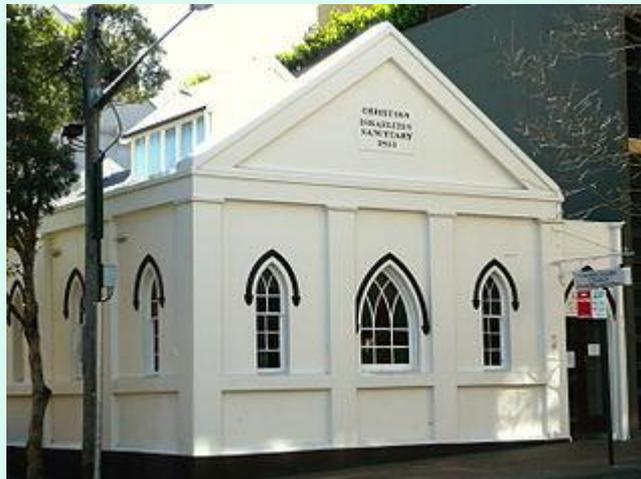


A NOTE ON THE CHRISTIAN ISRAELITE CHURCH AND THE SABBATH



By Craig M White

Version 1.4

2008, 2016, 2019

Introductory Remarks

In 1985, a very interesting article appeared in the 4 March edition of the *Worldwide News* by Jeff Zhorne which I, and no doubt many others, found fascinating. The entire text of that article is found at Appendix One.

The article described how a Church of God member, Gladys Carnes, was baptised in 1918 while attending the Christian Israelite Church (CIC) in England. She claimed that this church observed the seventh-day Sabbath and several feast days. (A photograph extracted from the *Worldwide News* is at Appendix Two)

This intrigued me as I was cognisant of the Christian Israelite Church's teachings and in particular their British-Israel belief. I was certain that they did not fully adhere to the Sabbath and initially thought that either there were two groups with similar names or certain congregations of that group fully observed the Sabbath.

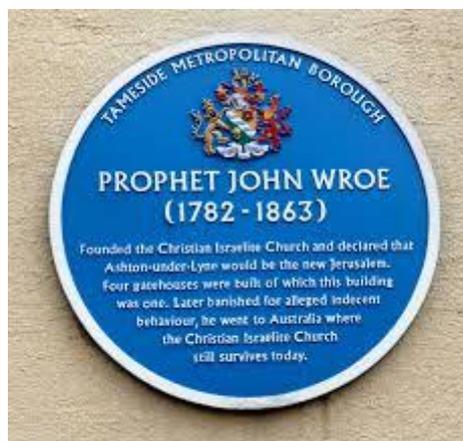
Without knowing it, I was in touch with one of their groups for many years in Australia even receiving their publication periodically and it is only due to further research that I found the connection (refer to Appendix Three for pertinent e-mails from this group).

So let us take a very brief look at this group, its origin and teachings which should assist in throwing further light on the subject.

Background to the Christian Israelite Church

[For a good history of the group, refer to the booklet *A History of the Christian Israelite Church in Australia* which is available on the internet]

The Christian Israelite Church was founded by John Wroe (borne 19 Sept 1782 at East Bowling, West Yorkshire and died 5 Feb 1863), son of a farmer.



In *Seventh Day Baptists in Europe and America* (vol 1, page 175) we find reference to this group:

“A letter from the Rev Mr. Burnside ... describes certain fanatical and unworthy observers of the Seventh-day.”

The actual letter reads (extracts):

“Palmers Rents
Snowsfields Borough
London
January 16th, 1826

Some years ago we lived in London, an infamous female imposter, of the name of Joanna Southcott ... They not only keep the Seventh-day, (how I know not) but wear beards of extraordinary length ... They call themselves, “True Israelites.” ... There are several particulars of these people contained in the “Christian Intelligencer,” (a high church Magazine) for May, which was not a little amusing, if impious fraud and the love of gain on one side, and this most abject and servile credulity on the other, could be amusing.”¹

Further information is contained in Appendix Five.

