

Sabbath Handbook

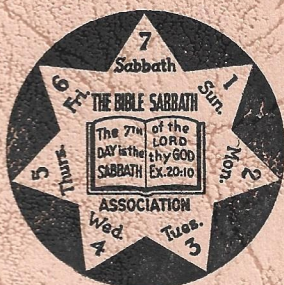
and

Directory of

SABBATH-OBSERVING ORGANIZATIONS

1957

FIRST EDITION



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Sabbath Handbook
and
Directory of
**SABBATH-OBSERVING
ORGANIZATIONS**

A brief compilation of the outstanding facts which establish the Seventh Day of each recurring week as the one and only historical, God-ordained, and Christian Sabbath; lists of the principal Sabbath-observing organizations; and an outline of the history and activities of the only wholly *non-sectarian* and undenominational organization now known, devoted solely to the promotion and perpetuation of the Seventh-day Sabbath.

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THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma

Printed in United States of America

First Edition — 1957

Price 25c each; 5 for \$1.00; \$2.25 per dozen, Postpaid

CGPH-2M-1-57

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A brief compilation of the outstanding facts which establish the Seventh Day of each recurring week as the one and only historical, God-ordained, and Christian Sabbath; lists of the principal Sabbath-observing organizations; and an outline of the history and activities of the only wholly *non-sectarian* and undenominational organization now known, devoted solely to the promotion and perpetuation of the Seventh-day Sabbath—THE BIBLE SABBATH ASSOCIATION, Fairview, Oklahoma.

Introduction

The average professed Christian is unconcerned and knows little about the weekly rest day. In addition to widespread indifference as to the importance of the day of rest and worship, there are four mutually contradictory attitudes toward the weekly rest day assumed by those professing to be concerned therewith, viz:

- (a) The *Law of God* and its *Sabbath* were abolished at the Cross and their provisions are no longer binding on mankind.
- (b) While the weekly Sabbath has not been abolished and never can be in view of its importance to all mankind, it makes no difference which day of the week is observed as a day of rest and worship, providing one of them is kept.
- (c) The selection of which day should be observed by Christians is important, and all should unite, not on the Seventh-day Sabbath of Scriptures, but on the day traditionally known to so many as "The Lord's Day," Sunday.

- (d) The Bible, the recognized Word of God, which teaches observance of the Seventh Day only as a weekly day of rest and worship, should be our sole and final authority and the guide for all mankind on this matter.

THE PURPOSES OF THIS HANDBOOK are to help everyone who is concerned over this serious matter, through the following methods, to arrive at the truth.

- (1) To disclose in plain language and by irrefutable facts the serious importance of accepting the teachings of Scripture as to the weekly rest day, and of observing the specific rest day established "in the beginning," and unmistakably confirmed by Christ, His Apostles, and by the true early Christian Church—the Seventh Day of the week.
- (2) To expose the un-Biblical and intolerant tactics of some Sunday-observers, which have greatly hindered the observance of the Biblical rest day while at the same time making *Sunday* the Nation's *fun day*—a situation well known to, and widely bemoaned by, the defenders of the pagan-born Sunday.
- (3) To further expose the unjust and unconstitutional procedure of persecuting all non-Sunday-keepers by the continual presence on our State and Municipal statutes of Sunday Laws, making law-breakers of all who obey the plain teachings of the Bible as to the weekly rest day, and standing as a continual threat of fines and imprisonment against all who might desire to obey the Ten Commandments and the example of Christ rather than being forced to obey man-made laws, and as a constant threat of political oblivion over all candidates for public office who might venture to remove these Sunday laws from all our Statutes—the blackest stains now thereon.
- (4) To oppose the adoption anywhere in the world, particularly in America, of any civil calendar which destroys the continuity of the age-old seven-day week which countless Christians and others believe was God-ordained, and which many others feel should not be tampered with, and to urge adoption, when any calendar revision movement is seriously considered, of the Standard Alternate-Month Calendar—the only proposed calendar, so far as we know, that would retain all of the virtues of the present calendar, without introducing defects of any kind.
- (5) To briefly record the outstanding facts concerning the principal Sabbath-observing denominations, smaller groups, and independent Sabbath-keeping churches, and concerning this undenominational Sabbath-promoting organization—THE BIBLE SABBATH ASSOCIATION.

