

SDA Theological Seminary, Andrews University
CHIS640 Radical Reformation
Jerry Moon, Spring 2000COURSE OUTLINE

I. Introduction

- A. Course Objectives and Requirements
- B. Why Study Church History?
- C. How shall we study church history?

- 1. God
- 2. Man
- 3. Scripture

D. The special relevance of the Radical Reformation for Seventh-day Adventists.

- 1. Seek a sympathetic objectivity about the past.

“As we read of Luther, Knox, and other noted Reformers, we admire the strength, fortitude, and courage possessed by these faithful servants of God, and we would catch the spirit that animated them. We desire to know from what source they were out of weakness made strong. Although these great men were used as instruments for God, they were not faultless. They were erring men, and made great mistakes. We should seek to imitate their virtues, but we should not make them our criterion. These men possessed rare talents to carry forward the work of the Reformation. They were moved upon by a power above themselves; but it was not the men, the instruments that God used, that should be exalted and honored, but the Lord Jesus who let His light and power come upon them. Let those who love truth and righteousness, who gather up the hereditary trusts given to these standard-bearers, praise God, the Source of all light” (E. G. White, *Selected Messages*, 1:402).

- 2. Purpose: to prepare for the future.

“Soon God’s people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. . . . When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few--this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason” (E. G. White, *Testimonies*, 5:136).

“The words of Paul will be literally fulfilled: ‘All that will live godly in Christ Jesus shall suffer persecution.’ 2 Timothy 3:12. As the defenders of truth refuse to honor the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the

divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed.

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them" (E. G. White, *The Great Controversy*, 608).

"The time is not far distant when the test will come to every soul. The observance of the false Sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will then appear in the shame of their own nakedness.

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law" (E. G. White, *Prophets and Kings*, 188-189).

"Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the Word of God and striving to conform their lives to its precepts" (*LHU* 157).

"Prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and **many will be martyrs** for Christ's sake in standing in defense of the truth" (MS 6, 1889, in *1888 Materials*, 484, and *Maranatha*, 199).

II. The Radical Reformation

A. Background

1. The Medieval Church
2. Crises in Late Medieval Society
3. Luther's 95 Theses, 1517, ignited the Reformation (see Snyder, *Anabaptist History and*

Theology, chap. 1).

- B. Definition of terms
 - 1. Reformation
 - 2. Magisterial Reformation
 - 3. Radical Reformation
 - 4. Anabaptists
- C. Overview of the Radical Reformation

III. Origins: Why the Lutheran Reformation Turned Radical

- A. *Ecclesiology, the Continental Divide of the Reformation.* Source: Leonard Verduin, "Luther's Dilemma: Restitution or Reformation?" in *Essays on Luther*, ed. Kenneth A. Strand (Ann Arbor, MI: Ann Arbor Pub., 1969), 75-96.

- 1. Two Concepts of the Church

<u>EXCLUSIVE TERMS</u>	<u>INCLUSIVE TERMS</u>
Believers' church	Territorial church
<i>Corpus Christi</i>	<i>Corpus Christianum</i>
Restitution (recovery of NT church)	Reformation (improvement of existing church)
Gathered church	Magisterial church
Sectarian church	Sacramental church
Conversion essential	Sacraments essential

- 2. Luther's Doctrine of the Church
 - a. Territorial Church or Believer's Church?
 - b. Consequences for Conduct: "Conductual Averagism"
 - c. Parallels in Zwingli and Calvin

- 3. Anabaptist Doctrine of the Church

- a. Visible
- b. Pure and holy
- c. Ethical
- d. Marks of discipleship
 - (1) Yieldedness = attitude of surrender to Christ's will
 - (2) Obedience = active following of Christ
- e. Results for Conduct
 - (1) No sin is "small"
 - (2) Salvation = no compromise with sin
 - (3) Identified by their conspicuously moral lives
- f. Examples
 - (1) Paul Glock, imprisoned for 19 years. For 6 months, given the freedom of the country on his promise to return to prison every night (Leonard Gross, *Golden Years of the Hutterites*, 100, 106).

(2) Dirk Willems (ca. 1569) was fleeing across a frozen lake when his pursuers fell through the ice. He rescued them, was arrested, burned at stake (*Martyrs Mirror*).

- B. Andreas Rudolff Bodenstein von Karlstadt. (Snyder, chap. 3; Emmerson, chap. 1)
1. Pre-Reformation Career
 - a. Born in 1486 in Karlstadt, near Würzburg, Lower Franconia, died 1541 (compare Luther 1483-1546)
 - b. Studied at University of Erfurt (1499-1503) and University of Cologne (1503-1505). Received Th.D., University of Wittenberg, 1511.
 - c. At Rome, 1515-1516, earned doctorate in civil and canonical law, eyes opened to corruption in church.
 - d. 1518, conflict with John Eck. Karlstadt prepared 405 theses for the Leipzig Debate.
 2. Karlstadt's theology
 - a. Egalitarianism—Every person is an interpreter of Scripture
 - b. All Scripture
 - c. Grace does not destroy the law
 - d. Sabbath
 3. Karlstadt in Luther's Absence
 - a. Evangelical Lord's Supper, Melancthon leading
 - b. No veneration of pictures and images
 - c. No priestly celibacy, Karlstadt married Anna von Mochau on January 19, 1522
 4. Zwickau Prophets, came to Wittenberg, Dec. 1521
 - a. Claimed direct inspiration; no need for Scripture
 - b. Attacked Wittenberger's immorality
 - c. Denounced infant baptism
 - d. Warned of approaching end of the world
 - e. Karlstadt did not support them
 5. Karlstadt, the Orderly Reformer
 - a. Wittenberg City Ordinance, January 24, 1522
 - (1) Authorized evangelical supper
 - (2) Set timetable for orderly removal of images
 - (3) Other reforms
 - b. Mobs and vandals began pulling down images
 - c. City fathers, alarmed, appealed to Luther to return
 6. Luther returns, March 1522
 - a. 8 sermons exalting personal salvation; but denouncing liturgical reform
 - b. Sided with conservatives and attacked Karlstadt
 - c. Stopped iconoclasm, restored Latin mass, restored elevation of the host, condemned communion in both kinds
 7. Karlstadt in Exile
 - a. 1523. Parish preacher at Orlamunde
 - b. 1524. Banished from Saxony, met pioneers of Swiss Anabaptism in Basel
 - c. 1525. Returned to Wittenberg: virtual house arrest

