

# SABBATH HISTORY

The Story of Seventh-Day Sabbath keepers through the ages

**Bryan Ball's latest book puts...**

## Seventh-day Sabbath Keepers on the map!

Leon J Lyell

**B**ryan W Ball's unique historical account of the rise and fall of Seventh-day sabbatarianism in seventeenth century England is a landmark work on the subject. It is required reading for anyone who wants to understand disputes on the Sabbath in the period and the origins of modern Sabbatarianism.

Way back in 1981, I was trying to bring together the disparate pieces of my honours year thesis at La Trobe University. The topic I had chosen was the 'Seventh-day Men' of seventeenth century England. Although I was a member of a Sabbath-keeping church at the time, the topic was first suggested to me by my supervisor. He had give me an article about the famous seventeenth-century 'Judaiser', John Traske. To that point I had not really considered the history of Sabbath keeping

seriously. I had simply assumed that 'God's church' had always existed through the ages in some way, but had not really considered who exactly this might have included and what the lives and beliefs of such people might have been like.

Late in the year I made contact with the Senior Assistant Librarian at Oxford, D S Porter, who wrote to me regarding obtaining a copy of James Ockford's *The Morality of the Fourth Commandment*, written in 1652. He suggested, ever so discreetly, that I might be interested in obtaining a copy of the book by his friend which contained a chapter on the Seventh-day men. I followed the suggestion and eventually obtained the, then, newly published book *The English Connection*, published in 1981 by James Clarke and co, and written by Bryan W Ball.

seemed to pre-sage many of the concerns evident in the formative years of the Seventh-day Adventist church.

Till that point there were no reference works on the seventh-day men at all, so Dr Ball's chapter was a very helpful insight. Sadly, *The English Connection* arrived too late in the year to enable me to make as much use of it as would have been ideal. It was clear however that there was a great deal of material on the subject of Sabbath-keeping in the period and it seemed obvious that there was a need for a good scholarly work to bring these issues together. The famous Baptist historian, Dr Earnest Payne had yearned for a 'comprehensive monograph' on the subject over 40 years ago.

(Continued on page 11)

### CONTENTS

<i>Seventh-day Sabbath Keepers on the map!</i> .....	1
<i>Editorial</i> .....	2
<i>The Waldensians and the Seventh-day Sabbath</i> .....	3
<i>Letters to the Editor</i> .....	12
<i>Transylvanian Sabbatarians</i> ...	13
<i>Have you heard of the True Jesus Church?</i> .....	22
<i>Francis Bampfield</i> .....	24

What a find it was! Dr Ball had selected a number of themes of particular interest to the study of doctrinal issues in seventeenth century England. Many of the interests of the middle period of the century, such as seventh-day sabbatarianism and the immanent return of Christ, did not take root in the major churches and yet

### *Time to renew your subscription?*

*For many subscribers this is the last edition of Sabbath History covered by their subscription. Please check the subscription expiry date on your address label and renew your subscription if necessary!*

## Editorial

**I**t is hard to believe that four editions of the revitalised *Sabbath History* have now come off the press! When the concept first began, over 15 years ago, my intention was to produce four issues a year and encourage the historical investigation of seventh-day Sabbath keeping. At that time I could find no reliable historical work to cover the subject and I had just finished my honours thesis on the seventh-day men on seventeenth century England. I had read the denominational histories and found that at best many were historically inadequate or at worst wishful thinking. The truth, as I keep repeating, is far more instructive. I produced but one edition in 1981 and found that a lack of response meant the project was best shelved. However, last year, in the lead-up to the Friends of the Sabbath Conference in Sydney Australia my interest in the project was re-kindled. I am very grateful for those, Craig White in particular, who encouraged me to start again. Much has changed since 1981; in the area of seventeenth century England two important works had been produced dealing with Sabbath-keepers, which I have written about in the lead article. But we are still in 'early days' and I think there is much more work to be done.

The object of *Sabbath History* remains the same; to uncover historically valid information about Sabbath keeping through history. My area of training was essentially in seventeenth century English history which was the critical period for the modern Western world, but much more needs to be considered about the other centuries and countries of the world. This coming year I hope to make available some of the better Sabbatarian works from the seventeenth century; Francis Bampfield's autobiography amongst them. My objective is to make them accessible to the modern reader. I will write more about these as each becomes available.

Let me encourage you to continue to remain a part of the *Sabbath History* adventure. What can you do? Firstly, do what you can to preserve the history of your particular church, be it at the local national or global level. You could write something for *Sabbath History*; an article on a significant person or event or school of thought, a letter to the editor with a comment or a question or a suggestion for further research; tell me of a book which should be reviewed. Also, talk to your friends and renew your subscription!

If you are a college or University student you may want to consider preparing a paper on some aspect of Sabbath keeping as a term-paper or the like. If so, do let me have a copy! I am eager to encourage new researchers wherever I can. This sort of exposure is an ideal way to develop your writing and research skills and contribute to an important area of Christian development.

In closing, I trust you have benefitted from the newsletter and that you will continue to read and write!

Leon J Lyell

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## The Waldensians and the Seventh-day Sabbath

*The debate on whether some of the Waldensians kept the Sabbath has been an on-going one in many circles. Darrell Conder explores not only what the Waldensians did, but what some present-day commentators have done to the Waldensians!*

Darrell W Conder

**I**n January 1996 Mr. Joseph Tkach Jr., the current Pastor General of the Worldwide Church of God (WCG), was a guest on *The Bible Answer Man* program that airs across the United States. This program is sponsored by the Christian Research Institute (CRI), which was founded by the late Walter Martin.

It should be noted here that Martin's purpose for organizing CRI was simply to brutally attack any religious organization that he considered "unorthodox." To this end he wrote a book in the 1960's entitled *The Kingdom of the Cults*.<sup>1</sup> The Worldwide Church of God figured prominently in this work and Martin's caustic attacks specifically singled out the then leader of the WCG, Herbert W. Armstrong.

Why Mr. Tkach Jr. was a guest on a program that had been from its founding an avowed enemy of the WCG is simply because under the direction of his late father, Joseph Tkach Sr., the WCG leadership had dismantled most of the once strongly held doctrines that separated them from "mainstream" Christianity.<sup>2</sup>

Another reason Mr. Tkach Jr. was on this program can be seen in the public boast by the leadership of the Christian Research Institute, now under the direction of Walter Martin's hand-picked successor, Hank Hanegraff. Hanegraff makes no secret of CRI's many closed-door meetings with the current leadership of the WCG and the part they played in the destruction of "Armstrongism," i.e., the "doctrines" taught and defended for over fifty years by Herbert W. Armstrong. Chief among these destroyed beliefs was the eternal seventh-day Sabbath commanded by Almighty

God.<sup>3</sup> Joseph Tkach Jr. was on *The Bible Answer Man* as a trophy of CRI!

Although the attack on the Sabbath had been an ongoing process within the post-Armstrong leadership of the WCG, the January interview with Pastor General Joseph Tkach Jr. raised immediate controversy because of the assertion that the WCG and Mr. Armstrong had taught the Sabbath using faulty history combined with faulty Scriptural reasoning.

The object of Tkach's historical scorn was the past WCG assertion that the famous Waldensians of the Middle Ages were seventh-day Sabbath-keepers. This, Mr. Tkach declared, simply was not true. Of course even assuming he is correct, Mr. Tkach failed to explain why he rejects and teaches others to reject the eternal command of our Creator regarding the Holy Sabbath!

Those who have conducted even the most superficial research on the Sabbath will know that the Sunday-keeping advocates have nothing to stand on except Catholic tradition.<sup>4</sup> This being the case, the defenders of the Sunday apostasy have tried over the years to find clever ways around the truth, and surely to the delight of his Sunday-keeping host, Mr. Tkach deliberately chose a technicality to attack the Sabbath command.

But we shall skip over the biblical evidence of the Sabbath, as conveniently as did Mr. Tkach, and deal directly with history.

To answer the charge that the Waldensians didn't keep the seventh-day Sabbath, we must, above all else, be willing to accept the truth no matter how

much it may go against the grain of what we have believed in the past. And the truth in this matter is that Mr. Tkach, in a technical sense, is mostly correct. This statement, however, will need some clarification because it isn't a simple "yes or no" situation. In fact, the whole Waldensian question was presented by Mr. Tkach in a completely misleading way - which wasn't surprising when we consider that he and the WCG leadership have been desperately looking for straws to hold up their abandonment of the truth.

### **The Historical Sabbath-keeping Christians**

To understand the history of the Waldensians and why the WCG had in the past claimed for them a relation to the true Sabbath, we need to go back to the first century Christian Church. Many reputable ecclesiastical historians will admit that the Christian Church during this time was little more than an extension of what they term Judaism. The only difference being that the primitive Christians, who were mostly Jewish and attended Sabbath worship in the local synagogue, believed that Jesus was the Messiah. This meant that the Sabbath, Holy Days, unclean meats, and all the laws of God were strictly upheld in the first century Church.

This situation, however, began to gradually change as more Gentile converts started to embrace Christianity. Although the early Gentile converts followed the Christian Jews in the correct observance of the Sabbath and the Holy Days, as any good ecclesiastical history will admit, tremendous corruption was soon to overwhelm these truths. In fact, corruption came almost immediately when Simon Magus and his Roman Catholic Church infiltrated Christianity and began to wage war on God Himself.