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SABBATH HANDBOOK

PART I: THE WEEKLY REST DAY

Section 1: Sabbath and Sunday in the World's Leading Languages

In the appendix in the back of this book there are photo-process reproductions of those portions of "Jones' Chart of the Week" which show the names of both the first and the seventh days of the week in the one hundred and sixty leading languages, both ancient and modern, and from which we learn that more than two-thirds of them (over one hundred) have, from the beginnings of human history, designated and still designate the seventh day of the week by words meaning, and often sounding like "Sabbath," and meaning *Rest Day*.

MIRACULOUS PRESERVATION OF THE SEVENTH-DAY SABBATH OF CREATION:

On line 8, page "A" of this chart, we learn that as early as 3,800 B.C., when according to Genesis 11:1 there was but *one* language and but *one* speech, the word for the blessed and hallowed Seventh Day was sa-ba-tu, or Sabbath.

On line 128, page "F", we further learn that the word for the Seventh Day in the Italian language (one of the very newest of leading modern languages), is *Sabato*, similarly meaning Sabbath or rest day. When, according to the Scriptures (Genesis 11: 6-7), the one primeval language

was so confused as a punishment for the people's sins that the different groups could not understand one another, the words for the Seventh Day were preserved so nearly like the original *sa-ba-tu* as to suggest that the permanent preservation of the Sabbath of Creation was a part of the divine plan.

CONTINUED OBSERVANCE OF THE BLESSED AND HALLOWED CREATION SABBATH:

No apology is offered for our designation of the Seventh Day as the blessed and hallowed Sabbath of Creation (Genesis 2:2-3) for not only was it so designated from the beginning, but as late as the fifth century after Christ it was recorded by the Church Historian, Socrates, that the entire known world, with the exceptions only of the cities of Rome and Alexandria, observed the Sabbath in agreement with their designations thereof.

TABULATION OF THE LANGUAGES DESIGNATING THE SEVENTH DAY AS SABBATH:

Column Explanations

- (A) Numbers corresponding to these in the Jones Chart, right hand column.

- (B) The numbers record how many languages used these same words for Sabbath.
- (C) Words formerly or now used to designate the Seventh Day.

100 (4) Sobota	New Slovenian
33 (1) ssabatun	Lazen
77 (6) Subbota	Russia
79 (2) Subota	Russia
105 (1) Subuta	Polabic
81 (1) Szombat	Hungary
18 (1) zam-ba-da	Galla

- (D) In these noted Countries or Localities.

TRUE DESIGNATIONS FOR SUNDAY:

(A)	(B)	(C)	(D)
52 (1)	alsabot.y		Madagascar
11 (2)	as-sabt		Arabia
21 (1)	assebatu		Central Africa
61 (2)	assebdu		Central Africa
20 (1)	assebt		North Africa
90 (1)	Dissapte		Roman
32 (2)	es-sabt		Turkey
59 (2)	essebdu		Central Africa
57 (1)	essibt		West Africa
12 (1)	Is-sibt		Malta
66 (1)	sab		Central Africa
87 (1)	Sabado		Spain
107(1)	sabatico		Prussian
9 (2)	sa-ba-tu		Assyrian
88 (2)	Sabbado		Portugal
3 (1)	sab-bath		Hebrew Literature
86 (1)	Sabbato		Italian
17 (1)	sabbaton		Egypt
85 (2)	Sabbatum		Latin
67 (1)	Sabbedi		Norman French
49 (2)	sabtu		Borneo
36 (1)	sai bi tai		Mohammedan Chinese
45 (1)	samat		Caucasus
91 (1)	Sambata		Roumania
92 (1)	Sambaztag		Old High German
89 (2)	Samedi		French
43 (1)	sammtyn		Caucasus
93 (1)	Samstag		High German
14 (3)	san-bat		Abyssinia
47 (2)	saptu		Java
42 (1)	shabati		Caucasus
7 (2)	shab-bath		Samaritan
5 (1)	shab-ba-tho		Ancient Syriac
24 (2)	shamba		Afghanistan
29 (1)	shambe		Beluchistan
25 (1)	shambid		Ancient Persian
26 (1)	shambih		Persian
27 (1)	shapat		Armenian
6 (1)	shap-ta		Chaldee Syriac
44 (1)	shatt		Caucasus
65 (1)	sibbedi		Central Africa
60 (2)	sibda		Central Africa
63 (1)	sibde		Central Africa
58 (1)	sibiti		West Africa