- d. 1530. Zwingli gave him pastoral work in Zurich
- e. 1534. Taught OT theology at the University of Basel till his death in 1541
- 8. Contributions
 - a. Attacked infant baptism
 - b. Attacked Roman sacraments and soteriology
 - c. Attacked Luther's compromise with territorial church
 - d. Called for reform "without waiting for anyone." Source: Carlstadt, "Whether We Should Go Slowly and Avoid Offending the Weak in Matters Pertaining to God's Will" (1524), in E. J. Furcha, ed., *The Essential Carlstadt* (Scottsdale, PA: Herald Press, 1995), 253 (247-268); see also W. L. Emmerson, *The Reformation and the Advent Movement* (Washington: Review and Herald, 1983), 22.

C. Thomas Müntzer

- 1. Career
 - a. 1517 - 18. Attended Wittenberg University
 - b. 1520 - 21. Pastor in Zwickau
 - c. April 1521. Exiled to Prague (Zwickau prophets to Wittenberg, Dec. 1521)
 - d. Spring 1523. Lutheran pastor in Allstedt, Saxony
 - (1) Preached on Daniel 2 to the nobles of Saxony (the brother and nephew of the Elector of Saxony)
 - (2) End Time Covenant, of which Hans Hut was one of the signers
 - e. May 1525. Executed after Battle of Frankenhausen
- 2. Contributions
 - a. Attacked infant baptism as early as 1521 from Zwickau
- b. Through Hans Hut, Müntzer's emphases on mysticism, egalitarianism and apocalypticism helped to mold the Anabaptist movement in South and Central Germany.
- c. Definition of mysticism: the belief that one can have a direct personal communication and relationship with God (not mediated by church or Scripture).

D. Caspar Schwenckfeld (Snyder, chap. 3)

- 1. Career in Silesia (now Poland). See map, "Anabaptists in 1550, Central Europe."
 - a. 1522-29. As advisor on religion to Duke Frederick II, he sought to harmonize evangelical reforms with Roman faith.
- b. Attracted to Luther and traveled to Wittenberg to confer with him
 - c. Eventually Schwenckfeld took issue with Luther on faith and the Supper and Luther repudiated him.
 - (1) Schwenckfeld argued that true faith leads to the Holy Spirit transforming human nature and restoring the possibility of choice. Thus, he denied *simul iustus et peccator*, denied bondage of the will (for the converted Christian) and insisted that faith leads to a transformed life.
 - (2) Denied Luther's view of con-substantiation. To eat Christ's body means to partake of His nature by faith (John 6:55, 63).
- 2. Debates with Oswald Glaidt and Andreas Fischer about the Sabbath
- 3. Theological influence on North German/Dutch Anabaptism

- a. "Spiritualizing" of ordinances
- b. Christology—denied that Christ had "creaturely" flesh. This influenced Melchior Hoffman, pioneer of Dutch Anabaptism.

E. The Peasants' War (May 1524 - March 1526). (See map of Peasants' War.) (Snyder, chap. 4)

1. Began in the Black Forest region of South Germany which included the town of Waldshut.

- a. This phase of the revolt lasted from May 1524 to December 1525.
- b. Balthasar Hubmaier took this opportunity to initiate evangelical reforms in Waldshut.

2. Relation of Waldshut to Peasants' War

- a. Waldshut provided supplies and troops.
- b. Peasant armies protected Waldshut from Hapsburg armies.
- c. 1525, December. Peasants defeated; Waldshut fell to Hapsburgs; Hubmaiers fled to Zurich and on to Nikolsburg, Moravia

3. Significance of Peasants' War

a. Not primarily a religious event -- Peasants had social, economic and political grievances of long standing.

b. However, Reformation rhetoric gave legitimacy to their longings for justice and equality. Contrary to the medieval belief that church and state represented the will of God, Reformation ideas like the priesthood of every believer suggested that God was on the side of the peasants (cf. modern liberation theology).

c. The confusion and distraction of the authorities that resulted from the Peasants War allowed Anabaptism to spread with less hindrance.

d. The roles of the state, the Roman church, and Luther alienated the peasants and prepared the way for them to accept the Anabaptist message.

(1) In Central Germany, the earliest leaders and many of the other Anabaptists were veterans of the Peasants' War.

(2) Because the mainline reformers divorced social and economic reform from theological and ecclesiastical reform, peasants turned to the Anabaptists.

e. Anabaptist communities sought to *practice* the biblical teaching that "God is no respecter of persons" and that in matters of conscience all persons stood equally in responsibility to God (cf. Snyder, chap. 13).

F. Summary (Snyder, chap. 5)

1. Seven points of agreement between Karlstadt, Müntzer, Schwenckfeld, and Anabaptists

- a. Letter + Spirit. The Bible must be read in the power of the Holy Spirit. Anyone who has the Spirit can interpret the Bible.
- b. Faith = conversion; not just belief, it includes a *yielding* to God so that the Holy Spirit makes one a new creature (*gelassen* = to yield; *Gelassenheit* = yieldedness).

- c. Anthropology
 - (1) Not Pelagian (the teaching that sin can be overcome by human effort)
 - (2) They did hold that the new birth, regeneration by the Holy Spirit, makes one a new creature.
 - (3) The Holy Spirit restores the possibility of free choice.
 - (4) Thus they denied *simil iustus et peccator*, bondage of the will and predestination (200 years before Wesley).
- d. Pneumatology (Doctrine of the Holy Spirit) See a, b, c, above. They believed the Holy Spirit was the Agent who:
 - (1) Revealed the meaning of Scripture
 - (2) Transformed lives (conversion)
 - (3) Restored moral freedom of choice
 - (4) And all this to peasants as well as the privileged
 - e. Baptism of Holy Spirit, water, and fire (persecution)
 - f. Supper is memorial; Christ's body = community of believers
 - g. "Priesthood of every believer" means all are equal before God, hence there must be mutual aid and even community of goods.