It was during a serious illness from which he recovered that turned his energies to religion. Apparently he was concerned about the life-threatening nature of the illness and had his wife read a several Bible chapters to him during this sick period. This provoked his intense curiosity with the Bible during which time he claimed to have ‘Wrestled with God day and night’ for many months on end:

“I wrestled with God nearly day and night for several months, and all my relations had forsaken me on all sides, and all my creditors came upon me. I think I have had six or seven Court of Request summonses in the house at once. I walked up and down my fields, sometimes I took the bible with me, and sat down under the hedges, and read easy parts which I could: still I found no comfort. In one of my fields I was wrestling with God in prayer : I saw a vision with my eyes open, — a woman came unto me who tossed me up and down in the field. I strove to get hold of her, but got hold of nothing, therefore I knew it was a spirit.” (*The Life and Journal of John Wroe*, p.8)

The above extract from his book represents only a portion of his experiences with visions and becoming blind coupled with the inability to speak for extended periods. These visions seem similar to what Ellen G White experienced.

¹ Andrew Ferguson Dugger, 19th century Church of God pioneer, condemned Southcott in his book *Points of Difference between the Church of God and the Seventh-day Adventists Briefly Stated*.

In any event, Wroe claims that the visions were God's way to reveal many truths and the future to him and that he had to become a travelling preacher to the world. As a result, he travelled throughout Britain, France, Spain, Italy and Germany. Later he travelled to America and Australia proclaiming his interpretation of God's Word. I found old *New York Times* articles mentioning Wroe which may be of some interest (see Appendix Four).

The office for the group was first established in Gravesend, Kent and later moved to Ashton-under-Lyne in Lancashire.

He joined the Southcottians at Leeds in 1820 and two years later claimed the succession as their leader. A further two years passed and he was baptised before thousands of onlookers (some estimate 20,000 or more) and was also publically circumcised.

You can read about the strange beliefs of the Southcottians in *The New Schaff-Herzog Encyclopedia of Religious Knowledge* available free online (see References section below for details).

"In 1830 Wroe reported that he had " *had a comand. from heaven to take seven virgins to cherish and comfort him.* " Three local families duly provided the virgins from amongst their daughters and Wroe set off on a preaching tour with them. When he returned one of the girls was pregnant - this scandalized some of his followers and they attempted to hold an inquiry at which fighting broke out; pews, fittings, doors and windows were torn out and broken, and '*pandemonium reigned*'. Others were prepared to believe Wroe's word that a Shiloh, or messiah would be born to the girl and great preparations were made for the birth. At Peel Park Museum, Salford, there used to be preserved the magnificent cradle made ready for the Shiloh's reception, described as a "*beautiful little ark of blue silk and gold*" and said to have cost £200.

It's a girl! When the messiah was finally born it was a girl - which somewhat threw the Southcottians' plans into disarray as they were expecting a boy. At this point they finally lost patience with Wroe and he was forced to leave town.

John Wroe now began an energetic life of travel and propaganda. He travelled widely in America, and Australia during the late 1840s and early 50s. It was partly Australian financial support that made it possible for Wroe to build a great house at Wrenthorpe nr. Wakefield. He was also able to attract £2,000 from funds that had been collected with the intention of publishing the Eternal Gospel, symbolically, 40 years after Joanna Southcott's death."

Wroe finally succumbed to old age and died in Melbourne in 1863 at the age of 81. But the group he founded continues with congregations in America, parts of Europe and Australia.



Christian Israelite sanctuary, 193 Fitzroy Street, Yarra, Melbourne, Australia (built 1861).