- (A) Numbers corresponding to those in the left hand column in the Jones Chart.
- (B) Meaning of words used for the first day of the week.
- (C) Countries where these correct first-day designations are used.

(A)	(B)	(C)
11	Business Day	Arabia
50	Market Day	East Russia
48	Market Day	Turkey
80	Market Day	Circassia

Other correct designations for Sunday, many times used, are words meaning: "One from the Sabbath"; "Day One"; "First"; "One into Sabbath," etc.

It is unfortunate that our English language is one of the comparatively few that took the designations for the first and the seventh days from paganism, the words *Sunday* and *Saturday* meaning, "days devoted to the worship of the sun and to the planet Saturn," respectively.

FALSE DESIGNATIONS APPLIED TO SUNDAY:

In a few of the European languages (left hand column Nos. 128-134 of the Jones Chart, for example) it will be noted that in certain Catholic-controlled countries, only, the words used for

Sunday mean "Lord's Day." That it is wholly un-Biblical to designate the first day of the week as Lord's Day is obvious from the fact that the Seventh Day is repeatedly called in Scripture both the Sabbath of Jehovah the Lord, and of Christ the Lord. However, to the special credit of those Catholic officials, who centuries ago changed the name of the first day of the week to Lord's Day in the few languages under their control, it should be noted that they *retained* the words meaning Sabbath for the Seventh Day in each of those languages — conclusively proving that it was not the intention of Rome to substitute Sunday for the Sabbath—as so many Protestants now try to do.

Section 2: The Seventh Day, the Sabbath of the Bible

In the previous Section the fact was noted that the many leading languages of man marvelously confirm the record of the Sabbath found in the early chapters of the Book of Genesis. We therefore know that the weekly Sabbath did not commence as the Sabbath of the Jews, nor as the Sabbath of Moses, as so often erroneously stated, but that as the Sabbath of the primeval period when there was as yet but one language, it was (as recorded in Genesis) the true Sabbath of Creation.

THE SABBATH OF THE OLD TESTAMENT:

Students of Scripture have

voiced the belief that the first chapter of Genesis, and the first three verses of the second chapter were written primarily for the purpose of permanently establishing the Seventh-day Sabbath as the universal rest day, and as in no sense exclusively Jewish or Mosaic. There are few indeed who pretend to find support for either no-Sabbathism or Sunday-observance in the Old Testament. The Law of God, the Ten Commandments, unmistakably commands the use of all of the first six days of the week as "working days" and the Seventh Day as a day of rest and worship (Exodus 20:8-11; Isaiah 58:13; Ezekiel 46:1).

THE SABBATH OF CHRIST:

The most important period of all history, from the standpoint of Christianity, was the period from the birth of Christ to His death on the Cross, during most of which He was in all probability about His "Father's business." Christ's teachings while on earth must take precedence for the Christian over all other teachings, and nothing contrary thereto should find its way into any Christian doctrines. At no time during His career was a hint given that the Seventh-day Sabbath had been or would ever be superseded either by Sunday or by the theory of no-Sabbathism. His outstanding aim was obviously to stress the need and importance of God's Ten Commandments, which incorporated the Seventh-day Sabbath. When asked how one could attain eter-

nal life His reply, several times repeated in different words, was, "Keep the Commandments." To profess to *accept* Christ at His own words, as Son of God, while *rejecting* His unmistakable *teachings* concerning man's observance of the Sabbath of God, is the height of inconsistency.

