teachings into the foundations he had learned from the Church of God (seventh-day).

He looked at material from the SDAs and JWs (he said so himself) and *Judah's Sceptre and Joseph's Birthright* by J H Allen (he said so himself in a taped Bible Study in 1980). Works by other British-Israelites, the Christadelphians, various splinter groups and such like were obviously looked at. As such, Christ used him as a sifter, thereby restoring much lost truth to, or building upon the foundations of, the Church of God this century.

Even the names of publications he used reflected that of Millerites, Second Adventists and Russellites. The forthcoming material will be exciting and should settle once and for all that HWA just plagiarised. He certainly was inspired to sift, but that was from a Higher source. We would have been without these wonderful teachings if it were not for him.

Craig Martin White is a freelance writer and founder of the Friends of the Sabbath, Australia. He is publisher of Origins of the Nations newsletter. He can be contacted at GPO Box 864, Sydney Australia 2001; phone + 61 2 9745 2964 or craigwh1@pop.ozonline.com.au <http://users.netinfo.com.au/~quokka/fos/>

Introducing the

International Biblical Learning Centre

President: Dr Don Ward

Board: Dr John Merritt; John-Barry Skidmore; John Robinson; Dale Stogner

Australian representative: Friends of the Sabbath, Australia

The International Biblical Learning Centre (IBLC) is an institution of higher learning developed for the special needs of the international Sabbatarian community. Designed to make the best scholarship and Sabbatarian studies available for the working professional and the layman in his and her own home, office or fellowship. Designed to inform, edify, and to strengthen personal and collective faith and action.

IBLC is non-denominational and has lecturers and tutors from a variety of Sabbatarian Churches. It respects and reflects the unique histories and teaching of many Sabbatarian congregations and organizations. It reaches across denominational barriers to teach, serve and uplift all in their own current fellowships. Faculty come from a wide variety of Sabbatarian fellowships. IBLC is based on the most modern extended learning methods, while supporting our solid and ancient foundations. IBLC is established to reach out to you, where you are, without the need for expensive, inconvenient travel and time away from home and work. The Centre is established to provide the most stimulating, encouraging and valuable educational courses available for your own specific needs, and at the least possible cost for quality education. In Australia we hope to be announcing some exciting initiatives soon.

IBLC does not compete with other programs, but supplements the educational and spiritual programs of your own church or assembly. Study Majors: Sabbatarian History; Biblical Languages; Biblical Literature; Prophetic Studies; General Sabbatarian Studies; Christian Counselling. The following courses are subject to amendment.

Courses	Course Hours	*Prophetic Studies*	
Biblical Languages		Prophecy: Past & Future I, II	24
Biblical Hebrew I, II, III, IV	48	Typology of Hebrew Festivals I, II	24
Ancient Greek I, II, III, IV	48	Lost Tribes in History and Prophecy I, II, III	36
Sabbatarian History Major		Theology of the Messiah	12
The Sabbath and the Early Church I, II	24	Christology Controversies	12
The Synagogue and Its Influence on Early Christianity	12	*Christian Counselling*	
Middle Age and Renaissance Sabbatarians	12	Family Counselling for Christians I, II, III	36
Modern Sabbatarian History I, II, III, IV	48	Addictive Behaviour Counselling I, II	24
Europe, America, Latin America, Asia, Africa		Career Counselling for Sabbath Keepers	12
Sabbatarians: Comparative Theology I, II	24	How to Study Effectively	12
Writings of Ellen G White I, II	24	How to Do Research	12
SDA History and Theology I, II	24	Independent Thinking	12
Herbert W. Armstrong, Life and Writings	12	*General Sabbatarian Studies*	
Biblical Literature		Sabbath Observance in Theory and Practice I, II	24
Basic Hermeneutics	12	Pagan Influences on Christianity	12
Advanced Hermeneutics	12	Messianic Judaism & Ethical Monotheism	12
Old Testament Survey I: Torah I, II	24	Jewish, Greek and Roman Sects	12
Old Testament Survey II: Writings I, II, III	36	Theology of the Covenants I, II	24
Old Testament Survey II: Prophets I, II, III, IV	48	Spiritual Gifts	12
Paulinian Theology I, II	24	Nature of God I, II	24
Life and Epistles of Paul I, II, III, IV	48	Cults in the Modern World I, II	24
Synoptic Gospels I, II, III, IV	48	Comparative Church Government I, II	24
Johanian Theology (Books of John) I, II	24	Introductory Homiletics	12
Biblical Archaeology I, II, III	36	Methods of Evangelism I, II	24
Jewish, Greek and Roman Life in 1st Century CE I, II	24	Sacred Calendar Basics	12
Sacred Names in the Bible	12	Calendar Controversies I, II	24
		Golgotha: History and Archaeology	12

Human Diet: Adam to Atom I, II	24	Hermeneutics
Citizenship, Freedom and the Bible I, II	24	4 Language Courses
Creation, Evolution and the Bible I, II	24	11 Speciality Courses
		Research Paper

Certificate Programs:

CSS Certificate of Sabbatarian Studies
Certificate (12 courses)
Core Curriculum for CSS
Hermeneutics
2 Language Courses
5 Speciality Courses

ACSS Advanced Certificate of Sabbatarian Studies
Advanced Certificate (22 courses*)
Core Curriculum for ACSS

MCSS Master Certificate of Sabbatarian Studies
Masters Certificate (44 courses*)
Core Curriculum for MCSS
Hermeneutics
8 Language Courses
23 Speciality Courses
Research Paper

Budget

Any single course @ \$179. Certificate Programs: if you enrol, all courses are each only \$159

All courses are subject to student satisfaction, and may be returned to International Biblical Learning Centre, if not satisfied for full refund within 30 days of review. Direct billing and credit card payments available.