Dr. Augustus Neander, the famous church historian, writes: "Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was

far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday."<sup>5</sup> Even the "celebrated" Protestant, John Calvin, among many others, admitted that, "The old fathers put in the place of the Sabbath the day which we call Sunday. King Charles I declares that the celebration of the feast of Easter was instituted by the same authority that changed the Sabbath into the Lord's day, or Sunday; for it will not be found in Scripture where Saturday is discharged to be kept, or turned into Sunday. Therefore, my opinion is, that those who will not keep this feast [Easter] may as well return to the observation of Saturday, and refuse the weekly Sunday, since it was the Church's authority that changed the one and instituted the other."<sup>6</sup>

*The Universal Jewish Encyclopaedia*, in affirming the vast number of Christians observing what the world now calls "Jewish" religious customs, says, "A substantial proportion, perhaps the majority, of early Christians continued to observe the Biblical Sabbath until they were definitely released from all obligation in this regard by the Council of Laodicea."<sup>7</sup>

A few centuries after the deaths of the original Christians, the Roman Empire adopted Simon Magus' Catholicism as its official religion. At that time the war on God's truth seemed to triumph. But, for anyone who has even a slight understanding of prophecy - which clearly the current leadership of the WCG and other so-called orthodox Christian Churches do not - there was no triumph. Satan simply succeeded in driving the Sabbath from the general view of history! Interestingly enough, and as an aside, this fact ties into the prophecy of the Lost Ten Tribes of Israel, who, as Scripture clearly shows, will be caught up in Sunday-keeping Baalism and Sabbath-breaking in the end time.

But all of this is way over the head of Mr. Tkach, who, in addition to being a declared enemy of God's Holy Sabbath, has repeatedly stated that he,

and the ministry of the WCG, no longer believes in the Anglo-Saxon identity of the House of Israel.

Although there are few if any historical accounts of the remnant Sabbath-keeping Christian Church in early Christian history, they did continue as a body. We mainly know of their existence because of the negative attention they received from the Catholic Church.

For centuries laws would come out of Rome trying to force certain Christians to accept Sunday and to stop "Judaizing" by observing the Sabbath. The fact that such laws were a necessity, and the term "Judaizing" was used in conjunction with them, tells us at once that the seventh-day Sabbath was still being observed by some Christians within the confines of the Roman Empire. Another thing it tells us is that there were sufficient numbers of these Christians to cause concern at the highest levels of both church and state.

### **Constantine the Great**

The most famous of all Sunday promoters and Sabbath persecutors was the Emperor Constantine (AD. 274-337) His hatred of the Jews and their Sabbath and Holy Days is infamous. Additionally, his devotion to the pagan Sun deity Mithra and the day of the venerable Sun left little doubt as to the future of Christian Sabbath-keeping within the "Holy" Roman Empire. One need only go to a history of Constantine's life to read of the anti-Sabbath, pro-Sunday legislation passed by his authority.

The Council of Laodicea in AD. 364 made this pronouncement: "Christians SHALL NOT JUDAIZE and be IDLE ON SATURDAY, but shall work on that day; but the Lord's day they shall especially honour."<sup>8</sup> However, despite the formidable opposition of the empire and widespread persecution, the seventh day continued to be kept holy by a small, but significant number of people.

One man, bishop Chrysostom, living in the early fifth century in Asia Minor, complained that Catholics were beginning to keep the Sabbath and the Feast of Tabernacles, the Feast of Trumpets, and the Feast of Great Expiation.<sup>9</sup>

That the true Sabbath was still "a thorn in the flesh" of Catholicism in the seventh century can be seen by the fact that it received notice from no less a personage than Pope Gregory the Great. In 603 this pope attacked the Sabbath of God by declaring that when the anti-Christ came "he would be keeping Saturday as the Sabbath."<sup>10</sup>

Gregory's attacks, however, did little to scare off the adherents of God's sacred truth, for in the next century we meet with another notice by the Catholic Church of Sabbath-keeping. In 791 the church lodged this complaint against the city of Friaul in Northern Italy: "Further, when speaking of that Sabbath which the Jews observe, the last day of the week, which also all peasants observe."<sup>11</sup> An interesting notice considering that many historians consider Friaul as a "nest" of "Waldensian" heretics!

With the brief outline above, a good deal of history has necessarily been skipped over. But it takes us from the first century Sabbath-keeping Christian Church into a time and place in which the Waldensians, so-called, were flourishing: and it is these people who are the subject of this paper.

### **The Waldensians**

The historical title Waldensian has become, over the centuries, little more than a generic term that has caused considerable misinformation and confusion. Actually, the word Waldensian now has no more meaning than Protestant.<sup>12</sup> For an example, all seventh-day Sabbatarian Churches are classified by the Catholic Church as Protestant although most of these Churches themselves reject the label: but Catholicism makes absolutely no distinction between Sunday-keeping and seventh-day observing

churches! This, simply stated, amply describes the word Waldensian.

Interestingly, history reveals that the people in question rarely called themselves Waldensians. The reason for this was clear: they were not all Waldensians! Here are some names, or labels, applied by historians to the "heretics" of Catholicism: Pasaginians, Albigenses, Waldenses, Josephists, Cathari, Arnoldists, Henricians, Paulicians, Bogomils, Insabbatati, Berengarians, Subalpini, Patarines, Petrobrusians, and Vallenses.<sup>13</sup>

With such an array one can understand why that even the origin of the term Waldensian is disputed. Most authorities agree, however, that it originated from the Italian word Valdesi, or French Vaudois (Latin Vallis), which meant "valleys" and denoted the regions in which the Waldensians and many of the aforementioned people lived.

Whether this is the origin or not, one fact is clear in Waldensian history, and that is a man by the name of Peter Waldo seems to be synonymous with the people. In fact, the Catholic Church, in order to ignore their ancient history, put forward that the Waldensians - religion, name and all - originated with Peter Waldo: a claim that all reputable historians ignore.

Seventh-day Adventist historian LeRoy Froom writes: "Thus in France the followers of Waldo were no older than he, but the stock of which they were a continuation reaches back to earlier times." "Doubtless some of the older local names persisted, and that is why their contemporaries used different names in describing them. Nevertheless, the name Waldensians has been rather broadly used by some writers to designate widely separated groups. Historians of a century or so ago were inclined to extend the coverage - sometimes correctly, sometimes not - much farther than more modern writers. Often it is difficult to know whether an apparently farfetched identification is the result of an error,

a linguistic corruption of names, a local popular usage, a term of ridicule applied by enemies, or even an isolated case of genuine contact between minor groups of which source evidence is now lost." "We cannot say, for example, that in a given place there were not some cases of Waldenses and Albigenses mingling or worshipping together, and that sometimes Cathari were not absorbed into the Waldensian movement."<sup>14</sup> The obvious question here is just who was Peter Waldo?

Peter Waldo was a rich merchant of Lyons, France, who, in 1170, had something of a religious experience. He founded a movement, some say a religious order, that came to be known as the Poor Men of Lyons which soon infiltrated and overshadowed some of the groups mentioned above. The reason that Waldo and his "Poor Men" (or ministers) came to overshadow the groups just mentioned is because they received recognition from the Catholic Church.<sup>15</sup> It was this notoriety that not only cemented Waldo to the Waldensian history as a whole, but has caused him to become synonymous with the name.

As to Waldo himself, one point should be made clear: there is no evidence that Peter Waldo ever accepted or worshipped on the seventh-day Sabbath. From the very beginning of his ministry Waldo stayed within the framework of Catholicism, which led, as noted above, to the movement being tolerated by the Catholic Church. In fact, the Poor Men of Lyons were so well known within Catholicism that Pope Alexander III approved their doctrine of poverty and gave his consent, with restrictions, for their preaching. It was only later when Waldo went against some of these restrictions and began to denounce certain Catholic customs that he was excommunicated.<sup>16</sup>

The doctrinal state of the Waldensians as a whole - specifically regarding the Sabbath question - might be clarified by noting that when they were finally condemned by the Catholic Church, the Inquisitor Sacconi (Sacco) levied many charges

against them. The heresies were outlined against both the Waldensians of the Alps and those of Lombardy, but mention absolutely nothing about the Sabbath!<sup>17</sup> Despite this, the fact remains that there were during this time seventh-day Sabbath-keepers in many parts of Europe. What's more, they were to be partly found in the aforementioned groups. It is even possible that some of these groups, as a whole, and at specific times, may have been true Sabbatharians. LeRoy Froom writes of the Waldensians: "On the other hand, most of them kept Sunday because they regarded it as based on the fourth commandment. And there were those classed as Waldenses in the broader sense - the Passagii and some among the 'Waldensian Brethren,' or Picards, of Bohemia - *who took that commandment quite literally and observed the seventh day of the week.*"<sup>18</sup>

In defence of Peter Waldo, it can be said that despite a lack of understanding his efforts did have an impact on the truth of God. Perhaps we can understand Waldo's part in the furtherance of the Sabbath by looking at William Miller.

Many Sabbath-keepers are familiar with the famous "Millerites" of the last century. "Millerism," called by some the Advent movement, began with a Protestant minister, William Miller, who had worked out the date of 1844 as the return of Jesus. His movement attracted thousands of adherents, all of whom were Sunday-keeping people. After Jesus failed to return in 1844, the predictable occurred, but, in the aftermath, was born the Seventh-day Adventist Church, the Church of God (Seventh-day)<sup>19</sup>, the Worldwide Church of God, and a large number of related churches. Yet William Miller never accepted the seventh-day Sabbath! He was a Sunday-keeper to the end of his life - even though he set in motion a movement that saw the birth of the above named Sabbatarian Churches.

This situation can be somewhat applied to Peter Waldo. Waldo's twelfth century effort led to a brief period in history when Sabbath-keeping

came into the daylight. For the first time in centuries those who kept the true Sabbath could practice their religion in the open. We learn, thanks to the efforts of Peter Waldo and the Poor Men of Lyons, that true Sabbatharians were still in existence and had long been underground: they had been hiding in fear of their lives so that they could obey the eternal command of God!