THE SABBATH OF THE APOSTLES:

The one statement of the Apostle Paul (Romans 7:7) that he would not have known sin had it not been for the Ten Commandment Law, should forever settle Apostolic attitude toward the Seventh-day Sabbath of the Ten Commandments. To attempt to read into any of Paul's writings defense of Sunday-observance or no-Sabbathism is to appraise Paul as the gigantic hypocrite of the ages, or to assume that the Apostles were far from being of "one mind."

THE SABBATH OF THE EARLY CHRISTIAN CHURCH:

The transition of the Sabbath-observance of the Biblical Apostolic Church to that of the post-Biblical era is illustrated in Acts 24:5. Paul is there recorded as a leader of the sect of the Nazarenes (a ringleader to his enemies).

The original Nazarenes were obviously Sabbath-observers for they were persecuted for several centuries, after the New Testament era, for this reason.

As late as the close of the fifth century after Christ it was recorded by the Church Historian, Socrates, that, with the excep-

tions only of Rome and Alexandria, the entire known world observed the Seventh Day.

Further confirmation that the early Church was a Sabbath-observing one, is found in the writings of the Roman Catholic author, Rainer Sacho, who recorded that the Sabbath-keeping Leonists were the most dangerous of all sects, for several reasons. They were believed to have existed from the time of Sylvester and possibly from Apostolic times; they had gained a footing in most countries; and they lived justly before all men. (Randolph's Historical Papers, pages 16 and 25).

Section 3: The Beginning of Sunday-Observance

Strictly speaking, Sunday-observance began when man began to worship the sun (Deut. 4:19, for example), and it was through the influence of the partially converted sun-worshippers in the early church that Sunday-keeping attained a hold therein, for the early church was very loosely organized, especially in Rome and Alexandria, where the sun-worshipping element of the church soon gained control. Two false theories were soon advanced, that of no-Sabbathism, and that of supplementing Sabbath-observance by the continued veneration of Sunday as "the venerable day of the sun," as a feast day.

Neither no-Sabbathism nor Sunday-recognition were acceptable to the true followers of Christ, and the stress that was placed upon them before they gained popu-

larity testifies to the strong hold that true Apostolic Sabbath-observing Christianity had on the people. The celebration of the Lord's Supper on both the Sabbath and on Sunday, during a part of the third century, and increasing persecution by the heathen element of the Roman Church, eventually placed Sunday-observance in the ascendancy, although there is ample evidence that there has never been a time in all history when there were not some who observed the Seventh-day Sabbath of the Scriptures.

Section 4: UnBiblical Sunday-Observance Maintained by Religious Laws

Beginning with the edict of Constantine, 321 A.D., there was enacted the first legislation requiring rest on Sunday, the wording of which gave no hint of any connection with Christianity, and the letter and spirit of which were wholly contrary to the teachings of the Scriptures.

Since the question asked during the merciless persecution of the Dark Ages was, "Do you sabbatize?", it would seem evident that it was not limited to Sabbath-observing Christians, but must have included many non-Christians whose only crime was that of resting upon the day that their language designated as Sabbath, or rest-day. Forced into hiding in the mountains, and not freed until the Protestant Reformation made it safe for them to come

out into the open, multitudes of Sabbath-observers were saved from the persecution by Rome, only to suffer again at the hands of Sunday-observing Protestants of Europe by fines, imprisonment and death.