- 2. Three distinctive characteristics the Radical Reformers gave to Anabaptism
 - a. Karlstadt's views on Baptism and Supper especially influenced the Swiss Brethren.
 - b. Müntzer's emphases on
 - (1) Mysticism
 - (2) Social and political equality
 - (3) Apocalypticism (End of the World)were passed on through Hans Hut to help shape South and Central German Anabaptism.
 - c. Schwenckfeld's spiritualizing of the ordinances and his Christology strongly influenced Melchior Hoffman, and through him, the development of North German/Dutch Anabaptism.

IV. Origins of Swiss Anabaptism (Snyder, chap. 6). See map, "Balthasar Hubmaier."

- A. Ulrich Zwingli (1484-1531)
 - 1. 1506-18. Roman Catholic priest in Glarus and Einsiedeln, Switzerland
 - 2. 1518. Called to Zurich
 - 3. 1522. Expository preaching of NT texts.
- 4. Attacked Lenten fasting, images, and clerical celibacy. When the church censured his marriage, he resigned priesthood and became employee of city council.
- B. The First Anabaptists
 - 1. Conrad Grebel (1498-1526): young nobleman—rather carefree University student, fighting and carousing. In 1522 he experienced genuine conversion under Zwingli's ministry and became leader of Bible study groups.
 - 2. Felix Mantz (1498-1527): Close associate of Grebel in Bible study group; proficient in Latin, Greek, and Hebrew.

3. George "Blaurock" Cajacob, Roman Catholic priest, new in Zurich. At one of the disputations he spoke up, and was addressed as "the man in the blue coat." The nickname stuck.

4. Wilhelm Reublin, a non-resident who became pastor in Witikon and participated in some of the disputations.

5. Hans Krüsi, about whose background little is known.

C. The Crisis

1. Mantz wrote a strong letter of protest to Zurich council, late 1524.

2. Grebel refused to bring his infant daughter to be baptized. Other provocations took place.

3. The Council's response

a. 1525, January 17. Disputation on infant baptism

b. January 18. Council decided to enforce infant baptism.

c. January 21. The Council's decision was published as law in Zurich.

4. The First Baptisms

a. Grebel's circle met at the home of Mantz's mother to decide what to do.

b. After prayer, Blaurock asked Grebel to baptize him. Others followed.

D. Dispersion and Persecution

1. Hans Krüsi evangelized St. Gall, publicly baptizing 200 on Palm Sunday, 1525. Krüsi was arrested by Roman Catholic authorities and burned at the stake, July 1525.

2. Wilhelm Reublin and Conrad Grebel went north. Reublin baptized Balthasar Hubmaier in Waldshut on Easter, 1525.

3. March 1526, Grebel sentenced to life imprisonment in Zurich. He escaped, traveled widely, exhausted, sick, died of the plague in 1526.

4. Felix Mantz, executed in Zurich by drowning, January 5, 1527.

5. Blaurock, a non-resident, was whipped out of town the day Mantz was drowned. He survived two more years to be burned at the stake in 1529. Meanwhile, God had raised up other champions.

E. Schleithem Articles

1. Michael and Margareta Sattler

2. February 24, 1527. Anabaptist unity meeting at Schleithem, in South Germany, just north of Zurich.

3. Schleithem Articles. Chief author: Michael Sattler. The first three were held in common by all Swiss Anabaptists

(1) Baptism

(2) Ban

(3) Supper

(4) Separation from the world

(5) Pastors chosen by local congregation

(6) Sword of government was "outside the perfection of Christ"

(7) No oath-taking

4. May, 1527. Both Sattlers martyred (see J. A. Moore, *Anabaptist Portraits*, pp. 116 - 119).

5. Schleithem Confession gave doctrinal identity to Swiss Brethren, even though most were soon driven from Switzerland.

6. Swiss Brethren after Schleithelm
7. The Amish Division of 1693

V. Origins of South German/Austrian Anabaptism (Snyder, chap. 7)

- A. Thomas Müntzer (see earlier section)
- B. Hans Denck (1500-1527)
 1. Life
 - a. 1525. Augsburg, baptized by Hubmaier who was heading for Nikolsburg, Moravia.
 - b. 1526. Augsburg, Denck baptized Hans Hut
 - c. 1527. Augsburg, Martyrs Synod, began August 20.
 - d. Denck died of plague the same year.
 2. Theology
 - a. The least dogmatic of all early Anabaptists; Denck's writings are notable for their peaceable spirit.
 - b. Emphasis on *inner* life—egalitarian, anti-clerical
 - c. Tended to downplay *outer* observances (ordinances)
- C. Hans Hut -- Made more converts during his lifetime than any other Anabaptist of the time.
 1. Career (Snyder, Rev. Stud. Ed., p. 123)
 - a. Bookbinder and book salesman by trade
 - b. Baptized in Augsburg in May 1526
 - c. Imprisoned at Augsburg in September 1527, just after Martyrs Synod. He was tried, tortured, and accidentally killed in his cell.

After horrible tortures (he was racked severely and repeatedly), the guards brought him back to his cell, unconscious and laid him on a bed of straw. A candle was placed beside him, it fell into the straw mattress and the resulting smoke asphyxiated him.

Next day, his corpse was carried to the courtroom, tied to the executioner's cart, sentenced to death by burning and "recommitted to the flames."
 2. Theology
 - a. Closely paralleled Müntzer's
 - b. Linked baptism with the seal of the 144,000
 - c. Expected the Second Coming by Pentecost, 1528
 - d. Nikolsburg, Moravia, public disputation with Hubmaier in early 1527. Left town, taking with him a convert, Oswald Glaidt, who later recruited Andreas Fischer.
 - e. Hut's eschatology plus Glaidt and Fischer's Sabbatarianism made them sixteenth-century Seventh-day Adventists.
- D. Melchior Rinck (1492/93-ca. 1560)
 1. Leader from Central Germany—Hesse, Saxony, and Thuringia
 2. Close to both Müntzer and Denck, Rinck was a captain in the peasants army at the Battle of Frankenhausen.

