

SABBATH HISTORY

Few modern Sabbath-keepers know anything of the first formulation of the Sabbath doctrine in the modern era. Many will be surprised to learn that it has come directly from the seventeenth century, where a handful of Englishmen and their congregations 'discovered' and observed it.

THE SEVENTH DAY MEN

BY LEON LYELL

Few modern Sabbath-keepers know anything of the first formulation of the Sabbath doctrine in the modern era. Many will be surprised to learn that it has come directly from the seventeenth century, where a handful of Englishmen and their congregations 'discovered' and observed it.

These Sabbath-keepers did not consider themselves to be forming a new denomination; indeed they did not form a unified group. Rather, they saw themselves as only one step ahead of their brethren.

Today, it is possible to uncover the main features of this rediscovery. It is a story of real people, from diverse backgrounds, many of whom displayed the same human failings as modern

Sabbath-keepers. It is a heritage all Sabbath-keepers share.

John Traske: The Truth in Trouble

Soon after the publication of the famous King James Version of the Bible in 1611, an itinerant preacher named John Traske arrived in London. Disgusted by the obvious corruption and indulgence of the clergy of his day, Traske emphasized that God would give his Spirit to those who obey him in the way they live their lives.

Traske began advocating fasting and went on to revive the Old Testament prohibition on unclean meats. In a short time this gifted preacher had built a significant following of men and women seeking to obey God's commandments. Hamlet Jackson was one such scrupulous student. His studies led him to conclude that there was no Biblical command to observe Sunday and that the Saturday-Sabbath observed by the Jews had never been abolished.



The Sabbath is a vital part of our Judeo-Christian heritage

Stunned by this discovery, Jackson

(Continued on page 6)

WHAT'S INSIDE		PAGE
The Seventh Day Men	by Leon Lyell	1
Editorial	by Leon Lyell	2
Church of God (Adventist)	by Richard Nickels	3
John Traske	reprint article	11
Columba of Iona	by John D Keyser	15
Sabbatarian material and resources available	by Craig White	24

EDITORIAL**WHY THIS
NEWSLETTER?**

elcome aboard *Sabbath History*! In this newsletter we will explore new ideas, research through old material and widen our horizons; building on the wonderful base of knowledge we already have on Sabbatarian history.

We launch this newsletter at the first **Friends of the Sabbath** conference to be held outside of the United States - an appropriate forum to launch such a publication. This is also the first conference bringing together Sabbatarians from so many groups in Australia's history.

The aim of *Sabbath History* is to act as a focus for gathering and disseminating historical material on sabbath keeping. The amount of information about the past has literally exploded in this century. What is needed is not only more 'digging' but some careful sifting as well. Much of the information which has come to light has been uncovered by both Sabbatarians and secular historians. These are significant developments. Before this century, when the best historians were also staunch churchmen, sabbath keeping was either ignored, misrepresented or boiled in denominational vitriol! Historical truth was not as important as demoninational support or supressing information on such 'heretics'. Fortunately we live in more tollerant times - at least for the moment.

Past victims of the supression of historical information included sabbath keepers themselves, many of whom developed an idealised view of their spiritual ancestors.

(Continued on page 14)

ISSN 0815-9246

COPYRIGHT © 1996

EDITOR & PUBLISHER
Leon Lyell

DEPUTY EDITOR
Craig White

ADVISOR
Richard Nickels

SUBSCRIPTION PRICE
\$18.00 per annum
(four editions pa)

(cheques payable to Leon Lyell)

MAILING ADDRESS

**P.O. BOX 206
BUNDOORA
VIC
AUSTRALIA 3083**

**SUPPORTED BY *FRIENDS
OF THE SABBATH***

**G.P.O. BOX 864
SYDNEY
AUSTRALIA 2001**

**For more information about the Friends of the Sabbath and what we are trying to achieve, please write to us at:
GPO Box 864, Sydney, Australia 2001.**

**E-mail: CraigWh1@pop.ozonline.com.au
WWW: [http://users.netinfo.com.au/
quokka/hrp/](http://users.netinfo.com.au/quokka/hrp/)**

Or telephone us on (02) 745 2964

CHURCH OF GOD (ADVENTIST)

by Richard Nickels

The conventional Church of God view of Church history goes something like this: in the 1860s, the "good guys," the Church of God, and the "bad guys," the Seventh-day Adventists, separated over the issue of the validity of Ellen G. White's visions, and the name for the Church. Since that time, the theory goes, there has been little interaction between the Church of God (COG) and the Seventh-day Adventists (SDA). Since the 1930s, SDA's have become more and more Protestant in doctrine and practice, while the COG has largely remained steadfast to its distinctive doctrines.

While there is some validity to the above general statements, there have also been notable exceptions. In actuality, the history of the Church of God and Seventh-day Adventists has been intertwined throughout the last 150 years. We in the Church of God have much more in common with SDA's than has been generally believed. By recognizing our common past, we should realize that we can work together in the present and in the future.

This commonality was brought to light in December, 1995, when SDA Dr. Samuele Bacchiocchi released his book, *God's Festivals in Scripture and History*. In his article, "How I Came to Accept the Holy Days," Dr. Bacchiocchi said he was surprised to find that "In every [SDA] church in which I presented my seminars during the latter half of 1995, I met some fellow believers who had been studying, and in some cases observing privately the annual Feasts. In fact, some of them have been observing the Feasts privately for many years." Further, Bacchiocchi found support for observing the Holy Days in the writings of Ellen G. White herself! In her book, *Patriarchs and*

Prophets, Mrs. White devoted an entire chapter to "The Annual Feasts." She wrote, "Well would it be for the people of God at the present time to have a Feast of Tabernacles — a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeying from Egypt, so should we gratefully call to mind the various ways he has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth," *The Story of Patriarchs and Prophets*, pp. 540-541.

In the late 1980s, I observed the Feast of Tabernacles with a small group in northern Arkansas. We were surprised to read in a local newspaper that a group of SDA's were likewise observing the Festival nearby. Until Dr. Bacchiocchi's recent revelation, I was not aware of how prevalent Holy Day observance was among SDA's.

Holy Day teachings among Adventists are not of recent origin. Glengarry G. Rupert (1847-1922), was an SDA minister for thirty years, including several years as a missionary in South America. He was President of the Oklahoma SDA Conference, covering five states, at the time he left the Adventists at, or before, 1902. Rupert had known Ellen G. White personally for forty years, but was led to break with SDA's when he published books contrary to official SDA teaching. As told in my book, *Six Papers on the History of the Church of God*, Rupert's doctrines were in many ways similar to those of Herbert W. Armstrong. He observed the Holy Days, eschewed unclean meats, held to the Church name, "Church of God," with local autonomy, rejected Christmas, Easter, and other pagan

(Continued on page 4)

"In actuality, the history of the Church of God and Seventh-day Adventists has been intertwined throughout the last 150 years"

Church of God (Adventist)

(Continued from page 3)

holidays, believed in tithing, Church eras, emphasized Bible prophecy in his preaching, and that the United States was part of Israel. It just so happens that Pasadena, California, figured prominently in the ministry of both Rupert and Herbert W. Armstrong. Persistent rumors remain that piles of Rupert's magazine, *The Remnant of Israel*, were found in Armstrong's basement and desk at the time of his death. Many Bible teachings extant in the offshoots of the Worldwide Church of God today, appear to be derived from the SDA's through Rupert and then, Armstrong.

But, there is more! A.N. Dugger (1886-1975), the most noted Church of God, Seventh Day, leader of the 20th Century, was no doubt an avid reader of G.G. Rupert. Dugger and C.O. Dodd co-authored the famous Church history, *A History of the True Religion*, which was first published in its present form in 1936, but written in parts in the late 1920s. When relating the formation of the Church of God in the 1860s, Dugger, in his book, referred to the original Church of God paper in Michigan as *Remnant of Israel*. Actually, the name of the paper, founded by Gilbert Cranmer, was *Hope of Israel*. Since Dugger was so familiar with Rupert's material, he mistakenly confused the names of Rupert's magazine with the COG magazine. The *Hope of Israel* was later moved to Iowa and then Stanberry, Missouri, and its name was changed to *The Bible Advocate*. In 1914, Dugger became the editor. In the previous year, 1913, G.G. Rupert wrote several articles in *The Bible Advocate*, which supported the Annual Holy Days. Both A.N. Dugger and Herbert W. Armstrong were strongly influenced by former SDA G.G. Rupert.

Besides the Annual Holy Days,

Anglo-Israelism has been a distinctive issue in the Church of God. In 1929, two years before his ordination, Herbert Armstrong wrote an extensive paper on British Israel, demonstrating the United States and British identity as Manasseh and Ephraim. He submitted it to A.N. Dugger, then editor of *The Bible Advocate*. Dugger wrote to Armstrong on July 28, 1929, stating, "I have seen no work near its equal in clearness and completeness. You surely are right, and while I cannot use it in the paper at the present you may be assured that your labor has surely not been in vane [sic]." Dugger had obviously read other material on this subject prior to receiving Armstrong's paper. He personally agreed with the Anglo-Israel doctrine. Since Rupert had long been an advocate of identifying America and Britain as part of Israel, it is quite likely that Dugger had read Rupert's Anglo-Israel material before he read Armstrong's paper.

Yet, there is another line that likewise shows doctrinal ties between the Church of God and Seventh-day Adventists. Raymond Cole was one of the original Ambassador College students in 1947. He became an evangelist in Armstrong's Church, leaving in 1974 to form his own Church of God, The Eternal. Cole's mother was the niece of Merritt Dickinson (ca. 1864 - ?), a prominent Church of God, Seventh Day minister. It just so happens that Dickinson was practically a next door neighbor of Ellen and James White in Michigan. Merritt Dickinson married Ida Nichols, an SDA colporteur (seller of religious books). Ida may have been the daughter of the famous SDA minister J.H. Nichols, who preached the first Sabbath sermon west of the Rocky Mountains, at Santa Rosa, California, in 1862. Apparently through self-study, Dickinson came to believe in Anglo-Israelism. In 1912, Dugger

(Continued on page 5)

"It just so happens that Pasadena, California, figured prominently in the ministry of both Rupert and Herbert W. Armstrong. Persistent rumors remain that piles of Rupert's magazine, *The Remnant of Israel*, were found in Armstrong's basement and desk at the time of his death."