SUNDAY LAWS, AND THEIR STATUS IN THE UNITED STATES:

As a guarantee of the religious freedom for which our forefathers came to this land, the *United States Constitution* forbids Congress from making any laws respecting religion or the free exercise thereof. As a further protection against intolerant religious laws, the U. S. Constitution established itself as the *supreme law of the land*, thereby forbidding the states and all other sub-divisions of this Nation from enacting religious laws, and binding every legislative, executive and judicial officer of the entire land to support it.

The Congress of the United States, through its rejection as religious, intolerant and unconstitutional, of about one hundred and fifty proposed *Sunday Laws*, has seemingly established a precedent of Congressional conformity to the Constitution and majority-refusal to violate their oaths to support it. However, although the Federal Constitution is the supreme law of the land, and places upon the Federal Government the duty of its enforcement in every State, Congress has apparently assumed no responsibility, nor have other Federal Officers, for the enforce-

ment of the religious freedom guarantee of the Constitution — for most of the States and numerous municipalities have disregarded both the U.S. Constitution and those of the separate States and enacted Sunday Laws, thereby also making oath-violators of a majority of the officials of the respective public bodies.

It is significant that these unconstitutional and unjust Sunday Laws do not seem to have been enacted so much for *enforcement*, for they are violated far more by Sunday-observers than by others, but rather for the purpose of scaring people out of observance of the Biblical Seventh-day Sabbath under threats of fines and imprisonments, and to serve as a club over the heads of candidates for public office who might like to conform to their oaths of office to support the Constitutions of the Nation and States, by attempting to have the Sunday Laws declared null and void.

As would be expected of state and municipal laws that are generally well known to be unChristian, unjust, and unconstitutional, these Sunday laws have done far more harm to the cause of Christianity than they have done good, and it is a common thing to read in religious periodicals the steadily increasing regret that Sunday-keeping has become so lax, the natural result of popular resentment at attempts to dictate the public's religious trend by law, rather than by the Scriptures, individual consciences, and the teachings of the preferred churches.

PART II:

THE BIBLE SABBATH ASSOCIATION

It is well recognized that most Sabbath-observing denominations and groups differ from similarly named Sunday-keeping bodies solely or chiefly in their acceptance of the Seventh-day Sabbath of Scripture, rather than the Sunday of tradition. Insofar, therefore, as Sabbath-observing organizations *desire* to grow, or feel it their *duty* to expand as much as possible, it is obvious that special emphasis must be placed upon the *Sabbath*, as the only or principal identifying belief. It is likewise axiomatic that the maximum success in the increase of knowledge of, belief in, and observance of the Sabbath of Scripture can be attained only through cooperation between the various Sabbath-observing groups to these specific ends, leaving it to each group to stress the specific beliefs for which they stand. It is only natural, therefore, that, just as the various Sunday-observing denominations have united in undenominational organizations to advance Sunday-observance by Sunday Laws (the only grounds they have, in view of the absence of Biblical defense of Sunday), Sabbath-observing groups should likewise undenominationally unite for the better advancement of the Sabbath of Jehovah the Lord, and of Christ the Lord—the only true Lord's Day.

Section 1: General Information About the Association

ITS BEGINNINGS:

As the outcome of correspondence late in 1943, between a few Sabbath-keepers of various beliefs and affiliations, a self-appointed Committee of six took it upon themselves early in 1944 to ascertain whether there was enough interest in Sabbath promotion and defense, among Sabbath-believers in general, to warrant launching an undenominational organization for Sabbath-promotion somewhat similar to the several undenominational organizations whose efforts were devoted to the *destruction* of the Sabbath of Scripture and to the *advancement* of Sunday-observance — the principal difference between these organizations being that the Sabbath-promoting organizations would have the entire Bible on their side, while Sunday-promoting necessarily relies solely on tradition and the enactment of laws providing persecution for all non-Sunday keepers.

Circular letters were sent to a considerable number of known Sabbathkeepers, the favorable responses to most of which resulted in the naming of the Charter Members of THE BIBLE SABBATH ASSOCIATION, and in the election early in 1945 of the first Officers and Directors thereof,

and in the adoption of the CONSTITUTION AND BY-LAWS, which recorded the conception of the Charter Members concerning such an organization, noted some of the various methods of promoting the Sabbath, and defending it, laying special stress on the purpose to make and maintain the Association wholly undenominational and non-sectarian.