3. Early 1527. Denck baptized Rinck.
 4. Went evangelizing in the territory of Hesse. Lutheran ruler, Philip of Hesse, had him examined by theologians at the University of Marburg, and then expelled him from Hesse. He returned to Hesse in April 1529 and was re-arrested. Philip was lenient with him. After holding him 2 years in a monastery, he released Rinck without penalty, except the condition that he never return. Rinck immediately violated that condition, and the neighboring Duke of Saxony called for the death penalty. Philip resisted, giving Rinck imprisonment for life or until recantation. Rinck remained faithful more than 20 years, and apparently died in prison about age 60.
- E. Characteristics of South German Anabaptism
 1. Mysticism—derived from popular medieval mystical tradition
2. Live apocalyptic expectation—Pentecost, 1528
 3. More *spiritualist* than the *biblicist* Swiss (Spirit vs. Letter)
 4. Emphasized suffering as a part of discipleship
5. Strong willingness to community of goods
 6. Strong identification with the Peasants' War
7. The failure of Hut's end-time predictions tended also to discredit his teaching about the sword. As a result, the surviving South German movement moved much closer to the Schleithem Articles on separatism, non-resistance, and non-swearing of oaths.

END PART ONE -- MIDTERM EXAM

VI. Spread of Early Anabaptism (Snyder, chap. 8; chaps. 8 - 9 in *Introduction*)

- A. Career of Balthasar Hubmaier (ca. 1480-1528; see Balthasar Hubmaier map)
 1. ca. 1480. Born in Frieberg, near Augsburg
 2. Studied at the University of Freiburg in the Breisgau and at the University of Ingolstadt. He became the pro-rector there.
 3. 1516-20. Cathedral preacher at Regensburg
 4. 1520-25. Town pastor at Waldshut
 5. 1523. Association with Zwingli in Zurich Disputation
 6. 1524. Started evangelical reforms in Waldshut
 7. 1525, Easter. Accepted baptism and in a few days baptized 300 others
 8. 1525, December. Peasants defeated, Waldshut fell to Hapsburgs.
9. Hubmaiers fled to Zurich and on to Nikolsburg, Moravia.
 10. 1526-27. Established Anabaptist reform in Nikolsburg
 11. 1527, late Summer. Both Hubmaiers arrested
 12. 1528, Spring. Balthasar Hubmaier burned at stake in Vienna; wife Elsbeth drowned
- B. Nicholsburg
 1. Personalities
 - a. Oswald Glaidt and Hans Spittlemaier, Lord Leonhard of Liechtenstein—Sword-bearing, former Lutherans

- b. Hubmaier—State Anabaptism (sword bearers)
 - c. Jacob Wiedemann—Separatist (Schleitheim) Anabaptists, in Bergen, outside Nicholsburg walls (Staffbearers)
 - d. Hans Hut—Apocalyptic Anabaptism
 - 2. Events
 - a. Nicholsburg Disputation, May 1527. Hut imprisoned, escaped, took Glaidt with him to Vienna.
 - b. June 1527. Hubmaier *On the Sword*, directed against Hut and the Scheitheim Anabaptists
 - (1) July 1527. Hubmaier is arrested and sent to Vienna.
 - (2) Hans Spittlemaier became head of the Anabaptist state church.
 - c. Late winter 1528. Debate between Spittlemaier and Wiedemann over non-resistance and apocalyptic. Lord Leonhard asked Staff-bearers to leave.
 - d. Wiedemann and Staff-bearers move to Austerlitz. Established common purse and seven-point constitution establishing community of goods in an eschatological context. The next year, 1529, Jacob Hutter came to this group and became their organizer, hence the name, Hutterites.
 - e. Summary—Four views met at Nicholsburg and coexisted for a time on the basis of commonalities.
 - (1) Hubmaier's state church, sword-bearers, soon died out.
 - (2) Hut's apocalyptic date-setting led to disappointment.
 - (3) Swiss Brethren (Schleitheim) pacifism survived.
 - (4) Communal Anabaptism (Hutterites) also endured -- see section XI, below.
- C. Martyrs Synod in Augsburg, began August 20, 1527
- D. South German Anabaptism after Hut and Denck
 - 1. Augustine Bader, direct heir to Hut
 - 2. Hans Bündlerlin and Christian Entfelder, heirs of Hans Denck
 - 3. Leonhard Schiemer and Hans Schlaffer, followed Hut's apocalyptic interpretation
 - 4. Pilgrim Marpeck

VII. Origins of North German/Dutch Anabaptism (Snyder, chap. 11; chap. 10 in unabridged edition)

- A. Backgrounds -- Since 1450, several influences had prepared Dutch Catholics to receive evangelical ideas.
 - 1. *Devotia Moderna* (The New Devotion), a lay monastic movement of late medieval mysticism
 - 2. *Theologia Deutsch* (German Theology): Anonymous work from about 1350, later reprinted by Luther (17 editions) because he found it a rich source of practical spirituality.
- 3. Anti-sacramentalism among Dutch Catholics
 - a. 7 sacraments
 - (1) Baptism
 - (2) Eucharist