John Wroe, died here on 5th February 1863

The following quote contain in the www.utopia-britannica.org.uk site provides further insights in the CIC:

"The beliefs of the Christian Israelites were compounded from both the law of Moses and the gospel of Christ. They included the specific claim that full and complete salvation (of `body, soul and spirit) would be enjoyed by a chosen few of the world's population, restricted to 144,000. These, the descendants of Abraham, would be immortal, and would be joint rulers with God of the eternal kingdom shortly to be established. Their separation from the rest of society was emphasised by peculiarities of dress and diet; especially noticeable was the fact that they never shaved or cut their hair, a characteristic which earnt them the name of `beardies'." *(Alternative Communities in 19th Century England. D. Hardy)*

Like any other group, CIC have their fair share of offshoots eg Israelite House of David as Reorganized by Mary Purnell and also the Israelite House of David. Information on these are available on the internet.

Conclusion

When one reads about Gladys Carnes description of the CIC and its adherence – in some form – to the Passover, Days of Unleavened Bread and Pentecost, it is obvious that this is the same Christian Israelite Church led by John Wroe. The proof is simple:

1. the name of the church is identical
2. the CIC observes only the first three holy days per Gladys Carnes description of the CIC group she was associated with

However, the CIC was never fully convinced of seventh day Sabbath observance and only partially observed it. But it does adhere to the clean and unclean meats commandment; mixed fabrics; tithing and even the mortality of the soul (soul sleep) and such like. But interwoven into this are a plethora of false doctrines which are not listed in this article – instead the reader may undertake their own research.

This brings one to the inevitable question: *what was Gladys Carnes and her father doing observing the Sabbath in its entirety in the CIC?*

From what she stated, it seems that the CIC may have kept the Sabbath in the early 1900s. Or at least some of their members did. In any event, they appear to have come down heavily on those whose eyes were opened to the seventh day Sabbath and cast them out.

Even with its doctrinal errors, mixed with truth, God called out a woman into the full truth from the CIC. Seemingly many seeds, including the British-Israel truth, were sewn – and harvested in God's good time, in her life.

The lesson for us is that He can work with someone wherever He so wishes and can lead them down His paths on a journey to salvation – by bringing such a one into His Church – at a time and place of His choosing.

Appendix One

Worldwide News Article

**“DEACONESS BAPTISED IN 1918,
EVICTED BY SUNDAY WORSHIPERS”**

Worldwide News

Monday, March 4, 1985

By Jeff Zhorne

FIUGGI, Italy- One might say Gladys Carnes, who will be 88 March 5, has known God’s truth all her life, having been brought up by her father, a Bible-believing minister, and baptized in 1918 at age 21.

Mrs. Carnes, who attends the Brighton, England, church and attended the Feast of Tabernacles here in 1984, was ordained a deaconess April 1, 1980.

Her father, Alfred Henry Wight, was a minister among a people that the world called “Christian Israelites,” said Mrs. Carnes. Seven churches existed in London (Holborn, Finchley and Forest-Gate), Southbend and Moorcombe, England, Wales and Scotland.

“A Mr. Sheffield baptized me in London in 1918; I don’t remember his first name because when I was young, people didn’t worry that much about Christian names,” said Mrs. Carnes.

“In England the Church kept the Passover, the Days of Unleavened Bread and the Sabbath,” she recalled.

But in 1919, the Church declared Sunday as the day of worship, and her family was thrown out because they believed in God’s Sabbath. “They literally threw stones at us” she said.

“You know, there is a building by my house (in Holborn) that was built in 1600’s, and it is inscribed with ‘Church of God’. People were burned at the stake there for keeping the Sabbath”.

After eviction by the “Christian Israelites,” who continued to call themselves the church of God, Mr. Wight still kept the Sabbath at home. The year “1919 was the end of churches for father,” she remarked.

Miss Wight, in 1920, married Thomas St. John Carnes, an Irish Roman Catholic.”

“ My father was against our marriage,” said Mrs. Carnes, but Tom and I agreed that we would never talk about religion and our children would choose (their religion) at the age of 16. They both chose the Church of England, but Tom kept his word- we never argued about religion.”

In 1922 Mr. and Mrs. Carnes moved to Colombo, Sri Lanka, where they lived for 12 years. There Mr. Carnes was superintendent of prisons for the British Colonial Service. "Of course there was no church in Sri Lanka, so I gradually lost interest," she said.