A note from Friends of the Sabbath, Australia: As the contact point for information and ordering material and tapes from the IBLC, we ask for your co-operation and to place all orders through us. We are currently exploring certain avenues and opportunities which are rather exciting.

If you are interested in purchasing the tapes and study material available from IBLC. Please send IBLC a note asking for information on the courses offered. In Australia write to IBLC, GPO Box 864, Sydney 2001, elsewhere; IBLC PO Box 749 Big Sandy TX 75755

FRIENDS OF THE SABBATH NEWS

International Biblical Learning Centre

In August the International Biblical Learning Centre (IBLC) completed a successful week of mini courses. The courses are available on video and audio tapes. Each consists of eight hours of instruction in two hour class sessions on four video tapes. These courses include:

Life and Teachings of Christ: Donald L. Ward
Principles of Prophecy: Donald L. Ward
Introduction to Paul: Ronald L. Dart.

The following two-hour Prophecy Seminars are available on video and cassette tape:

Church Eras: Donald L. Ward;
Place of Safety : Donald L. Ward;
Seventy Weeks Prophecy: Donald L. Ward.

The production cost of each Mini Course on video tape (four tapes) including postage is \$US36.00. In order for you to become familiar with the quality of instruction that will be available through IBLC the charge is only \$US39.00 for each

mini course on video. All three would cost only \$US117.00. (Each will be available on cassette for \$US25.00 or all three for \$US75.00.) All three prophecy seminars are available for \$US29.00. (The cost of the prophecy seminars on cassette tape is \$US19.00.) The entire thirty hours of instruction is available on video tape for only \$US146.00. (The cost for the thirty hours of instruction on cassette tape is \$US94.00.) Additional donations for the purpose of helping to defray costs would be greatly appreciated.

Plans are progressing rapidly for the following classes to be made available:

Introduction to the Old Testament: Mark Kaplan;
World Religions: Gary Antion;
Stewardship in the Churches of God: C. Wayne Cole;
Paul's Epistles: Ronald L. Dart;
Biblical Prophecy with special emphasis on Daniel and Revelation: Donald L. Ward;
Life and Teachings of Christ: Donald L. Ward.

The goal of IBLC is to provide everyone regardless of age or education background an opportunity to receive high quality

Biblical instruction in an effort to help them be established and restored in the faith delivered to the saints. To meet the educational needs and desires of all those who are interested in receiving additional Biblical education, IBLC plan to offer programs that operate on two levels on participation. One for those who wish to participate as full fledged students. They will do assignments, take tests and receive a certificate of completion. The other level would be for those who only want to receive information as an audit without the rigour of assignments and tests.

The trustees desire IBLC to be a unifying force among the Churches of God. IBLC is not a church, it is an institution of higher learning conceived for the purpose of serving some of the educational needs of those who hunger and thirst for the living word of God.

If you wish to order any or all of the courses, please send a cheque or money order to: IBLC, PO Box 749, Big Sandy, TX 75755. In Australia write to IBLC, GPO Box 864, Sydney, NSW 2001.

Friends of the Sabbath Australia

AFOS has changed to FOSA (Friends of the Sabbath, Australia). Dates for the conferences are the first 3 weekends in April 1997: Brisbane, followed by Sydney and then Melbourne. Talk to your friends! Make your plans now to attend! Contact the organisers! More detailed information will follow, but now is the time to register your interest. Contact FOSA at GPO Box 864 GPO Sydney NSW 2001 or E-mail: craigwh1@pop.ozonline.com.au.

IBLC Recruiting

IBLC has been recruiting faculty and the filming and taping of classes has begun. The Trustees of IBLC have

started with very little resources. IBLC is structured to have as few fixed costs as possible and could use some volunteer help, if any have the inclination and time. Principal needs are the following:

Office/secretarial help in the Big Sandy area. Dr. Ward could use someone to help return phone calls, answer letters, help coordinate various projects.

Bookkeeping help. If anyone is familiar with Quickbooks and could donate as little as probably four to six hours per week, it would be great.

If you can help, please contact Dale Stoger at IBLC, 27068 La Paz, #488, Aliso Viejo, CA 92656

Greetings from Dr Merritt

Iam back on line, but sporadically. I have not been able to answer e-mail as I have been on the road quite a bit, then my computer crashed. Apple Computer has it awaiting delivery of new logic boards. I am using a borrowed computer. I have accepted a new job in Wisconsin, as Professor and Chairman of the Rehab Medicine Department at the Medical College of Wisconsin. My wife has bought a house (I have not seen it, and our home sold to the first person to see it, a special miracle) and I am in the process of selling my medical practice in the next 2 weeks. I am still inspired by the FOSA conference and all the really neat people I met over there. The Seattle conference (I attended half of it) was wonderful, and there is an array of conferences in the US over the next 4 months. Keep up the good work, always giving God the praise. What a great God we are honoured to serve! And what exciting times we are in!

John Merritt
12-8-96

Future Articles

How modern China almost became a Sabbath keeping nation!
A History of the Church of God in Chile
The Concept of Church Eras
Francis Bampfield's Plan for an educated Sabbatarian Ministry
Waldensian Sabbath keepers

Leon J Lyell
author unknown
Craig Martin White
Leon J Lyell
various authors

Plus; letters to the editor, book reviews, notes and queries, Friends of the Sabbath and International Biblical Learning Centre news. Look for announcements of reprints of important Sabbatarian works from the past! Make sure you don't miss a single issue! A complementary copy can be sent to potential subscribers, please write to the editor, Leon J Lyell, at PO Box 206 Bundoora, Victoria 3083, Australia.