- (3) Penance
 - (4) Confirmation
 - (5) Marriage
 - (6) Ordination
 - (7) Extreme unction
 - b. *ex opere operato* (from the doing of the act, from the operating of the operation)
 - c. No salvation outside the church
- B. Melchior Hoffman (ca. 1496-1544)
- 1. Career
 - a. 1523-29. Lutheran lay missionary
 - b. 1529-30. Became Anabaptist in Strassburg
 - c. 1530-33. Evangelized in Emden and Amsterdam, baptizing many who became leaders.
 - d. 1531. When ten of his converts were executed, he suspended water baptism and the movement became secret.
 - e. 1533. Imprisoned in Strassburg, which he thought would be the New Jerusalem, expecting to trigger the apocalypse.
 - f. 1544. Died in prison.
 - 2. Theology
 - a. Apocalyptic, emphasis on Daniel and Revelation
 - b. *Gelassenheit* (spiritual yieldedness)
 - c. Mysticism—dreams and visions
 - d. Christology
- C. Jan Matthijs
- 1. Career
 - a. Baker in Amsterdam
 - b. Baptized by Hoffman.
 - c. When Hoffman was imprisoned in 1533, Matthijs proclaimed himself the eschatological Enoch and reinstated baptism.
 - 2. Theology
 - a. This is the time of the Holy Spirit
 - b. Christ will soon return and judge
 - c. Those baptized will make up the 144,000
 - 3. Later career
 - a. Took over leadership from the incarcerated Hoffman
 - b. Believed Münster, not Strassburg, would be the New Jerusalem
 - c. Baptized Jan van Leiden who would be proclaimed "King of Münster and the world"
- D. Bernhard Rothmann (1495-1535)
- 1. Native Münsterite, M.A. University of Mainz, preached evangelical reform in Münster

2. The politics of Münster.
 - a. There were three socio-political groups in Münster
 - (1) Wealthy ruling class who controlled city council (Lutherans)
 - (2) Guilds, middle-class craftsmen, and artisans who leaned toward Radical Reform
 - (3) Clergy headed by the Catholic bishop
 - b. In this 3-way power struggle, Rothmann was backed by the guilds. As he became more radical in his theology, his influence increased.

E. Jan Van Leiden

1. Came to Münster in January 1534 as apostle of Jan Matthijs. Baptized Rothmann and other leaders in Münster--an imperial crime punishable by death.
2. February 23, 1534. Elections gave Anabaptists a majority
3. February 24. Jan Matthijs entered Münster, claimed prophetic authority, and forced all residents to be baptized or leave. Three days later the Bishop besieged the city.
4. Fall of Münster
 - a. Rothmann became theologian/propagandist/tool of Jan Matthijs (Enoch) and Jan Van Leiden (King David).
 - b. Matthijs preached that the Second Coming would occur by Easter 1534. On that day, he and a few companions went out to meet the surrounding armies and were slaughtered.
 - c. Jan Van Leiden proclaimed himself King David.
 - d. June 1535. The city is taken, bloodbath.
5. Dutch Anabaptism after Münster -- The disaster at Münster splintered Dutch Anabaptism. Menno Simons, a Roman Catholic priest, became Anabaptist in 1536, believing he was called by God to help the suffering Anabaptists after Münster. He served as fugitive theologian-pastor for 25 years and the movement was called "Mennonite" after him.

VIII. Anabaptist Theology

- A. The Core Teachings of Anabaptism (Snyder, chap. 8)
- B. Theological Parallels between Anabaptism and Adventism (some points of contact with Snyder, chaps. 3, 6, 16)
 1. Doctrine of the Church
 2. Doctrine of Salvation
 3. Separation of Church and State
 4. Baptism
 5. Church Discipline
 - a. Preparation: Discipling
 - b. Correction: Discipline
 - c. Enforcement: Disfellowshipping, excommunication, banning, shunning
 6. The Lord's Supper
 7. Foot washing
 8. Anthropology—Doctrine of Man

9. Mission
10. Sabbath
11. Second Advent: Disappointments. Hans Hut expected that the Second Coming would occur by Pentecost, 1528. The Münsterites expected the Second Coming on Easter, 1534.

C. Other Characteristic Motifs in Anabaptist Theology

1. The Spirit and the Letter: Anabaptists and the Bible (Snyder, chap. 10)
2. The Inner and the Outer (Snyder, chap. 14)
 - a. Baptism
 - b. Supper
 - c. Foot washing
 - d. Applied to Sabbath by Fischer (Liechty, p. 39)

D. Anabaptists and Socio-economic Issues

1. Marriage
2. Economics
3. Discipline
4. Equality and gender roles

IX. Communal Anabaptism: Hutterite History and Theology

A. History

1. Began with common purse among refugees from Nicholsburg (1528)
2. Jakob Hutter arrived in 1529; led from 1533 until his martyrdom in 1536.
3. Hutterites were zealous missionaries and by the 1570s had 100 communities with between 20,000 and 30,000 members.
4. Hutterite colonies today. From the beginning, Hutterites have practiced communal living, including the common ownership of property. Today Hutterites are located in Canada, the United States, England, and Japan. They are the only communal society in modern history to achieve permanence and stability.

B. Theology (Source: Leonard Gross, *The Golden Years of the Hutterites: The Witness and Thought of the Communal Moravian Anabaptists during the Walpot Era, 1565-1578*. Scottdale, PA: Herald Press, 1980. 264 pp.)

1. Hutterite encounters with Catholicism
2. Hutterite encounters with Lutheranism
3. Hutterite encounters with Calvinism

X. Historiography of Anabaptism (see Appendix in Snyder)

A. Early Attacks and Defenses, 1525-1850

1. Heinrich Bullinger, 1560 - Zwingli's successor, slandered Anabaptists
2. Sebastian Franck, *Chronicle*, 1531 - Christian humanist, wrote in German, pro-Anabaptist

B. Nineteenth Century

1. Church Histories
2. Marxist perspectives

C. Twentieth Century

1. Ernst Troeltsch, *The Social Teaching of the Christian Churches* (German, 1911; English, 1931).
2. Publication of primary source material: *Täuferakten* (Anabaptist trial records) reversed the traditional view of them.
3. Harold S. Bender and *Mennonite Quarterly Review* contended that "true" Anabaptism arose in Zurich, unconnected to any extremists ("Anabaptist Vision").
4. 1975. "From Monogenesis to Polygenesis," *MQR* (49), pp. 83-121. Argued for three separate streams of Anabaptism.
 - a. Swiss/Moravian Anabaptism
 - b. South and Central German/Austrian Anabaptism
 - c. North German/Dutch Anabaptism
5. 1987-1994. Developmental Approach. Accepts findings of polygenesis historians, but emphasizes commonalities rather than differences among the three streams and seeks to see this history from the perspective of divine as well as human initiative. Example: Arnold Snyder, *Anabaptist History and Theology: An Introduction*.