"Then Mr. Carnes uncle Leonard Lilly from Seattle, Washington, sent her one of the first Plain Truths printed on neostyle by Pastor General Herbert W. Armstrong in 1934. Mr. Lilly told her to take note, "Here is the truth returned."

"I met Mr. Armstrong", said Mrs. Carnes, "and he said I didn't have to be baptized again."

In the 1950's God's Church was raised up at Denison House in London. Mrs. Carnes met Mr. Armstrong's wife, Loma, there.

"I'm telling you now-no joking-God has always looked after me. Just like that snake in Sri Lanka."

A cobra was once coiled on the kitchen counter of her house. Just when Mrs. Carnes was the snake, a man walked in the doorway and said, "Don't move" he shot the snake before it could strike her.

Mrs. Carnes told of how her father would anoint sick people with "a small bottle of olive oil."

Mrs. Carnes husband died in 1976. Today Mrs. Carnes, at her home in Telscombe Cliffs, England, still weeds her garden, paints and washes her curtains twice a year.

During the Feast she walked two miles to the top of Fiuggi-and walked back down again.

[emphasis mine]

In an e-mail dated 22 January 2006, Stephen Spykerman wrote:

Greetings from England!

Thank you for sending us the article about Gladis Carnes. My wife and I became very closely involved with her, as God moved us just one street away from her home.

She was the deaconess of the church where I was the deacon. She was an extraordinary woman of immense courage and conviction, and she was despised by her family, especially her two daughters as a direct result. Towards the end of her life she had become partially sighted and rather frail, nevertheless she had an indomitable spirit and great zest for life. She lived in constant expectation of the Kingdom, and I believe God allowed our house move to go wrong at the 11th minute of the 11th hour, just so he could move us close to Gladis, as she really needed someone close by to look out for her.

Thus in her final years we saw an awful lot of her, and she loved our four children playing in her garden. We even took her abroad as a member of our family, first to the island of Malta in the Mediterranean Sea, and then to Fiuggi in Italy where Jeff Zhorne interviewed her. We even took her up to Pompey and Mount Vesuvius on that trip. She always was game for anything. A year later she died in January 1986, and we all attended the funeral on an ice cold day with snow all around. We have the most fond memories of her and we are sure we shall meet her in the Kingdom, when our joy will know no bounds.

In a further e-mail, Stephen Spykerman wrote (14 February 2006):

Whilst I was in Israel with my daughter Rachel on our way to Beersheva in the Negev desert our conversation turned to Mrs Carnes prompted really by the email I had from you about her. As we reminisced about her extraordinary life and personality, Rachel reminded me about a story she used to tell. Apparently, it was in 1922 that Gladys was on a tour of Turkey with her father where they visited Mount Ararat. I think it was her fathers idea to go there as he wanted to see Noah's Ark.

They were led by a local Turkish guide to the near top of the mountain to see Noah's Ark wedged between two rocky crags. She recounted that the outline of a huge ship could clearly be see, and claimed that she and her father actually managed to climb onto the flat top of the Ark with Gladys jumping and dancing on the petrified wooden surface. Apparently in those days everybody in the Mount Ararat region knew of the location of the Ark, and a long well trodden steep stony path led to it. She remembers recounting her experience to Mr Herbert Armstrong at Denison House in London.

Appendix Two

Photograph of Gladys Carnes



BOND OF FRIENDSHIP — Gladys Carnes, 87, a deaconess in the Brighton, England, church, is pictured with Stephen Spykerman, a deacon in the Brighton church, at the 1984 Feast in Fiuggi, Italy. In 1982 the Spykermans moved near Mrs. Carnes' home in Sussex, England, and help her with household chores. [Photo by Jeff Zhorne]

BOND OF FRIENDSHIP—Gladys Carnes, 87, a deaconess in the Brighton, England, church, is pictured with Stephen Spykerman, a deacon in the Brighton church, at the 1984 Feast in Fiuggi, Italy. In 1982 the Spykermans moved near Mrs. Carnes' home in Sussex, England, and help her with household chores. [Photo by Jeff Zhorne]