We should not however, forget (as does the Catholic Church) the Pasaginians, Albigenses, Josephists, Arnoldists, Henricians, Paulicians, Bogomils, Insabbatati, Berengarians, Subalpini, Cathari, Patarines, Petrobrusians, and Vallenses, who predated Waldo by centuries. It was the history and Sabbath-keeping traditions of some of these Christians that were absorbed by Waldo and the later Waldensians.

Of these early Sabbath-keeping Christians, it was written: "Their enemies confirm their great antiquity. Reinerius Sacco, an inquisitor, and one of their most cruel persecutors, who lived only eighty years after Waldo, admits that the Waldenses flourished five hundred years before that preacher. Gretser, the Jesuit, who also wrote against the Waldenses, and had examined the subject fully, not only admits their great antiquity, but declares his firm belief that the Tulousians and Albigenses condemned in the years 1177 and 1178 were no other than the Waldenses."<sup>20</sup>

Edwards, in his *History of Redemption*, writes: "One of the popish writers, speaking of the Waldenses, says, the heresy of the Waldenses is the oldest heresy in the world. It is supposed that they first betook themselves to this place among the mountains, to hide themselves from the severity of the heathen persecutions which existed before Constantine the Great."<sup>21</sup> Theodore Belvedre, a popish monk, says that the heresy had always been in the valleys. In the preface to the French Bible the translators say that they [the Waldenses] have always had the full enjoyment of the heavenly truth contained in the Holy Scriptures ever since they were enriched with the same by the apostles; having in fair MSS.

preserved the entire Bible in their native tongue from generation to generation."<sup>22</sup>

As to the Sabbath question, Robert Robinson, in his famous work *Ecclesiastical Researches*, writes of the Waldensians: "Some of these Christians were called Sabbati, Sabbatati, Insabbatati, and more frequently Insabbatati. Led astray by sound without attending to facts, one [historian] says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day."<sup>23</sup> Other historians make the same point: "Insabbatati [they were called] not because they were circumcised, but because they kept the Jewish Sabbath."<sup>24</sup>

Even Archbishop Ussher understood from his research that some Waldensians kept the "Jewish" Sabbath!<sup>25</sup> The Catholic historian, Dr. Peter Allix, says of the "Albigeneses, Passagii, Arnoldistae, and Cathari" that ". . . the law of Moses is to be kept according to the letter, and that the keeping of the Sabbath, circumcision, and other legal observances, ought to take place."<sup>26</sup> Dr. Mosheim also says of the Passagini that "they circumcised their followers, abstained from those meats the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath."<sup>27</sup>

J.N. Andrews writes: "The Sabbath-keepers in the eleventh century were of sufficient importance to call down upon themselves the anathema of the pope. Dr. Heylyn says that 'Gregory, of that name the seventh [about AD. 1074], condemned those who taught that it was not lawful to do work on the day of the Sabbath.'"<sup>28</sup> That the Sabbath mentioned in this decree was the seventh day can be understood by the fact that it was already unlawful to work on Sunday!

To make this clear, Dr. A.H. Lewis, the Seventh-day Baptist historian, writes: "Worse than this, many writers, whose high character should have prevented them from so doing, have spoken of Constantine's legislation as concerning 'the Lord's day' or 'Christian Sabbath.' Such use of

terms is not only unauthorized by the facts, but is historically dishonest. For the latter term, 'Christian Sabbath,' has no place in history, either civil or ecclesiastical, until the time of the Reformation [i.e., the 16th century]."<sup>29</sup>

It would be beneficial to here again make a distinction in the term Waldensian. Remember that this name was generically applied to all "heretics" by the Church of Rome in their efforts to obscure the true history of Sabbath-keeping Christians. Yet, history bears record that no matter the name, there has been nearly two thousand years of small obscure Christian groups keeping the holy Sabbath of God.

The obscure Sabbatarian history of the Waldensian people, and those incorrectly called by that name, may be explained by realizing that no matter in what age a person lives, when freed from the doctrinal shackles of Catholicism and her protesting daughters, the literal understanding of the Scriptures, or, in other words, "the plain truth," is clear!

### Conclusion

In summation, it was unfortunate that the Worldwide Church of God in the past had given forth (either intentionally or unintentionally) the understanding that all Waldensians were seventh-day Sabbath-keepers. It can be truthfully said that the hundreds of thousands of Waldensians who eventually underwent the horrible persecutions of the "Holy Inquisitions" of Catholicism were not, for the most part, Sabbath-keepers. But it can also be truthfully said that some being called by this name were!

The problem with the Sabbath-keeping Church history, raised and used by Mr. Tkach, seems to stem from the past need by WCG historians to fit the true chronology and scant available records into the doctrine of church eras. Even if you accept church eras as Scriptural, the true history of the Christian Sabbath and the people who kept it cannot be "squeezed" into such a framework.



Nor can the doctrine of an "apostolic" succession.

Regarding that subject, all that needs to be said is that God has never in history had to rely on such an outline. When He has needed a special person to fulfill a mission, He has simply raised up that individual and ordained him/her for the purpose. More to the point, it is demonstrable from history that the Sabbath-keeping Churches often did not overlap each other either in time or in geography. This means that there was usually no ordination from a successor and that the only requirement to preach was an understanding of the Laws of God.

The above situation is quite clear in the history of Mr. Herbert W. Armstrong's own ordination, which he received from the Church of God, Seventh-day. However, that church goes back to the same beginnings as the Seventh-day Adventist, and from there we find a Sunday-keeping history. The famous connection, so often mentioned, to the Seventh-day Baptist and Mr. Stephen Mumford in 17th century Rhode Island can only be accounted for by the challenge of a woman.

Mrs. Rachel Oakes, a Seventh-day Baptist who attended an Adventist meeting in New Hampshire on a Sunday morning about the year 1844, challenged the minister, Mr. Frederick Wheeler, on the Sabbath versus the first day of the week. The results of an intensive Bible study were that Mr. Wheeler, and later Thomas M. Preble and Capt. Joseph Bates, accepted the seventh-day Sabbath - and the rest, as they say, is history.

You will find here no apostolic succession: no ministerial link back to Mr. Stephen Mumford and then into England and the Sabbath-keepers there. A spiritual link - yes - but not a physical one!

In this brief outline, we have seen a small part of the true (and sometimes obscure!) history that precedes the present-day Sabbath-keeping Churches. We should all, as sincere seekers of the truth, stop looking at the physical and realize that God will work here and now to fulfill His

purpose. . . . Regarding the attacks of Joseph Tkach Jr., they should be understood in light of the "prophecy" of the Great Catholic Pope Gregory I, who, to repeat it again, in 603, declared that in the end time the anti-Christ shall be teaching the seventh-day Sabbath! This ominous warning from the church of Satan comes through the centuries to our time and is clearly the shape of things to come.

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*Darrell W. Conder was born into a family that kept the seventh-day Sabbath and observed the Holy Days. A former member of the Worldwide Church of God, he was a personal assistant to Mr. Joseph Tkach Sr. in the late 1970's in Pasadena, California. He is a co-founder of Commonwealth Publishing and Books of Salt Lake City, Utah, and is the author of Mystery Babylon the Great, the Mother of Harlots and Abominations of the Earth. He presently lives in Salt Lake City and works as a professional genealogist. The article and footnotes have been reprinted here with the author's kind permission*

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#### **Footnotes**

1. The book is still in print!
2. Joseph Tkach Sr. succeeded Mr. Armstrong (who died in January 1986) as Pastor General. His son, Joseph Tkach Jr., succeeded his father who died in 1995.
3. Hanegraaff writes: "Since their founder's demise, the leadership of the 92,000-member denomination has abandoned virtually every

heretical doctrinal distinctive of 'Armstrongism' and embraced such core Christian tenets as the Trinity . . ." Christian Research Newsletter, Vol. 9, Issue 1, Winter/Spring 1996, p. 13.

4. See Cardinal Gibbons' *Faith of Our Fathers*, and the reprint of *The Catholic Mirror* articles offered by Commonwealth Publishing.

5. Neander, *Neander's Church History*, Rose's translation, p. 186, as quoted in *Bible Readings*, p. 443.

6. Davis, *The General History of the Sabbatarian Churches*, p. 73.

7. Vol. 9, p. 298.

8. Charles Joseph Hefele, *A History of the councils of the Church*, Volume II, p. 316, citing Canon 29, and Lyman Coleman, *Ancient Christianity Exemplified*, chap. 26, sec. 2, cited in *Bible Readings*, p. 461. See also Conder, *Mystery Babylon the Great*, p. 117.

9. Bingham, *Antiquities Of The Christian Church*, bk XVI, ch vi.

10. *Epistles of Gregory I*, b. 13, epistle I, cited in *Nicene and Post-Nicene Fathers*.

11. Mansi, *Sacrorum Conciliorum Nova et Amplessima Collectio*, vol. 13, p. 852, quoted from Wilkinson, *Truth Triumphant*, p. 259.

12. Davis, *A General History of the Sabbatarian Churches*, p. 63.

13. Davis, *op. cit.*, pp. 69-70. See also, Wilkinson, *Truth Triumphant*, pp 217-221.

14. Froom, *The Prophetic Faith of Our Fathers*, Vol. I, pp 834-835.

15. See *Encyclopaedia Britannica*, 4th ed., article "Waldensians." Some historians claim that Peter of Lyons took the surname Waldo when he began to live and preach among the Waldensians.

16. In 1184 by Pope Lucius III.

17. *Encyclopaedia Britannica*, 11th ed. Vol. 28, p. 256.

18. *ibid.*, Vol. I, p. 836, citing Dollinger, Johann, *Beitrag zur Sektengeschichte des Mittelalters*, Munchen: C.H. Beck'sche Verlagsbuchhandlung, 1890, Vol. 2, pp. 327, 662.