XI. Sabbath-Keeping Anabaptists (Numbers in parenthesis refer to pages in Daniel Liechty, *Sabbatarian Anabaptism in the Sixteenth Century*, AU Press, 1993)

A. Introduction

1. Christian anti-Judaism: Inherent in Christianity or product of apostasy?
2. Restitutionism
 - a. Definition
 - b. Why is Sabbath keeping an *inevitable* result of restitutionism?

B. Anabaptist Sabbatarianism in Silesia and Moravia

1. Hans Hut
 - a. Signed member of Müntzer's End-time Covenant
 - (1) Later baptized as Anabaptist by Hans Denck
 - (2) For both of these connections, he was a hunted man
 - b. Apocalyptic theology
 - c. Missionary journey across South Germany and Austria to Vienna
 - d. After the Nikolsburg Disputation of 1527, he was briefly imprisoned, then fled to Vienna, taking Oswald Glaidt with him.
 - e. Hut went ahead, following the Danube River into South Germany where he died at Augsburg. Glaidt followed, baptizing and instructing.
2. Oswald Glaidt
 - a. Early career and theological development
 - (1) Born in Germany and became Franciscan monk
 - (2) Lutheran in Austria, expelled to Moravia

- (3) Exposure to Hussite Bohemian Brethren—was the secretary of a unity meeting with Lutherans (March, 1526) **(17-18)**
- (4) Anabaptism under Hubmaier **(18-24)**
- (5) Adventism from Hut **(25-29)**
- (6) Sabbatarianism **(30-33)**
 - (a) Met Andreas Fischer
 - (b) Fischer and Glaidt debate with Valentine Krautwald and Caspar Schwenckfeld.
 - (c) No record of oral debate, 1527
 - (d) Glaidt's book, *Concerning the Sabbath*, is known only through Schwenckfeld's reply.
- b. Later years and death
 - (1) Lost influence after the "disappointment" of Pentecost 1528
 - (2) ca. 1528-29. Left Silesia and returned to Nikolsburg
 - (3) Not prominent leader, but did agitate for Sabbath keeping **(33)**
 - (4) ca. 1535. Expelled from Nikolsburg
 - (5) Gave up Sabbath keeping and became leader in a Hutterite community
 - (6) 1545. Imprisoned in Vienna one year and 6 weeks
 - (7) 1546. Executed by drowning
- 3. Andreas Fischer (ca. 1480-1540) (Major source: Daniel Liechty, *Andreas Fischer and the Sabbatarian Anabaptists*. Scottdale, PA: Herald Press, 1988)
 - a. Early Life
 - (1) Born in Luttau, Bohemia
 - (2) Studied at the University of Vienna
 - (3) Met Oswald Glaidt in Upper Austria
 - (4) Went with Glaidt to Liegnitz, Silesia
 - b. Leadership in Liegnitz
 - (1) By early 1529, after the disappointment damaged Glaidt's credibility, Fischer became the leader of Sabbath keepers in Liegnitz.
 - (2) Wrote a book, *Scepastes Decalogi*, a defense of the Decalogue. The book is lost, but the themes are preserved in Krautwald's reply.
 - c. Sabbath Theology
 - (1) No close linkage of Sabbath with Second Coming, as in Glaidt
 - (2) More mature regarding law: makes clear distinction between ceremonial and moral laws, and shows the connection between the Sabbath and righteousness by faith
 - d. Later years
 - (1) 1529-1533. Missionizing in Slovakia
 - (2) May 1529. Fischer and his wife are arrested by Captain John Katzianer.
 - (3) Sept.-Oct. Frau Fischer drowned, Fischer hanged—rope broke, he escaped (*Andreas Fischer*, 76-77).
 - (4) Frau Fischer's witness to Maxanderin Katzianer, wife of the captain in whose castle the Fischer's were imprisoned, was the evident cause of Maxanderin becoming Anabaptist in 1530.
 - (5) Andreas Fischer seen as a survived martyr and was a more successful missionary than ever before.
 - (6) 1533-1540. Returned to Nikolsburg, identified with Sword-bearing Anabaptists

- (7) Many became Sabbath keepers, according to Hutterite *Chronicle* and Luther's tract
- (8) 1539-40. Captured in Slovakia and executed by Baron Franz Bebek

XII. Unitarian Sabbatarianism in Transylvania

A. Introduction

- 1. Unitarianism—result of applying restitutionistic ways of thinking to doctrine of Trinity
- 2. Anti-trinitarianism in 16th century
 - a. Michael Servetus (1511-1553)
 - (1) Spanish physician, discoverer of the pulmonary circulation of the blood
 - (2) Burned at the stake in Geneva, Switzerland, under John Calvin's administration
 - b. Laelius (1525-62) and Faustus (1539-1604) Socinus
 - (1) 1569-1604. Faustus was closely associated with an Anabaptist congregation in Raków, Poland.
 - (2) Founder of Polish Minor Church (1605-1658)
 - c. Transylvania Unitarianism
 - (1) Location: South of Poland, East of Hungary, on border between Europe and Turkish Empire

B. The Rise of Unitarianism

- 1. Background: by 1565 Transylvania Protestants split over the question of the Real Presence, forming Lutheran and Reformed (Calvinist) churches
- 2. Francis David
 - a. Leader in Reformed Church
 - b. Debated for the “Oneness” of God
 - c. This led to formal recognition in 1571 of Unitarianism as one of four “received religions” of Hungary: Catholic, Lutheran, Reformed, and Unitarian.

C. Theology of Francis David

- 1. Like Jews and Moslems, only one God to be worshiped
- 2. Prayers are to be directed only to God the Father
- 3. Hence the term "non-adoration of Christ"
- 4. Hence accused of Judaizing

D. First Generation Sabbatarians: basically Christian with added emphasis on Mosaic law

- 1. 1588—Unitarians split into 2 groups: Sundaykeepers and Sabbathkeepers.
- 2. Andreas Eossi and others wrote early theology. Similar to Andreas Fischer, they believed in
 - a. Same God as the Jews
 - b. Salvation has come through the Jews
 - c. Trinitarianism is an invention of the papacy

- d. Refused to eat pork, observed biblical holidays
- d. Practical ritual washing, but not baptism
- 3. 1618. Beginning of fierce persecution. The survival tactic: outward conformity to mainstream Christian churches.