Appendix Three

E-mails from the Christian Israelite Church

1. E-mail dated 5 August 2008:

Craig

Thanks for your email ... in Sydney we have our Church which was built in 1853, which had been visited by John Wroe a number of times, still holding services. **We do hold a Members Meeting Friday night and observe Friday night as a Sabbath period, and then have a Members Meeting Sunday morning and observe Sunday as our Sabbath.** In this way we recognize both the Old and New Testament practices of Sabbath observance. We believe that whilst we are in the period referred to in the Scriptures as the Time of the Gentiles (Romans chapter 11) this "split Sabbath" will continue. The Members Meetings include reading and singing. At Sydney we also hold a Public Service each second Sunday at 11.30 am at which there is Bible readings, singing and a Sermon. Everyone is welcome to attend.

This approach was put in place by John Wroe and has continued since his time. He established the principle of observing an hour on Friday night, and an hour on Sunday morning as a special time. The hour on Sunday morning is between 10 am and 11 am. The hour is based on Jesus' statement to the Apostles – "Could ye not watch with me one hour". This hour is a type of the Sabbath Day, which in turn is a type of the Millennium ...

Please feel free to contact us if you would like to discuss any issues further.

In The Master's Service
Rodney Gray
Pastor – Sydney Church

[emphasis mine]

2. E-mail dated 6 August 2008:

Craig

As Christians we do observe the Passover as Easter, and also Pentecost as Whitsuntide. We believe that the Christian equivalent of Tabernacles has yet to be established in these latter days, so whilst recognising it, do not specifically observe it. We do seek to wear only clothing made of one material. When people choose to become dedicated Members of the Church they do not cut their hair, or men their beards. These lifestyle issues are set out in both the Catechism and the Laws of God. These books are on the Web Site and can be downloaded electronically if you are interested. We could post you copies if you prefer. Also in another publication, *The Doctrines and Faith of the Christian Israelites* there is a section on Being a Christian Israelite. This also summarises many of these issues.

Rodney Gray
Pastor – Sydney Church

[emphasis mine]

3. E-mail dated 26 August 2008:

The e-mail was in response to my queries re whether they adhered to the mixed fabric and clean & unclean laws

Craig

Yes and yes! It is becoming increasingly difficult to get clothing that is not **mixed fabric** – some of our members take any artificial fabric to be the same eg rayon and nylon for example, but would not have cotton and rayon. It is good that we have laws that require the composition material to be placed on all clothing items.

We uphold the **clean and unclean meats** – but a lot of our members are actually vegetarian to avoid having to differentiate, and also to avoid “eating blood” (Acts 15) of which there is usually a residual even in meat that has been drained.

Rodney G

[emphasis mine]