Church of God (Adventist)

(Continued from page 4)

admitted to Dickinson that his Anglo-Israel ideas were true, but said that he couldn't get anywhere preaching that doctrine. In 1919, Dickinon published a series of articles in *The Bible Advocate*, later published as a tract, which stated that England is Ephraim, and the United States is Manasseh.

The intertwining trail of history linking Adventists with the Church of God, has many branches. About the early 1930s, A.H. Britten, a former SDA, founded a group in Western Australia, which today is known as "The Remnant Church of God." They observe the Holy Days, and appear to have very similar doctrines to those of us in the Church of God. Further research may or may not reveal connections of this remnant group with Rupert.

Even today, some Church of God groups claim to be the one and only true Church. They feel they have a corner on the Truth of the Almighty. They look with scorn on SDA's and other COG groups. The understanding that diverse groups of people in recent times have preserved God's Truth should inspire us, and humble us. God has a scattered people, the proverbial 5,000 that have not bowed the knee to Baal. It is up to Him to regather His people. In the meantime, we should appreciate, and co-operate as much as possible, with brethren in many scattered groups who hold the same basic Truths of the Bible as we do. We have a common past. We should work together in the present and the future.

When someone asks me what Church I belong to, I generally say, "Church of God." Many of us are aware that Herbert W. Armstrong was an ordained minister of the Church of God, Seventh Day. Few know that prior to 1923, the Church of God, Seventh Day, was officially known as "Church of God (Adventist)." Our roots to Adventists do

not end in the 1850s and 1860s, but were also strongly developed in the period of 1902-1929, when ex-SDA Rupert's Remnant of Israel flourished.

In the late 1800s, the major Adventist preachers were anti-Trinitarians. By 1931, SDA's had fully accepted the Trinity doctrine. Whereas in the mid 1900s, many SDA's were against the observation of Christmas and Easter, today many Adventists accept the pagan holidays. In the SDA Church, as well as the Church of God, there has been a struggle between the forces of liberalism and conservatism. Samuel Bacchiocchi's book on the role of women in the Church (he shows that the Bible forbids ordination of female elders) has resulted in his being banned from speaking at almost all SDA universities. Bacchiocchi condemns the observation of pagan holidays, and now is a supporter of the annual Holy Days. Let us extend the right hand of fellowship to those in the Seventh Day Adventist Church who are fighting the same battle for Truth that we are fighting. Let us remember that we have a common history. Truly you could call us, "Church of God (Adventist)."

This article was written by Richard C. Nickels, author of *Six Papers on the History of the Church of God*, and *History of the Seventh Day Church of God*. These and other materials may be obtained from:

Giving & Sharing, PO Box 100, Neck City, MO 64849, USA.

"About the early 1930s, A.H. Britten, a former SDA, founded a group in Western Australia, which today is known as "The Remnant Church of God." They observe the Holy Days, and appear to have very similar doctrines to those of us in the Church of God. Further research may or may not reveal connections of this remnant group with Rupert."

The Seventh Day Men*(Continued from page 1)*

went immediately to Traske who was also convinced and began observing the Sabbath and vigorously peaching the 'Saturday Sabbath'. Most of Traske's congregation also adopted it. In 1614, Traske ordained Jackson and three others to proclaim their discoveries of obedience and also to heal diseases by anointing with oil.

Sunday versus Sunday

At this time two opposing and equally elaborate arguments were developing about the meaning of Sunday.

The traditional Anglican view, upheld by King James himself as Head of the Church of England, saw Sunday as a new Christian festival. It had been established by the early church with the consent of God. It was called the 'Lord's Day' in honour of the Lord's resurrection, and it had no connection at all with the Sabbath of the Old Testament, which was made redundant at the cross.

Opposing this view, a growing body of 'Puritan' opinion insisted that the Bible nowhere annulled the Sabbath command. However, because of the resurrection, the Sabbath had somehow been transferred to Sunday, which was now the 'Christian Sabbath'. Exactly how and when this transformation took place was the subject of much disagreement!

Traske's Judaising

Traske's argument was by contrast attractively simple. The Sabbath command remained and it had not been changed to Sunday. However, Anglican and Puritan alike both cried 'Judaising'. Now, while the term was very ill-defined, all agreed it was a very undesirable thing to do!

In circumstances still unclear, Traske and his followers were arrested in 1616. Brought before a panel of bishops, Traske refused to be argued back to Anglican orthodoxy. Offended by his challenge that they would all one day observe the Sabbath, they imprisoned him and urged him to "repent".

While in prison Traske continued his study of early Church history, no doubt with material provided to him by the bishops. As a result, he made another surprising discovery. He denounced Easter as a man-made blasphemy of the same kind that Sunday was! In its place Traske adopted the Old Testament date of the Passover and also observed the Days of Unleavened Bread.

Infuriated with his "arrogance", Traske's persecutors formally charged him in 1618 with sedition: seducing the King's subjects away from the Church of England to Judaism. Traske was imprisoned, degraded from the ministry, whipped, mutilated, branded with a 'J' on his forehead and fined one thousand pounds. Defeated and dejected, Traske gave up his beliefs and published a recantation three years later. He was immediately released from prison. His wife however remained in prison till her death -- still a Sabbath-keeper.

To Traske goes the honour of being the first known Christian of modern times to observe the Sabbath and the Passover. Nonetheless, his name became so stigmatized with the Judaising tag, that the following generation of Sabbath-keepers avoided all mention of his name.

Brabourne: A Vital Link

In 1621, the Puritan Thomas Broad

(Continued on page 7)

"He denounced Easter as a man-made blasphemy of the same kind that Sunday was! In its place Traske adopted the Old Testament date of the Passover and also observed the Days of Unleavened Bread."

The Seventh Day Men

(Continued from page 6)

published a book detailing the reasons why Sunday should be considered the Christian Sabbath. It became prescribed reading for Puritan ministers, and Theophilus Brabourne was one of the many respectable preachers who studied it.

However, Brabourne's reading led him to disagree with Broad on one point; he could find no convincing evidence for the change of the Sabbath from Saturday to Sunday. Amazed that no-one seemed to have noticed this gap in logic before, he published a 300 page book "*Discourse on the Sabbath*" in 1628 on this issue.

Brabourne had more surprises to come. No-one responded to his book. He then revised it in 1628, putting the case for the Sabbath more forcefully. This time he dedicated the work to King Charles I and asked him as head of the Church to enforce the Saturday Sabbath.

This book certainly was noticed! Charles was offended and Brabourne found himself hauled before the Bishops. Astounded and unrepentant, Brabourne was sent to Newgate prison for 18 months. After a year Brabourne was re-examined and threatened with the loss of his ears in an effort to hasten his repentance. Brabourne then quickly submitted a brief ambiguous statement, which was accepted as a recantation.

Brabourne lost his living as a minister, but continued to observe and write on and Sabbath matters. Not wishing to be disloyal to the Church of England, however, he remained a staunch supporter of her and refused the opportunity to lead a break-away congregation.

Ockford: A New Phase

By 1643, the Puritans had won the

argument about Sunday and the law of the land now upheld the 'Christian Sabbath'. Politically, two civil wars preceded the execution of Charles I in 1648. Cromwell now headed a Puritan government which opposed the idea of a State Church and was prepared to allow some freedom of thought. Interestingly, the Government opposed the celebration of Christmas because of its papist/pagan origin.

Up sprang a variety of 'independent' churches. It is important to remember that these were far different from today's denominations. Each congregation considered itself to be a part of the one Christian Church. For example, 'Baptist' was at this stage a popular name given to those congregations whose believers practised baptism. It did not become a denominational title until the following century.

In 1650, a pupil of Brabourne's, who had adopted believers baptism, announced that the Sabbath commandment has been "restored to its primitive purity". James Ockford's seventy-two page treatise indeed marks the start of a rapid spread of Sabbath keeping amongst some 'Baptist' congregations.

Thomas Tillam and Peter Chamberlen M.D.

Thomas Tillam was a prominent preacher at Hexham. His vigorous exhortations, usually based on graphic adaptations of "Revelation" brought scores of people to baptism by immersion. Jealous rivals soon complained of his preaching methods to Hansard Knolleys, whose London congregation provided leadership for many Baptists. Eventually Tillam was called to give an account of himself in 1653.

(Continued on page 8)

"Brabourne had more surprises to come. No-one responded to his book. He then revised it in 1628, putting the case for the Sabbath more forcefully. This time he dedicated the work to King Charles I and asked him as head of the Church to enforce the Saturday Sabbath."

The Seventh Day Men

(Continued from page 7)

The particular issue of dispute which provoked this was Tillam's adoption of the laying on of hands on all believers at baptism. This newly discovered ordinance was not accepted by Knolley's congregation which then revoked its support of Tillam's ministry. Essentially, this meant that Tillam had no money or credentials with which to preach.

Feeling betrayed, Tillam set out to find other congregations which might share his views on baptism, prophecy and laying on of hands. This search led him to Dr. Peter Chamberlen, who guided the only Baptist congregation which supported the Fifth Monarchy Movement.

The Fifth Monarchy movement was what we might describe today as a semi-political pressure group which drew support from "fundamentalist" congregations. It expected Christ's Kingdom (the Fifth Monarchy to follow the four Kingdoms described in Daniel 2) would soon be literally established on earth. To prepare for this they advocated that England quickly pattern its government and laws on Biblical prescription.