ITS PLAN OF ORGANIZATION:

The following Officers and Directors are elected biennially for terms of two years:

PRESIDENT

FIRST VICE-PRESIDENT

SECOND VICE-PRESIDENT

THIRD VICE-PRESIDENT

RECORDING SECRETARY

SECRETARY-TREASURER

These, together with six Directors-at-large, comprise the Board of Directors of the Association.

The names and addresses of these twelve Directors will be furnished upon request, by writing to the Bible Sabbath Association Headquarters, Fairview, Oklahoma.

ITS PLATFORM:

1. World-wide restoration of the Seventh-day Sabbath of Jehovah, of Creation, of God's Eternal Law, and of Jesus Christ, His Son.

2. Imparting to everyone an appreciation of the permanency of the Universal, Scriptural Decalogue, in contrast to the Typical Ordinances which were nailed to the Cross.

3. Restoration of honor and respect for the Ten Commandments as a whole, with special emphasis on the Sabbath Commandment, since it, though repudiated by most professed Christians, alone establishes the God-ordained specific and uniform time so essential for studying the inner meanings of all of the Commandments, and determining their application to every human problem—and is therefore the perfect key to world-betterment.

4. Urging the study of the Old as well as the New Testament, and advocating the inclusion with all editions of the New Testament of a full and accurate presentation of the entire Ten Commandments, the transgression of which necessitates the salvation provided through Jesus Christ.

5. Repeal of all existing state, municipal, and other Sunday Laws as both intolerant and unconstitutional, and opposition to the enactment of any Sabbath, Sunday or other religious laws by any governmental legislative body.

6. Opposition to the adoption, either nationally or world-wide, of any Civil Calendar which destroys the hitherto unbroken con-

tinuity of the seven-day week, which countless Christians and others believe to have been God-ordained; and instead of general use of the pagan-born term "Saturday" for the Seventh Day of the week, stressing the return to the use in all calendars and elsewhere of the original word, "Sabbath," which is still the word used for the seventh day of the week in more than two-thirds of the world's leading ancient and modern languages, in more than one hundred of them.

7. Building the true Scriptural Sabbath into the Conscience of Mankind, for whom Christ, THE LORD OF THE SABBATH, declared it was made.

MEMBERSHIP REQUIREMENTS:

The interest of Sabbath-observers in the Sabbath and their usefulness to their denominations are genuinely enhanced by membership in and working with this undenominational Association, which extends an invitation to join it, to every believer in the Seventh-day Sabbath, and cooperate in its every activity. The sole requirements for membership in this Association are a signed statement (preferably the regular Membership Association Card) of belief in the Seventh Day of the week as the true Biblical Sabbath, and the minimum annual contribution of either money or services of at least One Dollar (\$1.00)—it being understood that this minimum Membership Fee does not cover the expenses to which the Association goes for the average Member per annum, and that

average annual contributions much above this minimum are essential for the most successful results.

Section 2: Association Publications

MEMBERSHIP BULLETIN:

This is primarily a Membership Organ, conveying quarterly or oftener to all Paid-up Members information as to activities of the Association, its finances, personal experiences of those who have come to observance of the Sabbath, and any other Association or Sabbath information not intended primarily for non-members or for the general public.

THE SABBATH SENTINEL:

This is the official general Organ of the Association—a Quarterly Magazine, the body of which is limited to Sabbath-promotional articles believed to be genuine contributions to Sabbath literature of a kind which it is hoped will make an appeal to the general public. Approved advertising which does not advocate violation of the Law of God is invited, but the right is reserved to refuse any copy which is not deemed desirable by the Sentinel Committee.