Appendix Four

New York Times articles

<p style="text-align: center;">Margaret L Bishop – John Wroe 26 June 1855 <i>New York Times</i></p> <p>We were induced, on Sunday evening, to go and hear a discourse advertised to be delivered by MARGARET L. BISHOP, at a little chapel, a sort of conveniently-furnished upper room, No. 108 First-street. About fifty persons were present, but the place will easily seat a hundred. The people style themselves "Israelites." After an "elder," or some other officer, had read the eleventh chapter of the Epistle to the Romans, a hymn was sung, to a well-known psalm tune, accompanied on the seraphine. There was no introductory prayer, nor any at the close.</p> <p>Mrs. BISHOP then rose. She is a matronly-looking middle-aged lady; when animated, her face is lighted up with much expression. Without a text, she recited the Lord's Prayer, and commenced a very orderly-worded address, seemingly taking for her subject, "<i>Thy will be done.</i>" We have not room to follow her through a discourse which occupied an hour in its delivery,—it may be sufficient if we characterize it as indicative of great natural talent, a copious and close familiarity with Scripture, a most figurative aptitude at what is termed "spiritualizing" the whole historic record, and all the tact of illustration necessary to a practiced debater. She evidently is sincere in her convictions, amiable in her conceptions, and in the main sound in the parallelism of her own notions with those of most sects of rational and orthodox Christians.</p> <p>Taking up from the table a series of short printed sermons, we found them edited by "JOHN WROE"—a mere disconnected stringing together of figurative texts. And who is JOHN WROE? It may interest our readers to be informed. Within eight miles of Manchester, in the old country, are two densely populated localities, the towns of Ashton and Staleybridge. The capitalists of these places engaged in the cotton manufactures, are mostly as immensely ignorant as they are enormously wealthy, having nearly to a man risen from indigence, and are just the class of people among whom any religious imposture might be expected to be successful. Fifteen or twenty years ago, this JOHN WROE appeared among them. He founded a sect—the men to this day (from religious motive,) wearing long beards, white hats, and the Quaker costume; the women are attired in linen exclusively, and wear <i>green</i> stockings. From the tone of the sermons we saw on the table, we infer they were always, as now, believers in the doctrine of the near approach of the Millennium.</p>	<p style="text-align: center;">Churches and Ministers 16 January 1876 <i>New York Times</i></p> <p>There is a sect in Scotland "calling themselves Christian Israelites, who claim to have received a revelation from God that they are descendants of the lost tribes of Israel, whom the Lord is thus gathering from among the nations, according to his promise by his prophets. They keep Sixth-day night, and also the hour from 10 to 11 A. M. of First Day as sacred time, by special revelation. They practice circumcision, and will not use mixed clothing, food, seed, &c."</p>
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WROE got freely hold of the purse strings of this wealthy people—built four splendid marble “lodges” for the four entrance gates of his New Jerusalem—laid the joists of the building with cedar; and, in addition to this, with a worse audacity than that of BRIGHAM YOUNG, forced into relationship with himself, of a very suspicious character, some of the most respectable young girls of his congregation. At last, he dared to inform one of his wealthiest dupes, that “the Lord had told him he (WROE) must have his wife.” The message was received from the “Ashton Prophet” (as unbelievers wickedly designated him) with becoming reverence, and the response was that, “as yet, the Lord had not informed” the wealthy wiseacre in question “of any such thing—he would wait, and notice if such intimation would be given.”

After some other contingent matters of scandal, the population arose, and under a species of English Lynch law, the prophet was glad to escape (to Bradford, we believe,) with his life. The half finished buildings yet remain, and a few of the sect yet hang together in the place. These things are quite familiar, we are told, to all persons who have been resident in Manchester, and have even the slightest acquaintance with the religious history of the neighborhood; indeed they form matter of *infidel scoff* to thousands, to the great injury of real religion. It is not for us to traduce any system of conscientious belief, especially in this free land, but while America is twitted with the nurture of Mormonism, it is quite fair to remember that the vagaries of JOANNA SOUTHCOTT arose and were fed out of the fanaticism of our English friends, and that THOM, who fancied himself the Saviour, was shot down close to the time-honored Cathedral of Canterbury, while WROE made the neighborhood of educated Manchester infamous for his saintly imposture. We are truly sorry a woman with a capacity and a disposition, like that of MARGARET L. BISHOP's, should be found allied with a party having such an apostolic origin.

Appendix Five

1826 Letter re the Southcottians

William T Voyce wrote to the Worldwide Church of God 3 June 1985 alerting it to these historical errors. It should be noted that these are minor and this feedback helps us to 'tweak' the history of Sabbatarians. I am unsure whether his letter was ever responded to.

Out of interest, William Voyce was not a Church of God member but a Seventh Day Baptist. Apparently he was a serious theologian, who put a lot of effort into his history studies and research of the Seventh Day Baptists and simply wanted to check the facts and present this to the Worldwide Church of God.

Voyce takes umbrage with the following part of Herbert Armstrong's 1981 article:

"A few remain faithful

By 1800, Protestant doctrines were prevalent in the Sabbath-keeping congregations. Many began to form a denomination. This group officially adopted the name "Seventh-day Baptist" in 1818.