This link and the firm friendship which grew from it would prove important for the Sabbath idea and the long term establishment of Sabbath-keeping congregations in England and later the United States. In normal times these two men would never have met. Chamberlen was a clean shaven aristocrat and former Royal Physician who wore his hair long and powdered. He and his father had invented forceps for use in child-birth and had the influence to undertake many good-works for the community. Tillam, who believed that real men had short hair and long beards, came from a very

different social position.

Another Baptist and moderate Fifth Monarchist was Henry Jessey. He was a gifted preacher with a sound knowledge of Hebrew who believed that the King James version had lacked an understanding of Israel's calendar and customs. He was active in the campaign to readmit the Jews to England in the 1650s. The Jews had been expelled from England in the twelfth century and this fact created some awe regarding what the Jews actually were. Some had an irrational fear and others, such as those who observed the Sabbath, wanted to know much more about God's chosen people. Jessey observed a number of what opponents described as 'Jewish laws' which certainly included the Sabbath. He knew that the 'lost tribes' were to play a part in end time prophecy and made attempts to identify who they were, even postulating that they may be the American Indians. He was never to know that the truth was closer to home!

Discovering the Sabbath

By 1655 Tillam had moved to Colchester. There his gifts as a preacher impressed the local mayor who invited him to use the parish church. Enlivened by this opportunity, Tillam had baptized over one hundred people in a few short months. It is also probable that Tillam came to know Brabourne who lived in the area.

Early in 1656, Tillam began holding services in the parish church on Saturday. Exactly how he arrived at the notion of the Saturday Sabbath is not clear. Through this period he had remained in regular and close contact with Chamberlen, whose London congregation adopted the Sabbath about the same time. Another possible link is

(Continued on page 9)

"He knew that the 'lost tribes' were to play a part in end time prophecy and made attempts to identify who they were"

The Seventh Day Men

(Continued from page 8)

that Chamberlen probably knew Ockford.

Displeased with Tillam's innovation, the authorities had him imprisoned. Like many seventeenth century religious prisoners, Tillam occupied himself in writing and produced his most memorable work. *"The Seventh Day Sabbath Sought Out and Celebrated"* was published in 1657 and brought a rush of condemning response. In more than two hundred pages, Tillam developed the link between the Sabbath and Biblical prophecy, first suggested by Ockford, into a detailed scenario. The Sabbath, said Tillam, "...is in these very last days become the last great controversy between the Saints and the Man of Sin, The Changer of Times and Laws".

Tillam is the first to call the Sunday Sabbath the Mark of the Beast, a cry many later Sabbath-keepers would take up.

Tillam had one disagreement with Chamberlen on this subject. While Chamberlen felt that Sabbath observance negated all significance of Sunday, Tillam believed that the resurrection could be celebrated on Sunday, so as not to cause divisions between Christians.

Perhaps the strongest agreement of the pair was that their adoption of the Sabbath would aid the conversion of the Jews, a sure sign that Christ's return was near. As Chamberlen wrote to Tillam;

"the Jews of London are very much affected with our keeping the Sabbath...I perceive it is a great stumbling block to them...that Christians violate the Sabbath."

Chamberlen's Congregation

Tillam's book was written as an answer to a pamphlet against Sabbath keeping by William Aspinwall a leading Fifth Monarchist. Aspinwall systematically dissected the arguments of Ockford and another Sabbath-keeper, John Spittlehouse, in an effort to ridicule both the Sabbath and Sabbath-keepers.

Spittlehouse, spokesman for Chamberlen's congregation, had published his advocacy of the "unchangeable morality" of the Sabbath in mid 1656. Aspinwall's abuse did not quell Sabbath enthusiasm. Spittlehouse and William Sellers presented a, perhaps naive, petition to the Chief Magistrates, asking that the Sabbath be established in law. The task must have seemed easy as English law now supported all the arguments in favour of Sabbath-keeping. All they had to do was convince the law-makers that the supposed Sunday texts of the New Testament did not change the Sabbath to Sunday. Their confident appeal was, to their dismay, unceremoniously rejected.

The Baptist Challenge

The Sabbath had now become an issue of controversy amongst Baptists, many of whom now observed it. Jeremiah Ives, a popular Baptist controversialist, decided to meet the arguments head on. He challenged Tillam, Chamberlen and one Matthew Coppinger to a public debate on the issue. The three agreed, and for three days in 1658, the Stone Chapel in St. Paul's Cathedral was crowded with eager listeners.

Each side considered itself the winner. Whatever the case, it was soon after that two able preachers added their voices to the defense of the Sabbath; Edward Stennet and John James.

(Continued on page 10)

"Tillam is the first to call the Sunday Sabbath the Mark of the Beast, a cry many later Sabbath-keepers would take up."

The Seventh Day Men*(Continued from page 9)*

Stennet had been a chaplain for the Parliament during the Civil wars, and though not a Fifth Monarchist he did expect Christ to return in his lifetime. His defense of the Sabbath was published in 1658. In it he argued for the perpetuity of the Ten Commandments, which he dubbed the "Royal Law" (See James 2:8).

Persecution Renewed

That same year Cromwell died and soon the Commonwealth lacked stable government. By 1661 the exiled son of Charles I was asked to return as king. This he willingly did, promising religious toleration. In fact persecution was renewed. All who would not support the Church of England as previously constituted were to be imprisoned or otherwise punished. The Fifth Monarchy Movement was banned and those who supported it regarded as rebels.

John James was at this time preaching to a "seventh day" church in Bullstake Alley, London. Like Stennet, James was not a Fifth Monarchist, but he did expect Christ to literally return to earth displacing all earthly government to establish the Millennium.

On the Sabbath of 19 October 1661, after a vigorous sermon on this subject, James was arrested with thirty of his congregation. The charges were plotting treason, and being a Fifth Monarchist. The authorities apparently decided to make an example of James and ordered him executed. His head was placed on a stake outside the Bullstake Alley meeting house.

Sabbath-keeping Spreads

No wonder that in such times many sought the relative freedom of

America. One member of Stennet's congregation, Stephen Mumford, decided to escape and arrived in Rhode Island in 1664. There he found fellowship with the local Sunday keeping congregation. With Mumford the Sabbath idea came to America and in a few years with the help and encouragement of Stennet and Chamberlen, he established America's first Sabbath-keeping church.

Back in London, the dozen or so Sabbath-keeping congregations faced new times with tenacity and resourcefulness. Talented men would yet add their voices to the Sabbath chorus; and with each a new harmony. The aristocrat Francis Bampfield, also fully conversant with Greek and Hebrew was but one. For example, in defending the Sabbath in 1677, he wrote in his book "The Seventh Day Sabbath -- The Desirable Day";

"The LORD Jesus Christ, who is Redeemer, was Creator to...Jehovah Christ as Mediator did himself at Mount Sinai proclaim the law of Ten Words."

His argument is quite simply that it was Jesus Christ Himself who wrote the Ten Commandments at Mount Sinai, how then could this same Christ seek to do away with one of the Ten Words (which is Bampfield's translation of the Hebrew for ten commandments).

What had been achieved by the end of the seventeenth century was not merely the rediscovery of an old idea, but the formation of a particular way of defending it. This defense would be repeated by succeeding generations of Sabbath-keepers, who in time would lose all knowledge of the men and times to which they owed so much.

"The authorities apparently decided to make an example of James and ordered him executed. His head was placed on a stake outside the Bullstake Alley meeting house."

JOHN TRASKE

Reprinted from "Seventh Day Baptists in Europe and America" Vol 1 (pp.107-111.) Published by the American Sabbath Tract Society, Plainfield, New Jersey 1910.

This name is variously spelled, Trask, Trasque and Thraske. Mr. Traske was probably born about the year 1583; but we know nothing of his early life. He became a school teacher, and must have enjoyed something of a liberal education; although he is said not to have been a university man. He is accredited with being a Latin scholar, and as having studied Hebrew and Greek while in prison for his religious beliefs.

We first know of him as a schoolmaster in Somersetshire, where he seems to have sought ministerial orders, which were refused him by the Establishment. He then removed to Salisbury, where he became a Puritan, and obtained the "orders" which he desired. After this he came to London, in just what year is uncertain: Rev. George B. Utter puts it in 1618, about the time that the *Book of Sports for Sunday* was published under the direction of the Archbishop of Canterbury and King James I; Rev. Dr. William M. Jones says that Mr. John Trask came to London in 1617; however, there is reason to believe that his pioneer work was begun in the metropolis as early at least as 1616.

As to his religious views and teachings, we have already noted that at first he was in the fellowship of the Established Church, and that subsequently he adopted the views of the Puritans; such were his convictions on coming to London.

Being a man of strong personality, and most zealous as a revival preacher (preaching much upon the streets and in public places), he soon had a large number of followers, who were called "Traskites." Among these was one Hamlet Jackson (whom he afterward ordained as an evangelist), who, through searching of the Scriptures, was led to embrace the Bible Sabbath, and through whose influence it is said that Mr. Traske and others were brought to like views. Traske began at once with all earnestness to propagate the Sabbath doctrine; and from among the many who were won by him, no doubt sprang the nucleus of the Mill Yard Seventh-day Baptist church.

As a result of his advocacy of the Scriptures as sufficient to direct in all religious services, and the duty of the State not to impose anything contrary to the Word of God, great opposition was awakened and his enemies became very bitter against him; he was denounced as "a wolf in sheep's clothing, a seducing imposter, and cunning deceiver."

Failing to silence him in any other way, he was arrested by the authorities and brought before the infamous Star Chamber presided over by Bishop Andrews, who made a long speech against his views: The indictment against him was that of Judaizing; seeking to make "Christian men, the people of God, his majesty's subjects, little better than Jews, both in the matter of abstaining from eating meats which the Jews were forbidden in Leviticus, and that they were bound to observe the Jewish Sabbath. "Writing and preaching in defence of the Sabbath was his "crime." Paggitt's *Heresiography* says he was "sentenced, on account of his being a Sabbatarian to be set upon the pillory at Westminster, and from thence to be whipped to the Fleet prison, there to remain a prisoner for three years." Another account says he was "tied to the cart's tail and whipped all the way to Fleet prison, probably about two miles, there to remain a

(Continued on page 12)

"Failing to silence him in any other way, he was arrested by the authorities and brought before the infamous Star Chamber presided over by Bishop Andrews, who made a long speech against his views"

*JOHN TRASKE**(Continued from page 11)*

prisoner." Still another account adds that his sentence included the branding of the letter "J" upon, his forehead. The sentence against him was executed in full.