E. Second Generation Sabbatarians: became primarily Jewish in theology, with secondary elements of Christianity -- Simon Pechi (ca. 1560-1642): groomed for leadership by Andreas Eossi

- 1. Position at court
- 2. 7 years education abroad. Pechi became fluent in more than 12 languages, contacted Sephardic Jews
- 3. 1601-21. Rise to chancellor of Transylvania
- 4. 1621-24. Imprisoned, turned his attention to theology
- 5. Under his leadership, the Sabbatarians became much more Jewish in thought and practice.

F. Three Centuries of Secret Sabbath keeping (1638-1941)

- 1. Great Persecution of 1638
 - a. Sabbatarians were condemned to death unless they renounced the Sabbath and joined one of the four recognized Christian churches.
 - b. For 230 years, the Sabbatarian religion consisted mostly of dietary laws and teaching the children.
- 2. "Roman Catholic" Sabbatarians
 - a. 1717. Hungary and Transylvania came under Austrian (Roman Catholic) rule, so for the first time Sabbatarians joined that church as a cover.
- b. 1722. 71 "Roman Catholic" Sabbatarian women were discovered because they used goose fat instead of pork fat in cooking.
 - c. Many emigrated to Turkey or Wallachia and became fully converted Jews.
- 3. Freedom as Jews
 - a. 1867. Hungarian Parliament declared emancipation of Jews. About 180 people of 40 families came out of Christian churches, announced their conversion to Judaism and formed a synagogue in Bozodujfalu.
 - b. 1868-1941. Sabbatarians at peace, but numbers declined. Many became SDAs, according to Ion Groza.
- 4. The end of Unitarian Sabbath keepers. In 1941, Nazis gave an ultimatum: re-enter the Christian church or be deported as Jews. Many chose deportation and were exterminated in Nazi death camps. Those who professed Christianity were required to burn their own synagogue, which was the final act in the destruction of their faith.
- 5. Postscript: Transylvania is part of present-day (1997) Romania. In mid-1990s, Romania had more SDAs than any other Eastern European country, because its heritage of indigenous Sabbath keeping prepared the way for SDA missionaries, beginning with Michael Belina Czechowski (1818-1876) who pioneered the SDA message in Romania in the winter of 1868-69. Source: *SDA Encyclopedia* (1996), articles, "Czechowski, Michael Belina," and "Romania."

XIII. From Anabaptism to Adventism: The English Connection (from W. L. Emmerson, *The Reformation and the Advent Movement*, also Snyder, chap. 16).

A. Mennonite roots

1. June 1535. Fall of Münster
2. Menno Simons withdrew from the Roman Catholic Church and, early in 1536, was baptized by Obbe Philips. After a year of study in seclusion, he was invited to lead Dutch Anabaptists, which he did until his death Jan. 31, 1561.
3. Name "Mennonites" (*Mennisten*) coined in 1545 by a hostile ruler in a decree demanding their recantation or expulsion (106).
4. 1619. Baptism by total immersion received from Polish Brethren.
5. 1632. Dordrecht Confession: death is an unconscious sleep till the resurrection, but the fate of the wicked would be "eternal, hellish torments."
6. 1607. Strasbourg Conference condemned "snuff-taking."
7. 1639. Friesian Mennonites condemned tobacco.

B. Anabaptism crosses the English Channel

1. Motives for travel: trade, religious freedom. English evangelicals came as refugees to Holland. Dutch traders and refugees went to England, where as resident aliens they were exempt from English law.
2. 1528. First omens of English persecution. Sir Thomas More, Lord Chancellor of England, complained to Erasmus about carriers of the "Anabaptist heresy" (114).
3. 1525. William Tyndale went to Holland to publish his English NT.
 - c. Sir Thomas More, in his *Confutation* of 1533, accused Tyndale of contact with the "abominable heresies" of the Anabaptists.
 - d. Tyndale never became an Anabaptist, but defended both them and Luther in the doctrine of soul sleep.
4. John Frith, Tyndale's partner in exile.
 - a. Wrote in support of soul sleep, and of the seventh-day Sabbath, "The Jews have the Word of God for [in support of] their Saturday, since it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the Word of God for us [in support of our practice], but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God's law" (116).
 - b. Frith's interest in the Sabbath occurred about the same time that Glaidt, Fischer, other Moravians, and the Reformers Capito and Schwenckfeld, were also discussing the issue.
5. After the fall of Münster, Dutch Anabaptists who fled to England were persecuted without mercy because the English confused the quiet Anabaptists with the revolutionaries. Consequently Henry VIII burned more Anabaptists than all the Lollards (followers of Wycliffe) executed in England in the previous century (117).

C. Persecution by English Protestants

1. Between 1548 and 1551, the *Dialogues* of Heinrich Bullinger (Zurich) and John Calvin's *Brief Instruction*, including his *Psychopannychia*, were both translated into English to combat the Anabaptist doctrine of the soul sleep (118).
2. Under Edward VI (1549-1553), Anabaptists were burned in London and Colchester. Of the Forty-Two articles of Anglicanism (1553) at least 18 were directed against Anabaptists (119).

3. Elizabeth I (1558-1603), in steering in a *via media* between Catholicism and radical Protestantism, persecuted Anabaptists with all the zeal of her father, Henry VIII, and her brother, Edward VI (121).

D. Early English Sabbatarians -- The "Three-cornered controversy" (142)

1. During Elizabeth's reign, "many conscientious and independent thinkers" were coming to the conviction that the fourth commandment could not be fulfilled by keeping the first day of the week (122).
2. This put the Puritans in a difficult position. Roman Catholics kept Sunday by authority of the Church. Sabbatarian Anabaptists called for return to the seventh-day Sabbath.
 3. In response, Puritans began to develop a rationale for the "Puritan Sabbath"
 - a. Fourth Commandment still binding
 - b. Sabbath changed to Sunday by apostles or even by Christ. [Guess who led in this development-- _____].
4. Episcopalians began to incorporate the fourth commandment into the liturgy as a means of enforcing Sunday and "all the holy days," but the net result was increased evidence for "so-called Judaical Christianity" (124).