19. Actually, at its founding the Church of God, Seventh-day, was called the Church of God, Adventist, and was so called until the 1920's.

20. Andrews, *History of the Sabbath*, p 404,

citing Jones's *History of the Church*, part iv, chap. xviii.

21. period iii, part iv, sect. 2, quoted in Andrews, *History of the Sabbath*, pp 404-405.

22. *History of the Baptist Denomination*, p. 33, quoted in Andrews, *History of the Sabbath*, p. 405.

23. Cambridge: Francis Hodson Pub. 1792 chap. x. pp. 303, 304, quoted in Andrews, *History of the Sabbath*, p. 408.

24. quoted from Robinson, *op. cit* chap. x, p. 303, Andrews, *op. cit.*, p. 410

25. Andrews, *op. cit.*, p. 410. This point, to be fair, is also disputed by a number of reputable ecclesiastical historians. Although one might suspect, with some justification, that they have a Sunday-keeping Protestant reason for doing so!

26. Dr. Peter Allix, *Some Remarks Upon the Ecclesiastical History of the Ancient Churches of Piedmont*, New ed. Oxford: Clarendon Press 1821. pp. 168, 169, quoted in Andrews, *op. cit.*, p. 415.

27. *Ecclesiastical History*, cent. xii, part ii, chap. v, sect. 14, quoted in Andrews, *op. cit.*, p. 417.

28. citing Heylyn's *History of the Sabbath*, part ii, chap. v, sect. 1, Andrews, *op. cit.*, p. 420.

29. *A Critical History of Sunday Legislation*, from 231 to 1888, New York: D. Appleton and Comp. 1888 pp. 33-34.

### *The Life of Shem Archer*

Francis Bampffield's famous autobiographical work is now available as a photocopy of the original document. It is 38 pages in length and presented in a spiral bound format with a clear plastic front cover. Readers may obtain a post-paid copy by forwarding \$5 to Leon J Lyell PO Box 206, Bundoora Victoria 3083 Australia

It is hoped that other works can be offered in this way and in due course that these works can be re-keyed to make them even more accessible to the modern reader.

*(Continued from page 1)*

At last his dream has come true, in the form of Dr Ball's most recent work *The Seventh-day Men: Sabbatarians and Sabbatarianism in England and Wales, 1600-1800*. The work was published in 1994 by Oxford, and though perhaps out of the price range of many readers is becoming more widely available in libraries. It is an excellent read!

A key feature of the book is that Dr Ball deals with Sabbatarian churches geographically and has identified the existence of many Sabbatarian communities which had previously been forgotten. The reading I had available to me essentially identified 'about a dozen' Sabbath keeping congregations in London with hints of a few other in the countryside. Dr Ball had identified several dozen and given us not merely their location but some sense of their doctrine and mood. And of this done with meticulous scholarship.

In every sense then, Dr Ball has put seventh-day Sabbatarians on the map! The geographical approach leads him to find a potential link between the earlier Lollards and the seventeenth century development of sabbatarianism. Sabbatarianism in Wales figures prominently; which I found particularly illuminating.

As I've suggested, the book is not entirely about geography.

We get to meet many of the important players; the court physician Peter Chamberlen and the Fifth Monarchist John Spittlehouse as well as the Stennet family, amongst many.

The book also contains significant insight into Francis Bampfield, who I regard as essential reading for the study of Sabbatarian theology. Bampfield not only provided a strong and credible theological basis for sabbatarianism; he was a constant advocate of the value of an educated Sabbatarian ministry if the faith was to continue. He suffered for his beliefs, though the incarceration gave him some opportunity to write more, which has been to our benefit!

The latter part of the period covered by Dr Ball shows that Bampfield's worst fears were realised when the Sabbath idea waned in England in Wales. A significant factor was that the extremism of some Sabbatarians lead to a lack of credibility and an exclusivist theology often meant that there was little interest in promulgating their beliefs. At the same time, there were some divided loyalties, with Joseph Stennet serving as pastor of both a Sabbath keeping congregation and first day keeping congregation. Dr Ball provides some thoughtful comments about the various causes of the decline of the movement, which could provide several object lessons

for today.

Dr Ball's definitive work is then occupies a unique place as it is both scholarly and sympathetic. For the sake of completeness, brief mention should be made of the work by David Katz, *Sabbath and Sectarianism in Seventeenth-Century England* (1988). Katz covers much the same period, and while scholarly he is at times cynical. His interest is I believe more to find examples of what he calls 'Philo-Semitism', of which he finds sabbatarianism a key example. Ball gently corrects Katz on a number of occasions; but it must be said that Katz had made an important contribution to the study as well. On another occasion, I shall comment further on Katz work.

In the end however, as you can guess, I find Bryan Ball's work to be more highly recommended. One of the oft repeated quotations about the period of Dr Ball's work is that the subject of Sabbath observance was in such continuous and contentious debate that 'the Sabbath itself had no rest'. Dr Ball gives us a window to the excitement which the idea brought to the seventeenth century. His book is one to be studied rather than merely 'read'. The investment of time will pay dividends of understanding - about the past and of ourselves.

## Letters to the Editor

### Wants issue 1

I note that the issue of *Sabbath History* I have is volume 2, issue 1. Please let me know how I can acquire the issues for volume 1. R T Geiger, Florida

*SH* Volume 1 which was my first attempt to start a newsletter back in 1981, consisted of one issue only. I'd be happy to send a copy to you for \$3 post-paid.

### Scholarly examination encouraged

*SH* A kind and thoughtful reader sent a letter which is so much to the heart of . . . *Sabbath History* that I cannot help but repeat its key thoughts. The writer may be a little embarrassed at being quoted so publicly and so I respect his privacy. Nonetheless I welcome his comments and commend them to all readers in the hope that they will stimulate further thought and hopefully move some to present their research in these pages for others to consider.

...Now, I wonder if I would not have abandoned the idea of putting my suggestions in words, if I had seen the subtitle 'The Story of Seventh Day Sabbath Keepers Through the Ages', under the title *Sabbath History*...the sub-title does not appear in the example of July 1996. My suggestions seem to go beyond the scope of a title greatly reduced and strictly delineated by its sub-title: *Sabbath History* would not be any longer the story of the Sabbath itself, but of its keepers only.

However, I continue to think that the debate pro and con which the observers of the seventh-day Sabbath gave rise is an integral part of the past of the Sabbath - and of the seventh-day Sabbath keepers - and must be investigated as such by a history of the Sabbath which is meant to be complete.

Moreover, I wish to underline the

ecumenical significance of my suggestions. I know that the word 'ecumenism' is not well thought of amongst many people, who are right if it means a compromise between two doctrines, between truth and error, but who are wrong when it characterises willingness to inquire about the arguments of others.

In my study of the Sabbath/Sunday question, I try to be 'ecumenical' in that way. I am collecting material with the different aspects Biblical, historical and theological), but I do not want to be a narrow-minded apologist. I attempt to gather literature of all persuasions, with the ecumenical intention of:

- drawing up a thorough, accurate and objective inventory of the arguments, proofs, reasons adduced in the Sabbath/Sunday debate;
- establishing a history of the studies and controversies aroused by this debate and finding - if possible - an evolution in that history;
- determining to what extent the different contributions to that debate took account of work of their predecessors, after the fashion of Dr S Bacchiocchi, or of Dr A Carson who co-authored the book *From Sabbath to Lord's Day*; and
- hoping to discover, thanks to history, in the light of the past studies and controversies, new perspectives or conditions for a best approach to that problem.

Dr Bacchiocchi gives us a lesson of true ecumenism. In his book *The Time of the Crucifixion and the Resurrection*, he acknowledges that he was unaware of the Saturday resurrection doctrine when he wrote his doctoral dissertation *From*

*Sabbath to Sunday*. After reading the letters of several readers, instead of condemning it with a summary 'I don't agree with it' or 'it's not scriptural', he decided to study the books defending it.

Let us follow Dr Bacchiocchi's example and study the works of all the - remote and recent - authors who wrote about the seventh-day Sabbath, for or against it, and we will take two lessons from that study at the same time: a lesson of history and a lesson of ecumenism.

### Dr Bacchiocchi seeks Australian distributor

Your effort to promote this timely new book is much appreciated. I would like to send several thousand copies to Australia. I need a good promoter and distributor. Do you know someone who might be willing to do the job? Christian regards

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*SH* Alas I am not in a position to act as distributor but I feel that Dr Bacchiocchi's works have something substantial to offer thinking readers. If anyone can help with his work please contact him

# Transylvanian Sabbatarians

*THE BELIEFS AND PRACTICES OF THE CHURCH OF GOD IN TRANSYLVANIA DURING THE MIDDLE AGES 1588 - 1623*

A RESEARCH PROJECT BY  
GERHARD O. MARX

## SOURCE

**DIE SABBATHARIER IN SIEBENBURGEN**  
(THE SABBATARIANS IN TRANSYLVANIA)

**IHRE GESCHICHTE, LITERATUR UND DOGMATIC**  
(THEIR STORY, LITERATURE AND DOCTRINES)

**EIN BEITRAG ZUR RELIGIONS UND KULTURGESHICHTE DER JUENGSTEN DREI JAHRHUNDERTE**  
(A CONTRIBUTION TO THE RELIGIOUS AND CULTURAL HISTORY OF THE LAST THREE CENTURIES)

**Dr. Samuel Kohn**

Budapest (Hungary)Leipzig (Germany)

Verlag von Singer & WolferVerlag von Franz Wagner

\*1894

## THE EARLY REFORMERS IN TRANSYLVANIA

**T**he reformation, as it spread throughout Europe, created a favourable climate for God's church to preach the true gospel with increasing power. The true Church, (once she was provided with effective leaders and active co-workers,) seized upon this opportunity with much zeal.

