

**A GENERAL HISTORY
OF THE SABBATARIAN
CHURCHES**

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A general history of the Sabbatarian churches by Mrs. Tamar Davis

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MRS. TAMAR DAVIS

**A GENERAL HISTORY
OF THE SABBATARIAN
CHURCHES**

A
GENERAL HISTORY
OF
THE SABBATARIAN CHURCHES:

EMBRACING ACCOUNTS OF THE
ARMENIAN, EAST INDIAN, AND ABYSSINIAN
EPISCOPACIES

IN ASIA AND AFRICA;
THE WALDENSES, SEMI-JUDAISERS, AND SABBATARIAN
ANABAPTISTS OF EUROPE;

WITH
THE SEVENTH-DAY BAPTIST DENOMINATION

IN THE UNITED STATES.

BY
MRS. TAMAR DAVIS.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. xii. 17.



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P R E F A C E.

AT the present time, when the Sabbath controversy is engaging so much of the public attention, and when Sabbath Conventions and Sabbath Unions are being chronicled almost monthly, I consider it unnecessary to offer any apology for the introduction of the following work to the public notice. My reader need not fear a repetition or recapitulation of the arguments generally employed in favour of the sabbatical institution, as it refers either to the first or the last day of the week; neither will his attention be wearied by prolix and verbose details. It has been my aim to collect, collate, and condense facts, as much as appeared consistent with perspicuity. I have not taken any new stand with regard to the Sabbath question. The Seventh-day Baptists have, from the first, contended that the Sabbath was changed, not by Christ or his Apostles, but by ecclesiastical synods and councils. This could only be proved convincingly by reference to the practice of those churches who were removed by distance or otherwise beyond the pale of such authority. That the Armenian, East Indian, and Abyssinian Episcopacies were so removed, and that they absolutely refused to succumb to

the authority of the Latin or Greek prelates, sustaining in consequence the most cruel and desolating wars, is an undeniable historical fact; no less so the truth that during all this time they have been living witnesses against Anti-Christ, as the observers of the ancient Sabbath, which practice they learned from the Apostles, or their immediate successors.

With respect to the History of the Seventh-day Baptist denomination, I am not unaware of the imperfections that may be detected in it. But I must excuse my own defects by a just complaint of the blindness and insufficiency of my guides; and may also observe that, with reference to nearly every portion of the work, I have been the pioneer in the field of research.

THE AUTHOR.

April, 1851.

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SABBATARIAN HISTORY.

PRELIMINARY OBSERVATIONS.

THE word Sabbatarian, whether bestowed by their enemies as a term of opprobrium upon those who observed the seventh day of the week as the Sabbath, or whether assumed by themselves, is, nevertheless, peculiarly appropriate, and very distinguishing of this particular tenet in their system of religious faith. Neither do we hesitate to employ it in a very extensive sense, as comprehending all those religious communities, whatever may be their names, modes of worship, or forms of ecclesiastical discipline, who refrain from secular employments upon the last day of the week, and observe the same as holy time. There cannot, therefore, be any impropriety in considering the Abyssinian and Armenian Churches as sabbatarian organizations, although the former has become greatly corrupted in worship and doctrine, and exhibits few traces of the purity and simplicity of primitive Christianity.

We claim for sabbatarian institutions a very high antiquity, and a multitude of the most illustrious exemplars; from that grand sabbath proclaimed over the new-born world by the Eternal Father, and observed by angelic and seraphic intelligences, to its second ordainment amid the smoke and thunders of Sinai, and its subsequent obser-