For some reason not now known he made a recantation December 1, 1619, and ceased to keep and defend the Bible Sabbath; but the seed of Sabbath truth which he had sown never ceased to bear fruit. It may be noted incidentally if he remained in prison the full three years, and was released in December, 1619 his evangelistic work in London must have been as early at least as 1616.

Among his published works were; Sermon on Mark 16:16 published in 1615; *A Treatise of Liberty from Judaism*, etc., in 1620 when leaving the Sabbath; *The Power of Preaching*, in 1623; *A letter to Mistress Traske*, who lay prisoner in the Gatehouse many years for keeping the Jewish Sabbath, for working on our Lord's Day, and signed T. S., December 26, 1634; *The True Gospel*, etc., in 1636.

Various works were published against him at different times. Among these were the Speech by Bishop Andrews in the Star Chamber, against the Judaical opinions of Traske; *A Treatise maintaining that Temporal Blessings are to besought and asked with submission to the will of God - also a discovery of the late dangerous errors of Mr. John Traske most of his strange assertions*, by Edward Norrice, 1636; *The New Gospel not the True Gospel, or a discovery of the life and death, doctrines and doings of Mr. John Traske, and the effects of all in his followers, Wherein a mysterie of iniquity is briefly disclosed, a Seducer unmasked, and all warned to beware of imposters*, by Edward Norrice, 1638.

As to his death - he was living December 26, 1634, when he wrote to his wife in prison, and she was probably alive when he wrote and published "*The True Gospel*" in 1636; and yet he must have been dead when Edward Norrice wrote of his "late dangerous errors" in 1636. Hence he must have died sometime within the year 1636; not later, certainly, than 1638, when Norrice wrote of the "*Life and Death, doctrines and doings of Mr John Traske.*"

He died in the house of one of his followers in Lambeth, and was buried in Lambeth Churchyard.

The wife of John Traske well deserves a mention in any list of ancient English Seventh-day Baptists. It is easy to believe that she was indeed a woman "endowed with many and particular virtues." As to her birth, parentage, and many other matters of interest, we are in ignorance; but what is known renders her memory fragrant.

She must have been a person of considerable learning, since she successfully conducted a private preparatory classical school. She would teach for no less per pupil than fourteen pence per week, but she would sometimes return a part of the tuition to poor parents, or in the case of a student from whom she thought she deserved not so much; all this, it is said she did "out of conscience and as believing that she must one day be judged for all the things done in the flesh." Her estimate of

(Continued on page 13)

"For some reason, not now known he made a recantation December 1, 1619, and ceased to keep and defend the Bible Sabbath; but the seed of Sabbath truth which he had sown never ceased to bear fruit."

JOHN TRASKE

(Continued from page 12)

punctuality was shown in that she would not receive any child whose parents would not send him (or her) promptly at seven in the morning, and send the child's breakfast at nine o'clock. Testimony as to her skill as a teacher is given by Ephraim Pagitt in the following words:- "There was found hardly any one that could equal her for so speedy beginning children to read. She taught a son of mine who had only learned his letters in another place, at the age of four years, in the space of nine months, so that he was fit for the Latin to which he was then entered." That she was very popular as a teacher, is clear from the fact that parents were so eager to send their children to her school that she was obliged to make a rule to receive only so many as she could properly teach, and yet many were "waiting their turn for admittance for a very long time ahead."

But that which has preserved her memory until this time was her Christian spirit, her love of truth and her long and fatal sufferings for the truth she held dear. She was one of the most noted and faithful of her husband's converts to the Sabbath, never forsaking it as did he; but for this devotion she was called to suffer. When it was discovered that she did not honor Sunday, and would not teach in her school on Saturday, she was arrested and cast into prison - first, Maiden Lane, and then Gatehouse - where, for Sabbath-keeping, she suffered "fifteen or sixteen years," until released by death.

Some of the characteristics of her faith and her independent spirit are shown in an account by a contemporary (Ephraim Pagitt), who was not friendly to the Sabbath:-

"Mistress Trask lay for fifteen or sixteen years a prisoner for her opinions about the Saturday-Sabbath; in all which time she would receive no relief from anybody, notwithstanding she wanted much, alleging that it is written, 'It is a more blessed thing to give than to receive.' Neither would she borrow. She deemed it a dishonor to her head, Christ, either to beg or borrow. Her diet for the most part of her imprisonment, that is till a little before her death, was bread and water, roots and herbs. No flesh, nor wine, nor brewed drink. She charged the keeper of the prison not to bury her in church nor churchyard, but in the fields only; which accordingly was done. All her means was an annuity of forty shillings a year; what she lacked more to live upon, she had of such prisoners as did employ her sometimes to do business for them. But this was only within the prison, for out of the prison she did not go; so she sickened and died."

Confined in the same prison was a Mr. Richard Lovelace, Who was there because of his royalist sympathies: while there he wrote the poem, " To Althea from Prison." In the following lines he is supposed to refer to Mrs. Trask:

"Stone walls do not a prison make. Nor iron bars a cage; Minds innocent and quiet take That for a heritage."

The date of Mrs. Trask's imprisonment is not certain; but if Lovelace was imprisoned from 1643 to 1654 (as it is said), it seems probable that her term may have overlapped that in part.

"Mistress Trask lay for fifteen or sixteen years a prisoner for her opinions about the Saturday-Sabbath; in all which time she would receive no relief from anybody,"

"What is surprising about the past is not that Sabbath keeping has been so often ignored by historians but that in spite of persecution the idea sprang up in various places and at different times."

(Continued from page 2)

The popular image of a single unbroken line of righteous sabbath keepers stretching from the apostles to our own day is not supported by the facts. Sabbath keepers of the past were as human as sabbath keepers of today; and the history of sabbath keeping reads more like the history of ancient Israel. It is the story of the faults and failings of the people of God as much as it is the story of their victories and hope. Both are recorded for our admonition.

What is surprising about the past is not that Sabbath keeping has been so often ignored by historians but that in spite of persecution the idea sprang up in various places and at different times. Let us understand the past better - and so let us understand ourselves better. I am especially grateful to Craig White for encouraging me to start this newsletter again after a lapse of some 15 years. Craig has actually put together this edition and is now transferring future handling of the newsletter to me. Both he and Richard Nickels will continue to work closely with me to produce future editions. Thanks should also go to all the contributors who allowed their material to be reproduced here. I feel we can offer a service which is both personally useful and historically credible. I would also like to thank both Richard Luke and John Meakin for their editorial consulting work.

Please let me know what you think of this issue and feel free to offer your ideas, questions and articles for future editions.

FORTHCOMING ARTICLES

A History of the Church of God in Chile
author unknown

Church of God in Scotland
by John Morgan

Britain's Amazing Celtic Church
by David Currie

The Concept of Church Eras
by Craig White

The Life of John Traske
by Leon Lyell

Plus articles on the Nazarenes; historical development of doctrines; relationship of the Churches of God to the Russellites, British-Israelites, Christadelphians and Adventists; Was Peter Waldo a Sabbatarian?; Who were the Ebionites?; book reviews; AND MUCH, MUCH MORE!

COLUMBA OF IONA -- SABBATARIAN AND KEEPER OF THE STONE:

Of all the leaders of the Celtic Church in the 6th Century A.D., one man stands out head and shoulders above the rest. His name was COLUMBA -- one of the most enigmatic and powerful men of God that age -- or any age -- has produced. Indeed, so influential was he that the Celtic Church has often been called the Columban Church; and kings of three nations asked to be buried near his grave. Born a descendant of JUDAH, he gave up his claim to the Irish throne to follow the ways of Christ. As a SABBATH-KEEPER and observer of the Passover, he traveled the wind-tossed seas with 12 companions and the Stone of Destiny to the tiny island of IONA. From this location off the western coast of Scotland, he preached the Gospel to the Scottic colonies and firmly planted the line of Judah in Scottish soil.

BY JOHN D KEYSER

As the little boat slipped away from the rugged shores of Northern Ireland, the striking man with the misty, gray eyes stood looking back at his beloved country. His moistened sight embraced the green hills that were gradually sinking from view. Sad-hearted for the rough sentence that had been meted out to him -- but resolute in spirit -- Columba, along with twelve companions, among whom were his uncle and his cousin, sailed away from the land he loved so dearly and which now must nevermore be his.

A Royal Birth

Born on December 7, 521 of royal blood, Columba was baptized Colum -- meaning "the Dove." "Columba" was the Latin rendition of his name. He was also given the Irish name for wolf, but this was later dropped and, instead, his name was lengthened to Columcille, "Colum of the Church" -- "the Dove of the Church."

Columba was of Irish royal stock, very close in the line of succession to the kingship of Tir-Conaill, and the high-kingship of Ireland. This made him a descendant of the Judahite Gathelus, whose son Eremon arrived in Ireland from Egypt shortly after the Exodus. One of Columba's historians notes: "He had the natural right to the kingship of Ireland, and it would have been offered him had he not put it from him for God's sake." He was, in fact, a descendant in the third degree from Conal Gulban, the founder of the territory of Tir-Conaill and, as a result, in the fourth degree from the famous Niall of the Nine Hostages. As well as this he was born a nephew of the then reigning High-king -- Muircertach MacErc. And a High-king who reigned later in Columba's life -- Ainmire -- was his cousin.