The suitable conditions prevalent in Transylvania resulted not only in God's Church flourishing; it allowed other religious movements to plant and cultivate their particular brands of Christianity, based partly on true Biblical doctrines and partly on man-made ideas and human interpretations. It was an exciting time. Men began to respect each other's religious beliefs again. Religious bias and prejudice were temporarily shoved into the background.

As a result, the Bible became the source to which exponents of various reform movements turned to substantiate the validity of their doctrines and beliefs. Whereas the Catholic church had consciously aimed

at suppressing the Bible as the source of truth, the reformers stressed the Holy Scriptures as the only source of Divine Revelation. All attention was now focused on this one reliable source of truth.

New doctrines were formulated, old traditions were cast aside. New interpretations were put on old beliefs. Truth became mixed with error. The reading of religious bias and prejudice into the Bible by many reformers resulted in a conglomeration of differing beliefs, contradicting one another.

So it is not surprising that shortly after Martin Luther mailed his ninety-five points of protest to the church door at Wittenberg in 1517 AD., there flourished in Transylvania several main Protestant sects. In addition to the Catholics, Transylvania soon sanctioned the Lutherans, the Calvinists and the Unitarians as *bona fide* religions.

But God's church (a segment of which was now experiencing a revival in Transylvania), never received the approbation and sanction of the state. Nonetheless, the Reformation had allowed the Bible

to once again become the prime authority on doctrines and moral issues. Men began to argue back and forth on what the Bible purported to say and what it did not say on any particular issue.

Not guided by the right spirit, the scholars and zealots of the day allowed their own traditional views and emotional feelings to influence and so prevent them coming to a precise conclusion on what the Bible really did say on any given topic. Doctrinal errors became as numerous as zealot reformers. Confusion reigned. People began to join the church of their choice -- whichever brand of religion appealed to their particular intellect and emotion most.

It was during these times of religious fervour that a man was divinely called to be a leader of God's Church in Transylvania. With this remarkable nobleman, Andreas Eossi, we will acquaint ourselves thoroughly in the following sections.

The reformers during this time relied heavily on the Bible as the one reliable guide pointing the way to salvation. Since the Catholic religion was to a great extent founded on human tradition, the leaders of the reform movements saw in the Bible *an invaluable tool with which to cite how heavily the Catholics leaned on the commandments of men for doctrines and morality*. Thus the Holy Scriptures became a vital and necessary weapon in the hands of the reformers. The pendulum of Catholic neglect to the Bible now swung towards a Protestant stress of this divinely inspired source. Both Old and New Testaments were held in high esteem. And from the pages of this infallible source was gathered ample ammunition to destroy the Catholic claim that She represented God's true Church.

So it was that both Old and New Testaments were zealously studied once again. Also the Hebrew language began to be stressed and even publicly taught. Even the Jews heretofore little respected and much maligned, gained immensely in prestige and respect. Dr. Samuel Kohn, Chief Rabbi of Budapest in the last century, well states, "*All sides proclaimed that the Jewish people were the chosen ones and were the only people up to the Reformation which proclaimed the true God and that Christianity went out from the Jewish people.*" (P.6, Die Sabbatharier in Sienbenburgen.)

Nonetheless, most men, *having lived too long in a world of spiritual darkness*, were blinded by the brilliance of God's revelations as they scanned the pages of the Bible. The divine demands found therein seemed too difficult for mortal man to fulfil. So it was that man willingly shut his eyes sufficiently enough so that only part of the truth could penetrate. If demands of the Author were convenient to fulfil, they were accepted; otherwise, they were rejected. Man's main desire had not changed, he still wanted to please the created more than the Creator, who thus had to be satisfied with partial obedience. Not all, but most men were thus inclined.

It was only a relatively small group which was led to see the whole Biblical truth and was willing to practise and believe whatever they saw written therein. Dr. Samuel Kohn sums it up correctly:

"There were also those who went one step further and decided to restore the original and true Christianity, in that they actually accepted and practised Jewish religious customs and statutes, which the Old Testament prescribes and which original Christianity observed as biding and only later discarded." (Ibid., p.8.)

It is this group which interests us in the main, a people which, according to Kohn, were similar to the Ebonites and other Judaic-Christians of the first few centuries after Christ. These were the men and women who represented God's true Church in Transylvania from the latter 16th to the beginning of the 17th centuries.

#### THE EXTENT AND WORK OF THE SABBATARIANS

In the person of Andreas Eossi the Sabbath-keepers of Transylvania were given effective if short lived leadership. Though members of the four recognised religions reproached these people for their *radical beliefs and practices*, severe persecution on a large scale was absent. This made it easy for the truth to spread. Residing in villages and towns at the foot of the Carpathian Mountains, where practices, beliefs and doctrines of various reformers spread like wildfire, a small yet considerable number accepted the Biblical Doctrines as taught by Eossi and others.

The Sabbath keepers, before Eossi became their leader in 1588, constituted a loosely knit structure. But since this time they developed more and more into an organised movement. It grew steadily. Within a decade, Sabbatarians were represented in many towns and villages. The two main concentrations of true believers were in the towns of Szekely-Keresztur (today the Romanian town of Cristuru-Secuiesc) and Koropatak (today Bodoc.) For the exact location of these towns and villages see a map on Transylvania. The main villages where God's people resided towards the end of the 16th century were the Hungarian residences of Nagy Solymos, Kis Solymos, Uj-Szekely, Szent-Demeter, Ernye, Ikland, Bozod, Bozod-Ujfalu and the home residence of Andreas Eossi, Szent-Erzsebet.

During the time of Eossi's leadership, most but not all of the Sabbath-keepers constituted God's Church. Soon after his death in 1599, an apostasy set in, of which we will hear later. But for three to five decades, God's Church flourished on the foot of the Transylvanian Alps. It was during this time only that the true message sent from Heaven was preached and published.

In the field of publishing, the true church was up against one problem, though. The public printing facilities were not made available to these people. But despite this obstacle, the true Gospel was published nonetheless. This was how it was done.

Eossi would write a particular article relating to some Biblical truth. Next he would hand reproduce multiple copies to be sent out. His main co-workers, *some of them also authors of some of the literature*, were Enok Alvinczi, Johannes Bokeny, Thomas Pankotai and Simon Pechi (his closest associate with whom we will deal later.) Of necessity then, all copying of written articles was done by hand and proved to be highly successful. Thus the prohibition of using the conventional methods of printing God's truth did not prevent the Gospel going into thousands of homes.

During the twelve eventful years that Andreas Eossi led God's Church in Transylvania and for some time thereafter, much was accomplished and numerous Hungarians were brought into the true Fold. Sabbath services were held in a variety of locations. In one of two areas, they even built their own houses of

worship.

## THE SABBATARIANS AND THEIR DOCTRINES

Under Andreas Eossi, Sabbatarianism in Transylvania was a by-product of the reform movement. Since much stress and interest was centred around the Old Testament, it was but a natural outgrowth for some of the reformers to keep the Sabbath. And not a few did accept the Sabbath along with several other biblical doctrines. These Sabbath - keepers did not, however, represent the true church. It was out of this Sabbatarian movement that Andreas Eossi was called to lead a segment of God's Church.

Here is what transpired. As far as can be ascertained, it was 1579 when the Unitarian church split into two parts; Sunday and Sabbath keepers. The Unitarians, it will be remembered, differed from the other Protestant sects in three main doctrines:

- 1) disbelief in the Trinity and so were called Anti-Trinitarians by their opponents;
- 2) disbelief in baptising children;
- 3) disbelief in Christ's divinity.

The leading champion and defender of their faith was one Francis Davidis, who was also the founder of the Unitarian church in Transylvania in 1566.

It was Davidis' death in 1579 when the Unitarian church split into a Sunday and Sabbath group. For almost 10 years these Sabbath-keepers were without an effective leader, until Andreas Eossi, a Hungarian Nobleman, was chosen to lead those whose eyes were being opened, into more Biblical truths. Born at Szent-Erzsebet (Sankt Elizabeth) in the province of Udvarhely, Eossi accepted The Unitarian faith in 1567. Not satisfied that the Unitarians were teaching all the Biblical truths, he set out to study the Bible thoroughly. Having lost his wife and three sons, he spent his time studying the Holy Scriptures till he had formulated a set of Biblical Doctrines for his followers, already keeping the Sabbath. During the twelve years he was leader over God's Church, he enjoined the following doctrines upon his followers:

- 1) The Passover -- Days of Unleavened Bread -- Pentecost -- Day of Atonement -- Feast of Tabernacles -- The Last Great Day. During the

Passover season, no leavened bread was eaten. Obviously, Easter, New Year, Christmas and Sunday were rejected as days invented by Rome. They also adhered to the Sacred Calendar.

2) The Ten Commandments.

3) The Health Laws (no eating of blood, pig, strangled animals etc.)

4) The Millennium, to last 1000 years, at the beginning of which Christ will return and regather both Judah and Israel.

5) The use of God's Sacred Calendar. (Taught against Gregorian, Roman calendar.)

6) Two different Resurrections; one to eternal life at Christ's coming; the other to judgement at the end of 1000 years.

7) Saved by Grace, but laws still need to be kept.

8) It is God who calls people into His Truth. The world in general is blinded. The truth is not generally revealed to the mighty, but to the small, insignificant.

9) Christ was the greatest of the prophets, the most holy of all the people, the 'Crucified Lord,' *'the Supreme Head and King of the real believers, the dearly beloved and Holy Son of God.'* (Note! After Eossi's death, some Sabbath-keepers began to look upon Christ as a holy man, but not as the divine God or even the divine Son of God in the strictest sense.)

10) Christ upon His return, will take over David's throne.

11) Pictures of Christ and God were considered idolatrous.

12) The New Covenant is only partly fulfilled now - in those now called.