D. English Separatists

1. Brownists, ca. 1580. Founded by Robert Browne, probably influenced by nearby Anabaptists.
 - a. A gathered community,
 - b. Separated from the State, and the State church
 - c. In 1581, the whole congregation emigrated to Holland, where in 1582 Brown published his *Treatise of Reformation Without Tarrying for Any* (129). [From whom did he get that expression?] (129).
2. Separatist churches, sometimes called the "English Puritan Left," were directly influenced by Continental Anabaptists. At least 29 such groups found refuge in Holland between 1595 and 1620. One of these, pastored by John Smyth, became the direct link between Continental Anabaptists and English Baptists. Smyth's group fled to Amsterdam in 1607.
3. English Separatists become Baptists
 - a. Until the flight to Holland, none of the Separatists practiced believer's baptism.
 - b. John Smyth began to study it. Smyth became convinced that "If all the commandments of God must be obeyed, then this of baptism" must be obeyed too.
 - c. 1608. A year after arrival in Amsterdam, not yet convinced the Mennonites were correct on everything, he held a solemn service in his church in which he baptized himself, and then 40 others. Critics labeled him a "Se-baptist" or "self-baptizer."
 - d. Eventually Smyth became troubled over the self-baptism, and now convinced the Mennonites were a true church, he confessed his error in baptizing himself, and was baptized again by a Mennonite minister. Smyth then negotiated a merger with the Mennonites, which took place in 1615, but Smyth died before it was completed.
 - e. The proposal of merging with Mennonites led to a split. Smyth stayed in Holland and merged. About 10 of the congregation objected to Mennonite teaching on non-participation in government, rejection of oath, and refusal to bear arms, so they returned to England and became the first English Baptist Church, Spitalfields, 1612.

E. Baptists in England

1. Two categories of Baptists in England
 - a. General Baptists took Arminian views from Continental Anabaptists.
 - b. Particular Baptists held to Calvinistic predestinarianism.
2. Both practiced *believers* baptism, by pouring or sprinkling.
 - a. Until 1633-41, when one of the Particular Baptist churches studied biblical immersion as more truly representing "burial and rising again" (135).
 - b. In 1641 they sent their pastor to some Mennonites near Leiden to receive baptism by immersion.
3. General Baptists were true heirs of Anabaptist radicalism.
4. Believed in personal pre-millennial Second Coming
 - a. The Puritans followed Luther and Bullinger following Augustinian postmillennialism that Jesus would return to a world in which all antichristian powers were destroyed and Satan bound (Emmerson 141).
 - b. Fifth Monarchy Men, extremists, like the Münster radicals, believed that the coming kingdom of God was to be hastened by the swords of the saints.

G. British Sabbath Keepers (142-147)

1. Three-way struggle over Sabbath (143)
 - a. Anglicans---Sunday Sports. *Book of Sports* by King James I constituted a royal mandate for legalized Sunday sports.
 - b. Puritans---Sunday Sabbath.
 - c. Baptists---Seventh-day Sabbath.
2. Noted Sabbath keepers
 - a.
 - John Traske, pilloried at Westminster and whipped to the Fleet prison in 1618. Three years later he recanted, but his wife, Dorothy, did not yield and remained in prison 15-16 years, until her death.
 - b. John Milton saw the logic of Sabbath, but never joined a Sabbath keeping group.
 - c. ca. 1650. 150 Sabbath keeping Baptists in London
 - d. Peter Chamberlen, physician to kings James I and Charles I, and inventor of the obstetrical forceps, belonged to the Mill Yard Baptist church, which not only kept Sabbath, but also practiced foot washing as preparation for the communion supper.
 - e. 1661. John James was suspected of 5th Monarchy sympathies, hanged, his body cut in four pieces and placed over city gates, while his head was set up on a pole near his church.
 - f. Francis Bampfield, jailed for his dissenting views, spent 9 years in prison, where he became a Baptist and then learned about the Sabbath. On his release he baptized himself in the River Avon and started a Sabbath keeping church (1672).
 - g. In the 1700's, Sabbath keeping declined in England but had already been transplanted to North America.

H. Sabbath Keeping in America

1. 1631. Roger Williams, a young Puritan minister with Anabaptist sympathies, sailed from England to Massachusetts. In trouble for his Anabaptist leanings, he changed pastorates four times in five years. After the last one he founded a new settlement, Providence, later capital of Rhode Island.

- a. Williams offered shelter to all who sought liberty of conscience. The Puritans regarded Providence as a "catch basin for heresy" and called it "the sewer of New England." There, with 11 others, Roger Williams started a new Baptist church in his own house, replicating the experience of the earliest Anabaptists in Zurich. He had one of the others baptize him, then he baptized all of them.
 - b. Williams soon left the Baptist church to become a "Seeker," but the first General Baptist Church in America continued to prosper.
2. 1664. Steven Mumford, a persecuted Seventh Day Baptist in *England*, came to *Rhode Island*, and soon there was a flourishing SDB Church in Rhode Island, including 2 of the colony's governors and many leading citizens. Roger Williams did not join them but did defend them against criticism. "When a report got back to England that the colony [Rhode Island] did not keep the 'Sabbath,' he pointed out that there was no Scripture for 'abolishing the seventh day' and told the critics plainly, 'you know yourselves do not keep the Sabbath, that is the seventh day.'" From Rhode Island the Sabbath message spread all through the colonies.
3. An Adventist eschatology and the Bible Sabbath first came together in modern times with Glaidt and Fischer in Moravia and Silesia in 1529, 17 years before Luther died. Three centuries later, in the winter of 1843-44, a Seventh Day Baptist, Rachel Oakes, met a Millerite Adventist, Frederick Wheeler, and Washington, New Hampshire became the site of the first Sabbath keeping Adventist Church in North America--one of the ignition points of the Seventh-day Adventist movement.