His father, Feidlimid, was chieftain of the territory of Tir-Conaill, in which he was born. The blood of Judah also flowed through the veins of his mother, Eithne. She was the daughter of a Munster chief -- of the line of Cathair Mor. States historian Seumas MacManus: "It was only in a time when, as then, the fires of Christianity glowed at white heat, that a man of such, and so many, royal entanglements could turn his back upon wealth, rank and power, and give himself to God."

He grew up to be a man of greater stature than any of his predecessors -- with the possible exception of Patrick. The records indicate he was tall and handsome, and that his voice was extraordinarily powerful and melodious. When he sang in church it was "in an incomparable manner, and was heard at a distance sometimes of four furlongs, sometimes even of eight." He had deep resources of good sense and used it, some say, rather pompously but always without hesitation and to good effect. He was strict with himself and with others, but never put his rule above common humanity -- at times he bent his law when a visitor dropped by, when somebody was sick and in need, and in the case of animals. Impetuous in nature during his early years, he later brought it under control and his inner sensitivity and emotions come over through the heart-wrenching poems he wrote.

Columba's Early Life

"Columba was of Irish royal stock, very close in the line of succession to the kingship of Tir-Conaill, and the high-kingship of Ireland."

"Some sources even indicate that the Celtic Church observed PENTECOST and perhaps some of the other holydays of God! "

Columba was fostered and tutored in his early years by a priest named Cruithnechan -- just a few miles from his birthplace at a location now called Temple Douglas. He later went to three or four other schools for his higher education, ending up with one of the greatest teachers of the time.

Columba studied under the distinguished Finian of Clonard and, in 551, was ordained a priest of the CELTIC CHURCH. As a member of the Celtic church, which was founded DIRECTLY upon the teachings of the apostles of Christ who reached Britain shortly after the death of Christ, Columba observed the CORRECT PASSOVER and kept God's true SABBATH day. Peter Berresford Ellis writes that "Rome looked to Peter as its founder while the Celtic Church cited the authority of John. The Celtic Sabbath was celebrated on a SATURDAY and had more in common with the Greek service than the Latin" (*Celtic Inheritance*. Dorset Press, N.Y. 1992).

They began the Sabbath at sunset each Friday and, according to Leslie Hardinge, "The Sabbath was held to be a day of blessing in Wales as well as in Ireland and other Celtic lands" (*The Celtic Church in Britain*, p.82). The Passover was observed on the 14th day of the first month (Nisan) and the British historian Bede records that some Christians in Scotland continued this practice well into the seventh century. Not only that, but the FOOT-WASHING CEREMONY instituted by Christ in John 13 was also carried out. Some sources even indicate that the Celtic Church observed PENTECOST and perhaps some of the other holydays of God!

Notes Ivor C. Fletcher: "The Celts believed in a literal interpretation of the Genesis account of the creation of man and the universe. Free moral agency was stressed, salvation could not be forced on anyone. Obedience of the Ten Comandments was a vital requirement for one wishing to obtain salvation, but even so, the Celtic Christian did not believe in salvation by works [alone]. Salvation was granted by the grace of God through faith" (*The Incredible History of God's True Church*, p. 144).

Sin was defined as the transgression of God's Law and there was no invocation of saints, angels or martyrs in the early Celtic Church. They believed that Satan and one third of the angels had rebelled against God and were cast down to earth to thereafter influence human minds following the creation of man.

When he was well qualified, Finian decided to promote the young priest to the rank of bishop. We must remember that the term "bishop" had a different meaning then than it does today. A bishop in the Celtic Church was an "overseer" -- as the term "bishop" really means. A Greek-English Lexicon to the New Testament, by John Dawson, defines overseer (from the Greek "episkopos") as "a superintendent, an inspector, a bishop or overseer of the Christian Church."

Columba was sent to a neighboring bishop or overseer for consecration. According to Brendan Lehane "the bishop was in a field [plowing], removed apparently from ecclesiastical matters [or, perhaps, a bishop was more "down-to-earth" in these times!]. He made a mistake and went through the ordination ceremony for a priest. Columba took the event as a sign that God had no use for him as bishop, and refused consecration for the rest of his life" (*Early Celtic Christianity*. Barnes & Noble Books, N.Y. 1993. P. 114).

He went on to Glasnevin, now a suburb of Dublin, but his stay was cut short by an outbreak of Yellow Fever. Known as the Buidhe Chonail, this terrible pestilence swept Ireland several times during these centuries and, at this particular time, broke up and scattered the great schools -- including the one at Glasnevin. With the pupils scattered to the four winds and a number of leading teachers dead of the fever, Columba returned home to Tir-Conaill in 544 at the age of about 24 or 25.

Relates Seumas MacManus: "His close kinsman, the Prince of Tir-Conaill, gave him a grant of land, a hill of oaks near where the river Foyle debouches into the Loch of the same name -where he founded his famous monastery of Derry" (*The Story of the Irish Race*. The Devin-Adair Company, Connecticut. 1992. P. 162). This land was only a few miles from the old hill-fortress of Aileach, where Queen Maeve (the wife of Conchobar) had held her court and where his own line, the northern branch of O'Neills, now ruled over the surrounding kingdom.

Seven or eight years later Columba founded the monastery of Darrow in the present Kings County;

and then, so it seems, his missionary activity became nothing less than extraordinary! He traveled east and west, preaching the Good News, exhorting, organizing communities and churches and founding more monasteries. The records indicate he founded Kells, Swords, Druncolum, Drumcliff, Screen, Kilglass and Drumhome -- and many, many others. In all he is reputed to have founded 30 monasteries and communities in Northern Ireland -- all before the age of 42 when he was exiled from this land.

The Stain in Columba's Life

In 561, an incident occurred that was to change Columba's life forever and change the history of God's Sabbath in Britain. Not only that, but this incident was also to bring JACOB'S PILLAR-STONE from the hill of TARA to a mysterious, wind-swept island off the coast of western Scotland!

Curan, the son of KING AED of Connaught, who happened to be a hostage at TARA at the time, killed the son of the High-king's steward during a game of caman. He fled from Tara and sought REFUGE with Columba at the monastery of St. Ruan. "King DIARMUID commanded that the young prince should be taken forcibly from Colm [Columba] and put to death -- which was done. For this unforgivable outrage against TRADITIONAL SANCTUARY".... "[Colm] and his monks cried aloud against the sacrilegious violation; and proceeding in solemn procession to the PALACE, pronounced a curse upon its walls. 'From that day,' say the annalists, 'NO KING EVER SAT AGAIN AT TARA...'" (*The Story of the Irish Race*, by McManus, and *The History of Ireland*, by Moore).

McManus continues: Colm, eluding a guard that had been put over him [by King Diarmuid], quitted Diarmuid's domain, and made his way over the mountains to his home in the Tir-Conaill. His kinsmen, the PRINCES of the Tir-Conaill and Tir-Eogain, took up his quarrel, and joining their army to that of AED, King of Connaught, father of the prince who had been put to death, met Diarmuid and his forces at CULDREMNE, fought and defeated him, with terrible slaughter -- three thousand dead, some say, being left on the field. -- *The Story of the Irish Race*. Footnote #4, p.163.

Tara Falls Silent!

With the death of King Diarmuid after a reign of twenty-one years, the CROWN OF IRELAND reverted to the Eugenian branch of the NORTHERN NIALS -- and the HALLS OF TARA fell silent! Also, with Diarmuid's passing, the last king of the line of Gathelus-who professed the old pagan Celtic religion -- was removed; and a line of CHRISTIAN KINGS commenced in the DALRIADA (Irish colony) of WESTERN SCOTLAND.

Thomas Moore notes that in the reign of Diarmait "the ancient HALL OR COURT OF TARA, in which, for so many centuries, the TRIENNIAL COUNCILS OF THE NATION had been held, saw, FOR THE LAST TIME, her kings and nobles assembled within its precincts; and the cause of the desertion of this LONG HONOURED seat of legislation shows to what ENORMOUS HEIGHT the power of the ecclesiastical order [read, "Columba"] had then risen." (*History of Ireland*, p.255). Ronald Hutton also comments on the FALL of the PAGAN Irish kingship: During the sixth century, Irish paganism seems to have collapsed. The LAST KING to celebrate a feis, the symbolic marriage to a tutelary goddess, was DIARMAIT [Diarmuid] MAC CERBAILL AT TARA IN 560. Diarmait himself had...a bad reputation in Irish Christian legend, AS AN ENEMY OF SAINTS AND PATRON OF DRUIDS. (*The Pagan Religions of the Ancient British Isles*. Basil Blackwell Ltd. Oxford. 1991. P.263).

Columba Repents

After the horrible slaughter at Cuilidremne (561), the impetuous Columba gave way to remorse that almost broke his spirit.

Adamnan, his biographer, relates that a council was held at Tailte shortly afterward -- where a motion was made to EXCOMMUNICATE Columba from the Celtic Church for his crime. This would have been carried out but for his close friend, Brendan of Birr, who held out against the other members of the council and saved Columba. But his own remorse was tearing him apart. He finally went to Molaise of Devenish or, as some say, Molaise of Inishmurry -- where he humbly confessed his crime

"... this incident was also to bring JACOB'S PILLAR-STONE from the hill of TARA to a mysterious, wind-swept island off the coast of western Scotland!"

**"With
Columba's
arrival on May
12, 563, the
destiny of the
tiny island of
Iona was firmly
set."**

before God and the Church, and asked to be forgiven.

Records Seumas MacManus, "for such a great crime the penance must be great. Knowing the intense love that possessed Colm for his native land, Molaise ordered that he should go forth from his country and behold it never more. Also he should bring to Christ as many souls as there had been lives lost at Cuildremne."

Columba Removes the Stone

Columba immediately set about retrieving LIA FAIL from the deserted hill of Tara and, with his TWELVE companions, set out across the sea to the tiny island of IONA. They sailed into a bay on the island of Oronsay in the southern Hebrides as the sun was sinking. When the sun rose the following morning, Columba climbed a high hill to look back toward the land he left behind. He could see, on the horizon's verge -- low and dim in the early morning light -- the land for which he sorely grieved. Here he could not stay!