13) Disbelief in the Original Sin idea.

14) Disbelief in predestination as taught by Calvin. Instead, every person is a free moral agent.

15) Luther, Calvin and the Pope were considered "abominations."

16) As far as can be ascertained, they kept, (perhaps to put more emphasis upon God's Sacred Calendar) the New Moon.

There were other beliefs, but the above constitute their main doctrines.

**THE LITERARY WRITINGS OF THE CHURCH**

The Old Sabbath Songbook, remains of which are scattered throughout various Romanian libraries, was written in Hungarian by Eossi and his immediate successors, covering the period 1585 to 1623. It consists of 102 hymns for various specific occasions.

The old Sabbath Songbook was written by Andreas Eossi; Enok Alvinczi; Johannes Bokenyi; Thomas Pankotai; Simon Pechi. As time passed and particularly after the death of Eossi, other material was added and some was also discarded.

Contents of some of the songs:-

No. 36	.....	The meaning of the Sabbath
20	.....	Preparation for the Sabbath
46 & 48	.....	Sacred song at New Moon Festival
52 & 58	.....	For the Passover Festival
43	.....	"Defend, O God, the Observers of Thy Law"
66	.....	"Observe the Law and you shall live"
42	.....	"Lord, God, redeem"
6 & 7	...	Acrostic Sabbath songs
3, 17 & 18		Sabbath songs
60	.....	Hymn for the seventh day of the Passover Festival
75	.....	New Year's Festival
71 & 72	.....	Tabernacles
103, 104 & 105	..	Burial Hymns

**Source:** *Songbook written for the destruction of false religion and the portrayal of all parts of the true religion, as mentioned by Samuel Kohn in Die Sabbatharier in Siebenburgen, pp. 62-67.*

**RELIGIOUS PRACTISES AND BELIEFS OF SABBATARIANS (1588-1623)**

Kohn\* They considered themselves as converted



gentiles who had inherited from the Jews the eternally binding law, which God had given. (p. 116)

Church\*\* This law must be studied day and night, so that one knows how to fulfil it without fail and adding to. (p. 116)

Kohn\* Such religious customs and ordinances of the Jews which were not found in the Lawbook they avoided. They celebrate, for example, only those festivals mentioned in the Pentateuch and rejected all other feast and fast days of the Jews. (p. 117)

By accepting the Law they became Abraham's sons. (p. 117)

They recognised that no one can keep the law perfectly. Hence, according to their writings, they asked for forgiveness and mercy.

They observed the *Jewish health laws*, as far as they were to be found in the Bible and abstained from animals described as unclean, neither did they eat blood. They also stressed that pork was not to be eaten. (p. 117)

They did not bother about circumcision.

They observed the Sabbath for three reasons:

- 1) it commemorated creation week;
- 2) given as a sign identifying Israel with God;
- 3) rest day for man and beast.

Each service included "*Instruction*," that is exhortation or a sermon, before and after a fitting song was sung. They sang Psalms. (p. 119)

The New Year they observed with the Jews in the autumn, on the first day of the Jewish Calendar,...month of Tishri. (p. 121)

Church\* He who wants to dedicate a new year festival to his God, let him do so as the Scriptures say on the first of Tishri. (p. 121)

Kohn# For the Christian new year is a papal invention,...the creation of the world occurred likewise on the first of Tishri.

\* Samuel Kohn, Chief Rabbi of Budapest in the late 19th century and author of The

Sabbatarians in Transylvania, Budapest and Leipzig, 1894

\*\* Church of God in Transylvania during 1588-1623.

# Samuel Kohn, Author is paraphrasing the writings of the Church.

Kohn\* They observed all the Jewish festivals, something they emphasised at every opportunity, in order to follow the teaching and example of Jesus. (p. 122)

They sang songs at burial services

The Christian holidays, which according to them are not Biblical but rather the *invention of the popes*, they omitted completely in their worship. (p. 124)

They also forbade the sounding of church bells. (p. 124)

At the evening of the Passover they partook of unleavened cakes, the *bread of the Messiah*, in commemoration of the first coming of Jesus as well as his second coming in the future. (p. 124)

A true Christian must always walk in God's ways, so that he can develop unto perfection:

he himself must be temperate in all things and fight against the pull of the flesh;

he must really abhor this world, so that he regards it as nothing and vanity;

he must be patient and be prepared to suffer for his beliefs;

in order to shake off the wrongs and sins of this earthly life, fasting and afflicting one's soul is advised. But the most effective means is repentance and spiritual growth. (p. 125-126).

Church\*\* Only he will partake of salvation who forsakes his sins, learns to abhor them and never again partake to them. (p. 126)

What is good for you, do also to others . . . whatever you don't wish others do to you, don't do to them.

Concerning one's enemies, one should not hate them

nor bear feelings of revenge. One should rather pray for those who persecute us. (p. 127)

Kohn\* Neighbourly love must be in deeds. Well-doing or charity is the one doctrine stressed most fully by the Sabbatarians.

Church\*\* He who is able to help and refuses, sins.

At the Feast of Tabernacles they sang:-

Today at Tabernacles let us, like the Jews, help the poor who are in rags, without clothes, even now as winter approaches. (p. 127)

Kohn\* Alms one should give to all the needy, but especially to those who fear God.

Sobriety and temperance were stressed, in that drunkenness and gluttony were condemned as gross sins. (p. 128)

The Sabbatarians encouraged the complete fulfilling of civic duties, respect for the Sovereign and leaders, as well as respect for law. But if the keeping of a law would transgress against God's law, then one would have to disobey. (p. 128)

Church\*\* Our Sovereign we should respect and honour, Judges and laws we should loyally adhere to. To their word, God wills it, we should listen. But never by so doing we go against God. (p. 129)

Instead of the Sabbath, they keep Sunday. Passover they have altered to Easter. At (their) Pentecost they discard the 50th day feast.

The New Year and its festivals they boldly shrug aside. Moving it from autumn to winter. And keep, like the heathen, none of the other feasts. (p. 91)

Kohn\* Contrary to God's plain command, they have forced a new calendar on the world, whose compilation is not based on the new moon, as the Bible prescribes. (p. 91)

Church\*\* The new Covenant is only partly fulfilled today. (p. 92)

Kohn\* But God will send Jesus again, when the time is come, back to the earth . . . in order to create

a new world. (p. 92)

That will be a time of deliverance, Jerusalem will be built again and all people on earth will live, like the angels, according to the will of God. (p. 93)

Church\*\* Jesus will then sit upon David's throne in the holy place. (p. 93)

Kohn\* Therefore had God not cast off the Jews in their present state of banishment. (p. 94)

Church\*\* We can not boast Abraham as our father, nor claim to be his descendants. We are but the *offshoot of Japhet's house* and foolish heathen children.

Only in Thee, Father, will we rejoice . . . The one who has brought *us heathens* to Thee and made us children of Abraham. (p. 96)

Kohn\* The reward which awaits the righteous in paradise, they define as a purely spiritual one, as *a life which the human mind is incapable of comprehending*. (p. 97)

When Jesus returns, in order to establish the 1000 year long Kingdom of God on the earth, the dead will be resurrected. But not all, only the saints of God, the faithful keepers of the law. These shall awake to a new life with Abraham, Isaac and Jacob and among them also the deceased Sabbatarians.

That is the first (but only part) resurrection, which will occur simultaneously with the rebuilding of Jerusalem and the deliverance of Israel. After the Millennium, the second, general resurrection takes place, the time of world judgment. (p. 97)

Church\*\* All the *unbiblical festivals*, of this there can be no doubt, originate from the Italians. As a witness to this fact we have in the papal city itself the Pope himself. If you ask him, he will admit that his festivals don't originate with God, but with the Popes . . . The Bible his is forced to proclaim as divinely inspired, yet his feasts are not found therein. And he will not deny that Rome invented them by human decree. Yet he himself used to keep . . . and here there can be no doubt . . . the biblical Passover and mentioned in the Bible. It was Pope Victor who changed the Jewish festival into another feast. This

audacious change was introduced during the reign of Commodus in 170 AD. (p. 64-65)

Buried lay the old teachings of Christ... But to us, the least of all, the most insignificant on the earth, to us the poor and despised ones, You have revealed it. (p. 71)

With great joy do we look for the Lord's glorious day. The Lord Jesus' glorious and honourable day. Then we will behold your Holy City in reality. The likeness of your Holy Son.  
(Old Sabbatarian Songbook.)

**MISCELLANEOUS**

According to one contemporary report of 1600, the Sabbatarians were listed in *second place* among the four main religious confessions on Transylvania. In 1602, bishop Demitrius Napragy listed them in third place:- "Catholics, Calvinists, **Sabbatarians** and Arians (Unitarians)." During this period, many from the Unitarians and some from the Calvinists were converted to Sabbatarianism. Altogether, Sabbatarianism was represented in eleven villages and towns. Later in thirty two.

Who were the Sabbatarians socially? Many farmers, servants, but also a number of educated people from the nobility including ministers of religion. By 1637, there were believed to be between **15,000 and 20,000** Sabbatarians in Transylvania. As a rule, they prayed for the unbelievers who persecuted them, that they may also be converted. They believed that the truth would finally succeed . . . even if not until Jesus returns to establish His 1000 year Kingdom.

**PERIODS OF PERSECUTION**

The *new* religion increased in power and scope. About seven years after its founding it had attracted the attention of the Hungarian parliament. The periods of persecution were at hand:-

1588 - 1594 . . . . . none

1595 . . . . . ineffective laws were passed at Alba Iulia (Karlsburg) in an attempt to stop the spread of the movement

1600 . . . . . decree was passed which allowed their estates and properties to be confiscated

1607 . . . . . a more severe decree for the same reason was passed

1610 . . . . . a Diet and Bistricz decreed: "There are many in the land who . . . following Jewish doctrines and rites. . . . are speaking blasphemy. The desire of those presiding at this conference wanted the Prince himself to take up the issue...