Ten or 12 congregations - in the Pennsylvania to Rhode Island area alone - would not at first affiliate with this denomination of men. Even as late as 1828, only 16 to 20 congregations were being represented at the Seventh-day Baptist Conference meetings, **while they spoke disparagingly of other "fanatical and unworthy" Sabbath keepers** (*The Seventh-day Baptists in Europe and America*. pp. 153,175).

As always, the *few* had refused to go along, and had remained faithful to the ' name and doctrine of the Church of God! In the middle of the century these remnants of God's people are found in fellowship with Sabbath-keeping people who were part of a great Advent movement." ("The Church they couldn't destroy," *Good News*, December 1981, page 10) [emphasis mine]

Here is what Voyce wrote:

"... In 1802, of course, the Sabbatarian General Conference was formed; in 1818 the name was changed to "Seventh Day Baptist" General Conference. Now the Dugger-Dodd thesis assumes that not all the Sabbath-keeping congregations became Seventh Day Baptists; that those who did not eventually united (temporarily) with the Sabbath-keeping Adventists sometime during the period 1844-1860, and then continued on as the Church of God when the majority chose the name "Seventh-day Adventist." If this did in fact occur we should naturally expect some sort of proof; we must not simply assume that it happened simply because our theology teaches that it should have.

In your article you quote the phrase "certain fanatical and unworthy observers of the Seventh-day" as if it did in fact refer to Sabbath-keepers of this type--that is, people who continued to hold to the truth in spite of ridicule, persecution, etc.,

from the General Conference. Let us therefore investigate this quotation and the circumstances surrounding it to see if we can discover what group of Sabbath-keepers it is really referring to.

The quote itself is, of course, taken from p. 175 of the book Seventh Day Baptists in Europe and America, Vo1. 1, as you acknowledge. As-such it is part of a summary of the proceedings of the 1826 General Conference sessions. The paragraph in which this phrase appears reads as follows:

"A letter from the Rev. Mr. Burnside, who had died in April, acknowledges the receipt of an interesting Magazine; but requests that nothing except letters be sent him, **on account of the "enormous expense;" describes certain fanatical and unworthy observers of the Seventh-day;** mentions a book on "The Christian Sabbath," by the Rev. G. Holden, A.M.; gives an account of the kind reception of his own book; and tells of his efforts to spread Sabbath truth." [emphasis mine]

It would be nice, wouldn't it, if only we had a copy of the full text of Mr. Burnside's letter, so we could learn exactly who these "fanatical and unworthy" Sabbath-keepers were. Well, I just happen to have such a copy, as reproduced in the minutes of the 1826 General Conference sessions. Here is how that letter begins:

"Palmers Rents, Snowsfields Borough,
London, January 16th, 1826.

"The Rev. Robert Burnside, Pastor of the Seventh-day Particular Baptist Church, London, to the Rev. Eli S. Bailey, Corresponding Secretary to the Seventh-day Baptist General Conference, sendeth Christian salutations:"

The letter then goes on to describe the "fanatical and unworthy" Sabbath-keepers:

"Some years ago there lived in London, an infamous female impostor, of the name of Joanna Southcott. The woman, though dead, seems to have left numerous followers behind her, who are dispersed in bodies through various parts of England. A small body of them has been settled about five years, eight miles west of Manchester. They not only keep the Seventh-day, (how I know not) but wear beards of extraordinary length, and circumcise their children. They call themselves, "True Israelites" One of the children happening to die soon after circumcision, occasioned a trial at Lancaster last summer and it is thought to have given rise to the fabrication in question. Nothing, however, transpired at the trial in any wise answering to the description of the Sabbatans: the leader of these people, whose name I do not know, is variously represented; one account declares him to be a profligate of the most cruel kind, the other says nothing bad of him. It is stated, that the great support of these people, is the Head of a Factory, who attempted to walk upon the water, in imitation of our Saviour; but showed his wisdom on the occasion in nothing, except in choosing the summer for making the experiment"

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