Sad in heart, Columba and his companions took to their boat again, spreading their sail to catch a wind that would drive them further from Ireland to the island of IONA. "To his own satisfaction, he was away from the spell of his ancestors. Iona, with cliffs rising to 300 feet in the south, slopes down to a bumpy plain in the north. It is dwarfed by the surrounding terrain, the stark, jagged hills of Mull and the mainland which are a sheer contrast to the round soft fells of Ireland" (*Early Celtic Christianity*).

With Columba's arrival on May 12, 563, the destiny of the tiny island of Iona was firmly set. As MacManus poetically noted, "on that quiet evening on which the keel of their boat [with its precious cargo -- the royal Coronation Stone] grated on the pebbled shore of this quiet isle, to the world unknown till now, Fame with its thousand wings encircled it and marked it for its own."

The Mother Community

The island of Iona was part of the SCOTIC DAL RIADA -colonized and ruled by the SCOTS. It is a curious fact that IONA is a Hebrew word that means "DOVE" -- as does the name "COLUMBA" in Latin! KING CONAL, who at this time reigned there, was a direct descendant of Fergus Mor McErc and of the TIR-CONAILL family. He was, in fact, Columba's own kinsman! To the repentant Columba the king made a grant of land where Columba and his disciples could build a home and establish a monastery. References to "monasteries" in the life of Columba are unfortunate -- the communities he founded bore little resemblance to the great celibate Catholic institutions that dominated Europe during the Middle Ages.

"The earliest Celtic monasteries could perhaps have been more accurately called colleges. They were modelled on the Old Testament cities of refuge, and were communities where Christian men, women and children, living in family groups along with single people, were able to avoid overly close social contact with their pagan neighbours, and enjoy Christian fellowship" (*The Incredible History of God's True Church*, p. 147). In *The True Ecclesia* D. H. Macmillan states that "Monasticism in the Celtic Churches was mainly for the purpose of copying and disseminating the Sacred Scriptures, and was SINGULARLY FREE from the vain acts of physical mortification typical of Latin Christianity" (p. 21).

Richard C. Nickels in his *Six Papers on the History of the Church of God* writes that "O'Halleron's *History of Ireland*, p. 172, reports 'that...St. Columba's establishment of a SABBATH-KEEPING COMMUNITY on the island of Iona was the result of St. Patrick's teaching' (part i, page 4)."

One of the first things Columba did upon his arrival was to place the Pillar-stone of Jacob in the church previously built by Fergus. He then expelled the PAGAN DRUID PRIESTS who inhabited the island. Iona had been known as Innis Nan Druidhneah ("The Island of the Druids"), and was a sacred spot long before Columba made landfall in 563. There were twelve

men with Columba at first, but soon friends from Ireland joined them and others (Britons and Saxons) were drawn in. The island became a hive of activity as the buildings were erected and the farm that supported them all was enlarged and put into full production.

They all studied languages (Latin, Greek and Gaelic) and studied the Bible daily, learning much of it by heart -especially the Book of Psalms. They practiced penmanship -- the art of writing and illuminating -- and produced some remarkably intricate and beautiful works that have come down to us today. All the churches and schools Columba founded in Scotland had to have Bibles, text books and study material, so this alone kept Columba and his workers busy on Iona. "They studied the stars, too, for they were great navigators and seamen, and they loved to practise singing and music. The monastery was a centre, also, for medical help, and the knowledge of herbs and healing-stones was important...Columba believed too in faith-healing, and it was said of the sick people who sought his help, 'those who believed' were cured" (*Peace and Adventure: The Story of Iona*, p.9).

In time Iona "developed into the most famous centre of CELTIC CHRISTIANITY, the MOTHER COMMUNITY of numerous monastic houses, whence missionaries were dispatched for the conversion of Scotland and northern England..." (*Encyclopedia Britannica*. 1943 edition. Vol. 12, p.573).

The island became one of the great centers of the Celtic Church and its influence did not decline until the 11th Century. From Iona the truth about God's true Sabbath was spread into the Scottish communities of western Scotland and remained inviolate long after the church in England and Ireland had fallen under the spell of Rome and the day of the Sun.

Columba had not completely severed his ties with Ireland. From time to time his fellow workers in Christ came from his homeland to visit him -- men such as the two Brendans, the two Finans, Flannan, Ronan, Comgall, Finbar -- all famous men of his day. All are said to have visited the exile "bringing dearly loved Eirinn to him who to Eirinn could not return." Others too, including abbots of various Irish monasteries, arrived on the island to seek his counsel and advice -- from one whose counsel was prized beyond that of any other Irishman of that time.

Was Columba an Evangelist?

After everything was in order and the buildings under way, Columba started undertaking journeys from Iona into the Scottish Dal Riada on the mainland. He visiting the Pictish monarch BRUIDE on at least one occasion. Most history books claim that Columba's primary goal was to convert the Picts to Christianity; but there is a big problem with this belief.

The Encyclopedia Britannica observes:

In the beginning of the 5th century, St. Ninian had preached in Strathclyde and had sent his disciples to CONVERT PICTLAND, and it is probable that many of the religious foundations in the north-east of Scotland, generally ascribed to St. Columba, REALLY DATE FROM AN OLDER MISSIONARY EFFORT. Some years before St. Columba landed in Iona, a great Christian teacher, known as St. Kentigern or St. Mungo, was labouring in Strathclyde, and to HIS MISSION is traced the foundation of the future city of Glasgow. ST. COLUMBA, THEREFORE, CANNOT BE SAID TO HAVE CONVERTED SCOTLAND.... (1943 edition. Vol. 20, pp. 154-155). Author Charles Thomas also notes this strange anomaly:

Elsewhere in the Life [of Columba], a FEW Pictish families, among a nation depicted as overwhelmingly pagan, were converted and baptized. The Irish or Dalriadic view of Columba's life and work at Iona, which must be set against the Pictish version and which is what Adomnan [7th century biographer of Columba] gives us, implies that Iona, Mull and the Dalriadic Argyll region were already the lands of the SCOTI, ceded by (or won from) the Picts in earlier times. The status of Iona [then] emerges as that of the PRINCIPAL MONASTIC CENTRE FOR THE IRISH COLONIES, contact with the Picts being a SECONDARY ELEMENT.

The late Kathleen Hughes, in a penetrating analysis, concluded that it is not even clear that Columba

"The island became one of the great centers of the Celtic Church and its influence did not decline until the 11th Century."

converted and baptized the Pictish monarch, STILL LESS that he was in any sense a national evangelist. The (late 6th-and 7th-century) Columban foundation from Iona in Pictland were little more than 'minor cells, established without royal patronage, exercising LITTLE INFLUENCE on society.' Had Columba's Pictish mission been rapidly and widely a success, rivalling the then-retrospective Irish inflation of Patrick's life-work; had he converted the Pictish king Bruide and his court; had he established churches and monasteries throughout Pictland in constant touch with the mother-house at IONA -- then in 690 Adomnan would have said so. But he does not, and we must accept Dr. Hughes' conclusions. Our first evidence that Christianity was a major influence in Pictish society comes AFTER Adomnan's death (704), with the negotiations between King Nechton and the Northumbrian church.-Celtic Britain. Thames and Hudson, Ic. N.Y. 1986. P.104.

If this is true WHY, then, did Columba travel to Iona if not to evangelize the heathen peoples (Picts) of Scotland? HE WENT TO ESTABLISH THE THRONE OF JUDAH IN SCOTLAND and to cater to the spiritual needs of his people the SCOTS!! Most of the colonists of the Scottish Dal Riada clung to their pagan gods and traditions, and it wasn't until Columba set foot on Scottish soil that a comprehensive conversion of the colony began. The faith he preached -- which included God's true Sabbath and the Passover -- proved a MAJOR FORCE in uniting the people of Scotland. The Picts would have to wait for a later time.

The "Liber Vitreus"

Nine years after Columba arrived in Iona with the CORONATION STONE Conal, king of the Dalriadic Scots in the west of Scotland, passed away. AIDAN, the son of Gauran, succeeded to the throne. Columba was held in such high regard by the clergy and the people, and related to the recently departed king, that he was selected to perform the CEREMONY OF INAUGURATION on the accession of the new king. According to tradition "Columba had been, at first, unwilling to perform this ceremony [crowning of AIDAN on the LIA FAIL]; but AN ANGEL, as his biographers say, appeared to him during the night, HOLDING A BOOK CALLED 'THE GLASS BOOK OF THE ORDINATION OF KINGS,' which he put into the hands of the Saint, and ORDERED HIM TO ORDAIN AIDAN KING, according to the directions of that book. This LIBER VITREUS is supposed to have been so called from having its cover encrusted with glass or crystal." (*The History of Ireland*, by Thomas Moore. Footnote p.247).

Records Brendan Lehane: "In the hierarchy he was no more than a priest, yet in influence he was stronger than a metropolitan bishop. And he showed the extent of his influence, when, on the death of Columba's kinsman Conall, king of Dalriada, he was asked to crown the new king (who sat, for the ceremony, on what many claim was the Stone of Scone, now in Westminster Abbey)" (*Early Celtic Christianity*, p. 131). Of this same event Peter Berresford Ellis writes that "the FIRST RECORDED 'coronation ceremony' in the British Isles took place that year when Colmcille [Columba] installed Aidan on the sacred Lia Fail (Stone of Destiny) which is now kept in Westminster Abbey" (*Celtic Inheritance*, p. 108).

As E. Raymond Capt notes, "Aidan was crowned king of Scotland in a CORONATION RITE THAT HAS BEEN USED EVER SINCE by the succeeding monarchs of Scotland and England. The ritual included a CONSECRATION declaring the future of Aidan's children, grandchildren, and great-grandchildren, exactly as was done by JACOB when he blessed his sons before he died." (*Jacob's Pillar*, p.45).