1618 . . . . . At Cluj, a decree was passed with the approval of Prince Bethlen which gave the Jewish Christians one year to come to their senses and rejoin one of the recognised churches. Soon thereafter, their books were burnt.

Despite the severe persecutions, society was unable to extirpate these people. The political heads of State were too deeply involved in military exploits to bother much about religious matters.

Their persecutions they bore gladly, reassured that man can only take away the physical, but not the spiritual life.

**MID - 17TH CENTURY . . PERIOD OF DECLINE AMID SEVERE PERSECUTION**

Now unable to hold public Sabbath Services, the Sabbatarians were limited to keeping the seventh day holy in their own homes or gardens. Their children's education was not entrusted to the *Christian* schools, but they were taught at home. So the private home of the Sabbatarians became a place of worship as well as a place of education. They married only among themselves.

Because of persecution, small chambers were built into the homes of those not wanting to worship on Sundays. Curtains were hung to make doubly sure that no one saw them. During the annual holy days they were wont to leave for the woods, caves and the mountains so that they could keep these days collectively. These places of worship were altered to ensure that no *Christians* would notice them.

It must be mentioned here that by the mid 17th century, the average Sabbath keeper - in order not to be recognised as one - did attend the established churches on Sundays; not by desire but because of fear. Usually a family of Sabbatarians would send a different member of the family each Sunday to

represent them. Thus each member of a family might only attend one Sunday out of several.

Once entering the *Christian* church on Sunday, the person would usually not participate at all but merely look down to the ground whenever the minister preached typical *Christian doctrines*. However, when the Old Testament was mentioned or Moses and the Torah, then the visitor would look up and take it in. When the wafers were passed around, they would hold them on their tongue and later discard them. Crosses and rosaries they carried only when forced to do so in church. At home they would never carry them. When they were presented with crucifixes or sacred pictures they would accept them but discard them afterwards.

Up until the mid 17th century, the Sabbath keepers had their regular minister or teacher. Soon thereafter the more zealous and educated of the congregation shared in these responsibilities. Their responsibilities were to carry out the ritual slaughter of animals for private consumption purposes, (they were loath to buy meat from the Christian butcher) leading the Sabbath Services and teaching the Pentateuch. There was a reason for allowing qualified members of the congregation to serve in this ministerial responsibility. Since the Jewish writings forbade the shaving of the beard while performing ministerial functions, they would be recognised very easily by their enemies if they never shaved. Thus the reason for serving for a short duration. Consequently their beards were always comparatively short.

Regarding *unclean meats* such as swine's flesh and rabbits, the excuse they would give - here again because of fear - was their stomachs were unable to digest such meats. Whenever they were invited by a Christian family, they would usually give some excuse or another for why they were not able to attend. Occasionally they would send some unconverted member of the family or working staff to represent them.

A dying person was never allowed to receive the last *unction*. Only after a person was dead did they call for a Christian minister, giving one or another excuse why they did not call him earlier. The dead bodies were often buried secretly at night and when the set time for burial came - which had to be carried out by the established church (usually Catholic) - a coffin

was handed over to the minister containing stones, instead of a dead body. On top of that, the lid was nailed down already so as to prevent undue investigation.

At the end of the 17th century, the Sabbatarians were still represented in at least eleven towns and villages in Transylvania.

#### THE 19TH CENTURY - - FEW REMAIN

During this century, the Sabbatarians accepted more purely Jewish practises. They desired to copy from the Jews their mode of worship. Often the Sabbatarians would get members of their families to work in a Jewish household - even without pay sometimes - so as to learn their mode of religious and social practices.

When two Sabbatarians married, they would allow the Christian church (which they attended outwardly) to perform the wedding. Considering such a ceremony as null and void, they then went to the Rabbi to take their genuine vows.

During this time, most Sabbatarians drew further and further away from the New Testament teaching. Christ was no longer considered the Messiah. The Old Testament, especially the Torah, became their obsession. Purely Jewish prayers were recited. Prayer booths were built, facing the east. The Rabbis were asked to slaughter the animals they would consume for food. One of their songbooks, originating between 1850 and 1860, began with the first hymn on the last page, as the Jews do.

In 1867 the Hungarian parliament gave complete religious freedom to all religious confessions, including the Jews. Many Sabbatarians now left their Christian churches and revealed themselves as really Sabbath-keepers. Since their doctrines and way of thinking corresponded very greatly to that of the Jews, most Sabbatarians went over to the Jews. Many took Jewish names.

In 1870 they formed their own group, officially incorporated as "Israelitish Proselytising Congregation" in Bozod-Ujfalu (near Gyula Feheruar). It had 138 members. The other Sabbath-keepers in other parts of Transylvania went over completely to the Jews and were absorbed by them.

By 1865 there were in the town altogether forty Sabbatarian families numbering 170-180 souls, which was one fourth of the population. They were at peace with one another, although the Sabbatharians still had suspicions of their former adversaries. However, they had become very friendly with the Jews. Some married into Jewish families. The Jews, on the other hand, did not care much for them, even though Sabbatharians were, for religious purposes, almost Jews themselves. What probably contributed to the lack of friendship Jews showed toward these people was that they no longer circumcised their children. So the Jews did not really share a common religious tie with them. Rather they scoffed at the Sabbatharians, calling them neither Jew nor Christian. No Jew would eat with them out of a common bowl. A Jewess never became the wife of a Sabbatarian.

In Bozod-Ujfalú there were (in 1890) a small group of Sabbatharians who *had not gone over to the Jews* or become part of the Jewish "Israelitish Proselyzing Congregation." At this time the group consisted of five families, numbering seventeen men and women. They remained faithful to the doctrines as taught by Simon Pechis (the successor to Andreas Eossi). They continued to keep the Sabbath and the other Jewish (Old Testament) laws. Their prayers continued to be based on the prayer and ritual book of Simon Pechis, of which one copy was found in each home. They didn't intermarry with Christians. The Jews wanted nothing to do with them. The village judge, Josef Sallos and his older brother were among this Sabbatarian group.

#### 20TH CENTURY REMNANTS OF SABBATARIANS IN TRANSYLVANIA

As much as can be ascertained, there are in Transylvania three different groups of Sabbath-keepers. At the turn of the century there lived in the town of Bozod-Ujfalú a very few families which constituted the followers of Simon Pechis. They kept the Sabbath, Holy Days, food laws etc. with a heavy Jewish flavour. What happened to this tiny group since the early part of this century is not known.

The next group of Sabbatharians at the turn of the Century - and here there is no way of knowing whether they continue to exist today - were the group calling themselves "The Israelitish Proselytising Congregation." Their main beliefs are very close to what the Jews believe. One could hardly consider them Christian, since the Messiah had not yet come, according to their belief. This group - if it has survived communism - is also relatively small, having its seat in Bozod-Ujfalú.

The largest group of Sabbath keepers in Transylvania today - and they number in the thousands - are situated in the areas of Cluj and Sibiu. The bishop of Cluj, Romania's second largest city, keeps the Sabbath. They are not Adventists. They keep the Sabbath, health laws, practise the first tithe and expect Christ to return to the earth, there to rule. If there are and other Biblical doctrines that they teach, it is not known.

There is much more which can be said of the Sabbatharians in Eastern Europe - both their past activities and the activities in the present. Future editions of *Sabbath History* will provide more information on the present day work of Victor Kubik and others.

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## RESEARCH NOTES

### Writers wanted!

Do you have the interest and ability to write an engaging article on the history of the Sabbath or Sabbath-keepers? Then this is your opportunity! Perhaps you are enrolled at College or University or have been an arm-chair historian for years. Put pen to paper and forward your creation to me!

### Dictionary of Sabbatarian Biography

Wouldn't it be useful to have a standard reference work which gave an outline of the lives of all the Sabbath keepers - ancient and modern - who are known to history? If you think this is an idea whose time has come, please let me know of those you think should be included. In a later edition of *Sabbath History* I'll set some guidelines so all contributors can make a standard submission. But for now, tell me if you think it's a good idea!

## Have you heard of the True Jesus Church?

*Until recently I had not heard of the True Jesus Church and was surprised to discover it is a Sabbath keeping church founded in China earlier this century, which a membership that makes it the second largest Sabbath keeping church in the world. Future editions of Sabbath History will include articles by members of the Church itself, but this is intended an introduction to whet your appetite!*

### How did it begin?

According to Church literature, the True Jesus Church was established in 1917 in Beijing, China. Three of the early workers, Paul Wei, Ling-Shen Chang, and Barnabas Chang, had been affiliated with other denominations, but later received the Holy Spirit and the revelation of 'the perfect truth concerning salvation'. The True Jesus Church was established through the early workers who began to preach what the Church regards as the complete Gospel of Salvation. Missionaries were sent and newsletters were published and distributed to various provinces in China. The power of God was manifested, through the presence of the Holy Spirit and the miraculous healing of illnesses during the early stage of church development.

In 1926 and 1927, the Church's message spread to Taiwan and South-East Asia. In 1926, its headquarters was established in Nanjing, China, which as readers will recall had earlier been the Tailing capital. A literary ministry was launched with the first issue of *The Holy Spirit Times*. In 1927, the headquarters was relocated to Shanghai, the famous international metropolitan centre. Periodic national conferences were held as required and the Church sent workers to neighbouring countries, reaching Hawaii as early as 1930. Powerful spiritual manifestations followed

these missionaries everywhere they worked.

Following the Communist takeover of China in 1949, all religious groups including the churches suffered persecution. However, the True Jesus Church developed rapidly and became one of the largest Christian churches on the island of Taiwan. The Church also developed very quickly through South-East Asia. In 1975, the urgent need for church coordination and world evangelism necessitated the formation of the International Assembly at the second World Delegates Conference in Taiwan. In 1985, the principal office of the International Assembly was relocated to Los Angeles, California. Subsequently, under the jurisdiction of the International Assembly, four evangelical centres were established to meet expansion: the America Evangelical Centre, the Europe Evangelical Centre, the North-East Asia Evangelical Centre and the South-East Asia Evangelical Centre. Six World Delegates Conferences have been held since then.

### Present Status of the Church

The True Jesus Church believes that as promised by God and recorded in the Bible, the Church is the restored Apostolic Church of the End Time. That Church has received the divine revelation of the Truth through the Holy Spirit, which has been confirmed through

signs and miracles. It has been commissioned by God to preach the Gospel to all nations as a prelude to the Second Coming of Jesus Christ. Membership of this Church is open to all people who believe in the basic doctrines preached by the Church—regardless of their gender, race, or nationality.

Although this church originated in China, her mission is an international one. At present, she has approximately 79,000 members in the free world, found in some twenty different countries on five major continents. In 1995, reliable sources estimated that the membership in the People's Republic of China had grown to approximately 1,000,000 members. In 1995, God opened the door of salvation in Russia, the former Soviet Union, and the church is established in Moscow. The church continues to pursue her primary objective of preaching the Gospel worldwide, as commissioned by the Lord Jesus Christ.

### Why "True Jesus Church"?

"True Jesus Church" is seen as more than a title. The name has spiritual significance. The word "True" denotes that God is true (John 3:33, 17:3; 1 Thessalonians 1:9). As the head of the Church's name, the word "True" upholds the true and living God. Furthermore, Jesus referred to Himself as the Truth (John 14:6), or the true Vine (John 15:1), just

as He was regarded as the true Light (John 1:9).

Since God called and established the Church (Acts 15:14-18), it should bear His name. The Bible clearly indicates that God's name is Jesus (Matthew 1:21; John 17:11, 26). The Church must exalt the name of God—Jesus, as God's church is a place with God's name (Exodus 20:24; Deuteronomy 12:5,11; Acts 4:12). The Church is the body of Christ, and as apostle Paul proclaimed, "And you are Christ's and Christ is God's" (1 Corinthians 3:23). Therefore, the Church is justified to have "Jesus" as her name.

The name "True Jesus Church" was used by the early workers. This church is a body ransomed and bought with the blood of Jesus Christ (Acts 20:28; Revelation 5:9). The Church has been called to separate herself from the world of sin and, with her sanctified identity, to witness God's wonderful deeds (1 Peter 2:9-10).

This Church believes that as the True Jesus Church, teachings must conform to those of the Lord Jesus and His apostles (Ephesians 2:19-20). Consequently, members believe they have been blessed with the presence of the Holy Spirit, an evidence testifying that she does indeed belong to Christ (Romans 8:9). Signs and wonders which attest to the workings of God have further confirmed confidence in the claim as the restored Apostolic Church in the End Time (Mark 16:20; Acts 14:3; Hebrews 2:4).

\*\*\*\*\*  
According to material published by the General Assembly of the

True Jesus Church, the Church's basic beliefs are as follows.

**LORD JESUS CHRIST.** One True God was manifested in the flesh. He is the LORD JESUS CHRIST, who died on the cross for the redemption of sinners, was resurrected on the third day, and ascended to heaven. He is the only Saviour of mankind, the Creator of the heavens and the earth, and the only True God.

**HOLY BIBLE.** Old and New Testaments of the HOLY BIBLE are inspired by God, and are therefore the only authentic scriptures which testify to the Truth.

**TRUE JESUS CHURCH** was established by our Lord Jesus Christ through the Holy Spirit (the Latter Rain) and is the revival of the True Church of the Apostolic Days.

**SALVATION** is given by grace through faith. However, it is necessary to rely on the Holy Spirit to pursue holiness and to keep the biblical teachings of honouring God and loving humanity.

**BAPTISM OF WATER** is the sacrament for the remission of sins and for regeneration. The baptist must already have received baptisms of water and the Holy Spirit. The baptism must be full immersion in natural, living water and must be administered in the Name of the Lord Jesus Christ, with the candidate's head facing down.

**WASHING OF FEET** is a sacrament which enables one to have a part in the Lord. It teaches

mutual love, holiness, humility, service, and forgiveness. The Sacrament of the washing of feet must be performed in the Name of the Lord Jesus Christ to all newly baptized members. Mutual washing of feet may be practised when necessary.

**BAPTISM OF THE HOLY SPIRIT** is a prerequisite for entering heaven; speaking in tongues is the evidence of having received the Holy Spirit.

**HOLY COMMUNION** is the sacrament to commemorate the death of the Lord Jesus Christ. It enables us to partake of the flesh and blood of our Lord and to be in communion with Him so that we may have eternal life and be raised on the last day. This sacrament should be held as often as possible. Only one unleavened bread and grape juice should be used.

**SABBATH DAY**, the seventh day of the week (Saturday), is a holy day, blessed and sanctified by God. It is to be observed under the Lord's grace for the commemoration of God's creation and redemption, and with the hope of eternal rest.

**LAST DAY.** The Lord Jesus Christ will descend from heaven on the LAST DAY to judge all people; the righteous will receive eternal life, while the wicked will be eternally condemned.

General Assembly of the True Jesus Church in the U. S. A.  
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Look for more articles on the True Jesus Church in future editions of *Sabbath History*.

## Francis Bampfield

**F**rancis Bampfield descended from a distinguished family in Devonshire, England. He was born in 1615, the third son of James (or John) Bampfield. His brother Thomas was at one time Speaker of Parliament under Cromwell. In his 16th year he became a student in Wadham College, Oxford. He finished his course in College in 1638, with the degree of MA. His reputation was that of a 'scholarly man, and one of the most celebrated preachers in the West of England'. He prepared for the ministry of the Established Church, and was ordained deacon by Bishop Hall and elder by Bishop Skinner. His first settlement was in the parish of Rampisham, Dorsetshire, about 1640. About 1653 he removed to the parish of Sherborne, and remained here until ejected by the Act of Conformity in 1662. He could not conscientiously take the oath of allegiance, not because of any disloyalty, but because he believed all oaths to be in violation of the teachings of Jesus. After his ejection, he preached in his own hired house at Sherborne for about one month. When and twenty-six others who were holding a meeting were arrested and imprisoned in one room with a single bed; they were soon released on bail. Not long after this he was again arrested and put in Dorchester jail, where he spent nearly nine years (from 1662 to 1671). Here he preached almost daily; and Armitage says, 'he not only preached but formed a church within the prison walls'. This was a Seventh-day Baptist Church, for soon after entering that prison he embraced the Sabbath doctrine and that of believer's baptism. After a short release; he was imprisoned in Salisbury (Wiltshire) for about eighteen months, which, he says, 'filled up my ten days of tribulation in the letter of it - Rev. 2: 10'. On his release from Salisbury prison he came to London and laboured in the vicinity of Bethnal Green in the East of London.

A few Sabbath-keepers met with him in his own house for about a year, and on March 5, 1676, he organized a church, which, after the choice by lot of a place of worship, was known as Pinner's Hall Seventh-day Baptist Church. The reason for this separate organization was in the fact that Mr. Bampfield differed from the Mill Yard Church on the subject of Calvinism.

From London he was sent by his church as a special messenger 'to the Sabbath churches in Wiltshire, Hampshire, Dorsetshire, Gloucestershire,

and Berkshire, which was undertaken by him, and prospered with desired success, the report whereof, at his return, caused joy to all the brethren and sisters in fellowship'. He and his church sent a letter of 'Brotherly Love', etc., to all Sabbath-keeping churches, including those of Holland and New England. He also wisely advocated a 'Yearly Meeting of all Seventh-day Baptist Churches'.

Three times, while preaching in Pinner's Hall, he was arrested. The first was Dec. 17, 1682. On his second arrest, he was sent to Newgate from Dec. 24, 1682, to August 12, 1683. The last time, as he was led thru the streets, one said, 'See how he walks with his Bible in his hand like one of the old martyrs'. He could not long endure the cold and damp of Newgate, but died here, Feb. 16, 1684, at the age of sixty - eight years. His funeral sermon was preached by the Rev. John Collins, a fellow prisoner; and his remains were interred in the burying ground of the Baptist Church in Glass-house Yard, Goswell street, London.

He published something like nine or ten books, which was doing well considering his troubled life, and his constant preaching in prison and out. Two of his works are especially mentioned in Cox's *Sabbath Literature*: - In 1672 he published *The Judgment of Mr. Francis Bampfield, late minister of Sherborne in Dorsetshire, for the Observation of the Jewish or seventh-day Sabbath; with his reasons and Scriptures for the same: Sent in a letter to Mr. Ben of Dorchester*.

In 1677 he sent forth a little work of 149 pages, with the title in both Greek and Latin; *The Seventh-day Sabbath the Desirable Day*, etc.

The character of this eminent servant of God was remarkable for purity, generosity and devotion. At Rampisham he spent his entire income from the Church for Bibles and religious books for the poor, in providing work for those able to work, and in giving alms to those who could not labour. He was regarded as 'above all things a living servant of Jesus'. The frowns and smiles of men were vainly used to turn him from his Master. Worldly losses and bodily suffering appeared to him as trifles compared to the supreme felicity of a conscience void of offense before God. 'He was a giant in defence of truth, and a devout man full of the Holy Spirit.'

*From Seventh Day Baptists in Europe and America Vol 1 (pp. 64-66.) (American Sabbath Tract Society, Plainfield, NJ 1910). Supplied by David Hill, Brisbane Seventh Day Baptist Church.*



# THE SEVENTH-DAY MEN

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