A man by the name of Martene, who was a researcher and writer on church antiquities, refers to this inauguration of Aidan by Columba as the MOST ANCIENT INSTANCE OF THE BENEDICTION OF KINGS IN CHRISTIAN TIMES that he had come across in the course of his reading.

Indeed, this was a MILESTONE in God's plan regarding the ROYAL LINE OF JUDAH that was to rule over a large number of His people ISRAEL in their appointed home in the centuries ahead! The prayer which Columba is said to have used at the consecration of King Aidan has been handed down and was used at the Semi-Jubilee service of Thanksgiving for King George V in St. Giles' Cathedral in 1935. The Coronation Stone that Queen Elizabeth II was crowned upon in Westminster Abbey is the very same stone that King Aidan sat on for his consecration by Columba

"the FIRST RECORDED 'coronation ceremony' in the British Isles took place that year when Colmcille [Columba] installed Aidan on the sacred Lia Fail (Stone of Destiny)"

some 1390 years earlier!

The Council of Drumceatt Shortly after the coronation Aidan, whose claim to the throne of the Dalriadic Scots in Argyll was based on his descent from the ancient princes of Dal Riada (Carbre Riada in particular), asserted his hereditary right to the sovereignty of IRISH DAL RIADA. Since the people of the two Dal Riadas were of the same clan, Aidan claimed kingship over both. The Irish monarch AIDUS contested this claim holding that the tribute and the military support of the Irish Dal Riada were due him alone.

Records Thomas Moore: On the grounds of his descent from Carbre Riada, to whom, as we have seen, a grant had been made, in the middle of the third century, of all those parts of the county of ANTRIM [in Ulster] which formed the territory called, from thenceforth, Dalriada, king Aidan ASSERTED HIS HEREDITARY RIGHT to the sovereignty of that territory, and maintained that, as belonging to his family, it should be exempt, if not in the whole, at least in part, from the PAYMENT OF TRIBUTE to the king of Ireland, and from all such burdens as affected the rest of the kingdom. The IRISH MONARCH, on the other hand, contended that the territory in question formed a portion of his dominions, and had always, equally with the rest, been subject to imposts and contributions; that, before the Dalriadians became sovereigns in Britain [Scotland], such tribute had been always paid by that principality, nor could the election of its princes to a throne in North Britain make any difference in its relations to the Irish monarchy. -The History of Ireland, pp. 248-249.

It was agreed that the difference between them should be submitted to the states-general of Ireland at the NEW CENTER of the Irish monarchy in DRUMCEATT, ULSTER, and that the final decision of this case should be left to Columba -- who was equally concerned on both sides. Columba, therefore, was allowed to return from his exile to attend.

"Setting out in a small vessel, attended by a few monks, the Saint [Columba] and the king directed their course to the north; and, AFTER ENCOUNTERING A VIOLENT STORM in the open sea, landed at the mouth of the river which runs into Lough Foyle, and from there proceeded to Drumceatt." (*The History of Ireland*, by Thomas Moore, p.247). What a dramatic scene it must have been when Columba arrived at the head of his company! This man of God, whose name was a household word in all of Ireland -- cherished in most and feared in some. "What commotion must have been there; what craning of necks; what straining of eyes; what stamping of feet; what rattling of spears! What a fierce hurrah must have torn from the throat of the Conallach and the Eoganach, and from the men of many a sympathetic clan!" (*The Story of the Irish Race*, p. 167).

With the arrival of Columba and King Aidan the assembly commenced judgment on the matter of the two Dal Riadas, as well as many other issues -- the Convention of Drumceatt is said to have remained in session for a whole year. Columba, however, declined to be judge in the matter, and referred it to Colman, the son of Comgallen who decided that "the Irish Dal Riada should be directly and entirely subject to the Ard-Righ of Ireland, paying him tribute and supplying him with the military levies, but they should be allies of their brethren over the Channel, the Scottish Dal Riada, and in case of a war of theirs against the Picts, or the Britons, should supply them with a fleet" (Ibid., p.169). Thomas Moore writes:

Notwithstanding his known attachment to king AIDAN, so great was the general trust in Columba's sense of justice, that to him alone the decision of the question was first referred. On his declining, however, to pronounce any opinion respecting it, the task of arbitration was committed to St. Colman - a man deeply versed, as we are told, in legal and ecclesiastical learning, who, on the obvious grounds, that Dalriada, being an Irish province, could not but BE SUBJECT, in every respect, to the MONARCH OF ALL IRELAND [AIDUS], gave his decision AGAINST the claim of king Aidan. -- *The History of Ireland*, p. 250. From this time forward, the Scottish colony in Argyll went its own way and became INDEPENDENT of the mother country, Ireland. Columba and King Aidan took their leave of the council and Columba then visited his beloved Derry monastery. During this

Columba Returns to Iona

After a few months in Ireland, Columba returned to Iona and his charge in the Scottish Dal Riada. He resumed his arduous duties, working, teaching, preaching, writing, traveling and baptizing those

"This man of God, whose name was a household word in all of Ireland -- cherished in most and feared in some."

"He wrote much during this time -- mainly copying the scriptures."

among his people who repented and wished to serve God. Columba, knowing that conversion to God's way of life could only come by real knowledge, refused to baptize those who were not instructed in the fundamentals of the Bible or were too young to understand. "He therefore began to organise the work throughout the kingdom, and with the help of a hundred and fifty followers whom he called 'The Order of the Fair Company,' he built churches in the glens and sent teachers to guide and instruct the folk" (*Peace and Adventure: The Story of Iona*, by Ellen Murray. Wild Goose Publications, The Iona Community. 1987).

He wrote much during this time -- mainly copying the scriptures. Occasionally he set down a poem or a hymn of his own composing. Since one of Columba's basic qualities was his indomitable, never-flagging energy, he firmly believed that those around him should be just as energetic -- and insisted on it! The rule in Iona was that the day should be divided into three parts: One part for good works; one part for prayer; and one part for reading. His dictum was, "Let not a single hour pass in which you do not devote yourself to prayer, reading, writing or some other useful work."

"He prayed and he worked wholeheartedly. He went out in the fields with the brothers, and in storm or shine toiled as one of themselves. He devoted much indoor time to copying of the Scriptures and other writings. His bed was on the bare ground, with a stone for his pillow [like Jacob]; sparing himself not, and spending himself ever, as well for his own benefit as for his followers' encouragement" (*The Story of the Irish Race*, p.170). He lived and worked, inspiring countless other workers, and was a huge influence in two countries for almost a quarter of a century after his death.

The Passing of a Man of God

In the year 597 death came to Columba. During the May of that year, he visited the farm on the west side of the island where his brethren grew the crops necessary for the survival of the settlement. "On SATURDAY of that week he visited the great barn in which was stored the community's stock of food, and rejoiced in the great store he found there, which would insure plenty for his beloved ones for that year. With exceeding earnestness he blessed the barn that it should ever hold and give in plenty to the ardent servants of God. Then he said to those who stood around him: 'THIS DAY IN THE HOLY SCRIPTURES IS CALLED SABBATH, which means rest. And this day is indeed SABBATH TO ME, for it is the last day of my laborious life, AND ON IT I REST. And this night...I shall go the way of my fathers.'...At the end of the day, when it came time for the SABBATH VIGILS [evening prayers], having reached the end of a page, he laid down his pen, saying: 'Let Baithen write the rest.' And his last written words were those of the thirty-third psalm -- 'They that seek the Lord shall want no manner of thing that is good.'"

His mourning followers bore the body of their beloved teacher and brother to the little cemetery of Iona. A great multitude of sorrowing Islanders and their chiefs followed up behind, and watched in silence as this singularly great man of God was laid under the earth. It was a June night, but a great storm raged in the Sound preventing anyone from landing on the island. As a result, Columba had his wish granted that at the last he should be tended and buried by his beloved friends -- the Family of Hy (another name for Iona). "They made his stone pillow his gravestone, and buried him it is supposed, near where St. Oran's Chapel now stands, but the exact spot has been forgotten."

Some two hundred years later his remains were disinterred and placed in a shrine, which was afterward kept in the Church. His remains have since disappeared and the historians are not sure what happened to them. Legend has it his remains were transferred from Iona to Dunkeld (near Scone) in Scotland and, when borne into battle by its keeper, was held to bring victory providing the cause was just. The famous shrine (Reliquary), with Columba's remains, was borne by the Scots at the Battle of Bannockburn on June 24, 1314 -- which resulted in a resounding defeat of the English by the troops of Robert the Bruce, thus avenging the death of William Wallace nine years earlier.

The role of Columba in the history of Scotland -- in setting up the throne of Judah and bringing

the Gospel to the Scottic Dal Riada -- was long remembered. Before his death, he predicted that "Unto this place, small and mean though it be, great homage shall yet be paid, not only by the kings and people of the Scots, but by rulers of foreign and barbarous nations and their subjects. In veneration too, shall it be held by men of other churches." In the cemetery of Iona are buried all the kings of Scotland up to the 11th century -- including Duncan I and his murderer, MacBeth of Shakespearean fame.

In Buchanan's *History of Scotland* it is recorded:

Amidst the ruins there remains still a burying place or cemetery, COMMON TO ALL THE NOBLE FAMILIES OF THE WESTERN ISLES, in which, conspicuous above the rest, stand THREE LARGE TOMBS, at a little distance from each other; on these are placed sacred shrines turned toward the east, and on their Western sides are fixed small tables, with the inscriptions indicating to whom the tombs belong. That which is in the middle, has as its title, "Tumulus Regum Scotiae" the TOMB OF THE KINGS OF SCOTLAND, for there FORTY-EIGHT kings of the Scots are said to have been buried. The one upon the right is inscribed, "Tumulus Regum Hiberniae," the TOMB OF THE KINGS OF IRELAND, where FOUR Irish kings are reported to rest. And upon the one on the left is engraved, "Tumulus Regum Norvegiae," the TOMB OF THE KINGS OF NORWAY, general rumour having assigned to it the ashes of EIGHT Norwegian kings. -- P. 47.

Since Columba's time a steady stream of visitors from all over the civilized world have visited Iona. His prophecy has been fulfilled in an amazing fashion!

"Since Columba's time a steady stream of visitors from all over the civilized world have visited Iona. His prophecy has been fulfilled in an amazing fashion!"

AMERICAN SABBATARIAN UNIVERSITY

WOULD YOU LIKE TO STUDY BASIC BIBLICAL TRUTH FROM A SABBATARIAN PERSPECTIVE? ARE YOU INTERESTED IN UNDERTAKING SUCH STUDIES IN YOUR OWN HOME WITH THE AID OF STUDY NOTES, VIDEOS AND A COMPUTER? IF SO, HERE IS YOUR CHANCE. REGISTER YOUR EXPRESSION OF INTEREST AND WE WILL PROVIDE YOU WITH FURTHER DETAILS.

Sample courses include:

- **Sabbatarian History**
- **General Sabbatarian Studies**
- **Biblical Literature**
- **Prophetic Studies**
- **Lost Tribes in History and Prophecy**

Enquiries write to: American Sabbatarian University,
GPO Box 864, Sydney, NSW 2001

SABBATARIAN MATERIAL & RESOURCES AVAILABLE

Compiled by Craig White

BOOKS AND JOURNALS ETC AVAILABLE

(NOTE: the views expressed in these publications are not necessarily endorsed by us)

- 1. DIRECTORY OF SABBATH-OBSERVING GROUPS (1995)** by the *Bible Sabbath Association* (BSA). Lists details of hundreds of seventh-day groups from around the globe. Fascinating material. Write to the BSA at: HC60, Box 8, Fairview, OK 73737, USA.
- 2. THE SABBATH SENTINEL MAGAZINE** from the *Bible Sabbath Association*. A lovely magazine devoted to inter-sabbatarian news and views. Write to the BSA at: HC60, Box 8, Fairview, OK 73737, USA.
- 3. IN TRANSITION. NEWS OF THE CHURCHES OF GOD:** available from PO Box 929, Beenleigh, QLD 4207 - \$22.00. Highly recommended reading.
- 4. FRIENDS OF THE SABBATH:** audio and video tapes of seminars held in the USA on sabbatarian topics by ministers from a variety of seventh-day churches: Available from *Friends of the Sabbath* in Australia.
- 5. ORIGINS OF NATIONS NEWSLETTER:** *History Research Projects*, GPO Box 864, Sydney, NSW 2001. Discusses the modern identities of the nations of Genesis 10 and the question of the 'lost' 12 tribes of Israel - \$16.00 pa
- 6. ALERT; SERVANTS NEWS, THE CHRISTIAN BEACON and GIVING & SHARING NEWSLETTER:** These newsletters are primarily about news of major sabbatarian groups and a variety of Biblical topics. They also discuss and debate various issues such as Church governance. In Australia they are available free from: *Alert*, 9 Alice Jackson Crescent, Gilmore, ACT 2905 (donation appreciated).
- 7. THE STORY OF THE CHURCH OF GOD (Seventh Day)** by R Coulter - \$4.95 each plus 95c postage, available from: *Friends of the Sabbath*.

RECOMMENDED BOOKS NOT AVAILABLE FROM US

(Please contact the publishers or your local bookshop. The addresses listed are all the details we have.

We cannot assist in importing these works, unless they are ordered in bulk)

- 1. 1844 AND THE SHUT DOOR PROBLEM** by Ingemar Linden (Almqvist & Wiksell International, Stockholm, Sweden, 1982).
- 2. SABBATH AND SECTARIANISM IN SEVENTEENTH-CENTURY ENGLAND** by David Katz (EJ Brill, Leiden, The Netherlands, 1988).
- 3. ANDREAS FISCHER AND THE SABBATARIAN ANABAPTISTS** by Daniel Liechty (Herald Press, Scottsdale, Pennsylvania, Kitchener, Ontario, 1988).
- 4. SEVENTH-DAY BAPTISTS - THEIR LEGACY TO ADVENTISTS** by Russel Thomsen (Pacific Press Publishing Association, Mountain View, California, USA, 1971).
- 5. THE EDGES OF SEVENTH-DAY ADVENTISM** by Lowell Tarling (Galilee Publications, Barragga Bay, Bermagui South, NSW 2547, 1981).
- 6. THE SABBATH IN SCRIPTURE AND HISTORY** edited by Kenneth Strand (Review and Herald Publishing Association, Washington DC 20012, USA, 1982).
- 7. FROM SABBATH TO SUNDAY** by Samuele Bacchiocchi (Biblical Perspectives, 4990 Appian Way, Berrien Springs, Michigan 49103, USA, 1977).
- 8. THE CHURCHES OF GOD, SEVENTH DAY. A BIBLIOGRAPHY** by Joel Bjorling (Garland

Publishing Inc, New York, USA, 1987).

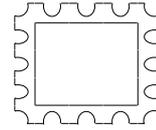
9. **A HISTORY OF THE TRUE RELIGION** by AN Dugger and CO Dodd (Mt Zion Reporter, PO Box 10184, Jerusalem, Israel).
10. **COMMENTARY ON THE EPISTLES TO THE SEVEN CHURCHES IN ASIA** by Richard Trench (Klock & Klock, 2527 Girard Ave N, Minneapolis, Minnesota 55411, USA, 1897 reprinted).
11. **THE LETTERS TO THE SEVEN CHURCHES** by William Ramsay (Hendrickson Publishers, PO Box 3473, Peabody, Mass 01961, USA, 1904, reprinted 1994).
12. **TRUTH TRIUMPHANT. THE CHURCH IN THE WILDERNESS** by BG Wilkinson, 1944; **HISTORY OF THE SABBATH** by JN Andrews, 1912; **THE SABBATH OF GOD THROUGH THE CENTURIES** by JF Coltheart; **A DEFENSE OF THE SABBATH** by G Carlow, 1847 — all available from *Leaves of Autumn Books*, PO Box 440, Payson, Arizona 85541, USA.
13. **THE MARK OF THE BEAST** by V Ferrell (Pilgrims' Books, Altamont, TN 37301, USA, 1985).
14. **THE CELTIC CONNECTION** by David Marshall (Stanborough Press, Alma Park, Grantham, Lincs, UK, 1994)
15. **HISTORY OF THE SATURDAY RESURRECTION DOCTRINE** by G Dellinger, 1982; **THE TRUTH ABOUT MATTHEW 12:40** by M Vetter, 1993; **THE SABBATH FROM EDEN TO SINAI** by G Dellinger, 1984 — all available from *The Sabbath Research Center*, PO Box 565, Westfield, Indiana 46074, USA.
16. **GOD'S CHURCH THROUGH THE AGES** by J Ogwyn (Global Church of God, PO Box 501111, San Diego, CA 92150, USA, 1995).
17. **THE APOSTASY OF THE LOST CENTURY** by G Olsen, (Fostorp 5471, S-44 693 Skeplanda, Sweden, 1986).
18. **FAITH AND DOCTRINES OF THE EARLY CHURCH** by GM Bowers, 1978 (out-of-print).
19. **JESUS AND THE NAZARENE SECT** by JD Davis, 1992.
20. **THE SEVENTH-DAY MEN** by Bryan Ball, Clarendon Press, Oxford, 1994
21. **THE ENGLISH CONNECTION** by Bryan Ball, James Clarke Pub, Cambridge, 1981.
22. **A TRUE HISTORY OF THE TRUE RELIGION** by A Dugger and C Dodd (available from *Giving & Sharing*, 3316 Alberta Drive, Gillette, Wyoming, United States of America 82716)

LIST OF THESES, MANUSCRIPTS AND PAPERS NOT AVAILABLE FROM US

(NOTE: these items are definitely **NOT** available from us. We are not able to help you trace them. We suggest that if you should use whatever means you have available to obtain them. We cannot be of help)

1. **A HANDBOOK OF CHURCH HISTORY** by D Blackwell (thesis, 1973).
2. **WHAT BECAME OF THE CHURCH JESUS BUILT?** by L Briggs (thesis, 1972).
3. **THE BELIEFS AND PRACTICES OF THE CHURCH OF GOD IN TRANSYLVANIA 1588-1623** by GO Marx (research paper, c1980).
4. **NOW REVEALED - THE TRUE HISTORY OF THE EARLY CHRISTIAN CHURCH** by RD Kelly (thesis, 1967).
5. **WERE THE WALDENSES A PART OF GOD'S CHURCH?** by L Grabbe (research paper, 1981).
6. **DID PETER WALDO KEEP GOD'S SABBATH?** by L Briggs (article, 1974).
7. **AMBASSADOR COLLEGE CORRESPONDENCE COURSE LESSONS 49-53** (1960s).
8. **SYNOPSIS OF THE HISTORY OF THE CHURCH OF GOD (SEVENTH DAY)** (C1978).
9. **THE LORDS' HOLY DAY THROUGH THE CENTURIES** by G Burnside (c 1900)
10. **THE SABBATH HAS NOT BEEN LOST!** by WM Jones (1886).

P.O. Box 206
Bundoora
Victoria
Australia 3083



LABEL

**SUBSCRIBE
TO
"SABBATH
HISTORY"
TODAY!**

Renewal Application

membership rates per annum are as follows (check appropriate box)

- 1 YEAR \$18.00 2 YEARS \$36.00 Gift/donation \$——

Enclosed is my cheque/money order/ bankdraft/cash for \$_____ for _____
year(s) subscription to *Sabbath History* newsletter.

Name: _____ Address: _____

Country: _____ Postcode/Zip: _____

Phone: _____ Fax: _____ E-Mail: _____

**[PLEASE BE SURE TO CHECK YOUR ADDRESS DETAILS
AND ALSO THE RENEWAL DATE ON THE MAILING LABEL]**