SABBATH-KEEPERS' ANNUAL CALENDARS:

These beautiful calendars, about 9 inches wide and 14¾ inches high, and of the folding type, have the Sabbath dates (not the Sundays) printed in royal purple, or other special color; portray on all

date sheets appealing Sabbath truths; provide blank spaces for recording accurate local sunset times (procurable from the Association's localized Sunset Tables, or elsewhere); and are provided with attractive colored nature scenes.

LOCALIZED SUNSET TABLES:

If, as most Sabbath-observers believe, the hours between the sixth-day and the seventh-day sunsets are Holy Time, then the moments when these sunsets occur should be known to Sabbath-keepers with reasonable accuracy. Again, since the moments of sunset change about one minute for every ten or fifteen miles change in location east or west, and also change somewhat for differing points north or south during most of the year, it is obvious that Sunset Tables computed for localities several hundred miles apart, are very unreliable for most of the intervening points unless corrected for the specific locality thereof.

These inaccuracies in the usual condensed sunset tables may be as much as thirty or forty minutes at times and at certain localities in the United States.

This Association, so far as we know, is the only organization supplying localized Sunset Tables accurately computed for specific localities from Government data, for every day for every year until about the year 2,000. The per-copy cost of these Sunset Tables is insignificant when compared with their Sabbath-promotional value, particularly when com-

puted for localities where there are Sabbath-observing churches or small groups of Sabbath-keepers.

Illustrative Sunset Tables, compiled for other localities, are available at no cost, from which their value to Sabbath-observers will be readily seen, and prices on these Tables, computed for your own precise Latitude and Longitude, will be furnished on request. *See page 22 for typical Sunset Table.*

SABBATH TRACTS AND LEAFLETS:

This Association has published several different Sabbath Tracts and Leaflets — new ones being compiled as need arises. Single copies of Tracts and Leaflets in stock are generally available on request — but remuneration for literature supplied in quantities is requested in order that the Tract Fund may be generally sufficient for new publications.

MEMBERSHIP CERTIFICATES:

Certificates of Association Membership only, are procurable from the Secretary - Treasurer direct, these being advantageous in contacting prospective new Members, distributing literature, etc. But authority to officially represent the Association by public appearance, in soliciting contributions for extending our Sabbath-promotional work, etc., is necessarily based on the submission to Association Headquarters of relevant information about one's self, and involves the usual signature of the Secretary-Treasurer, and the counter-signature of the President.

Section 3: Sabbath-Promotion Activities

OFFICE AND OTHER GENERAL WORK:

Stationery, postage, paper and ink for Membership Bulletins, office equipment and minor supplies, and other office and field requirements are obvious necessities, as well as occasional supplementing of other Funds.

The GENERAL FUND is carried for these and related needs.

MAGAZINE AND NEWSPAPER PUBLICITY:

The Association has, from time to time, carried Sabbath and Association advertising in magazines, newspapers and other media. The ADVERTISING FUND serves to publicize Sabbath truths, and the Association.

RADIO PUBLICITY:

The Association has a tape recorder at Headquarters, has available for Member-use some challenging 15-minute Sabbath programs, and contemplates making other tape recordings as demand arises for them. It is the policy of the Association to publish informative newspaper advertisements just preceding each broadcasted program, which advertisements are in themselves valuable Sabbath - promotional publicity. Members and other friends of the Sabbath and the Association are invited to make use in their own localities of these appealing Sabbath-promotional media. The RADIO FUND invites your support.

TRACT PUBLICITY:

The distribution by hand, or through the mails, of attractive and convincing tracts and leaflets is one of the most effective means of spreading the Sabbath truths, and bringing this Association before innumerable readers. The TRACT FUND therefore offers one of the soundest investments the Association has to submit to its friends.

SPECIAL PUBLICITY FEATURES:

Several of our loyal supporters, particularly interested in some specific kind of Sabbath publicity, or some certain advertising media, have contributed generously for these specific ends. These contributions are separately accounted for and used only for the definite purpose for which contributed.

ANNUAL SABBATH CALENDARS:

The Association has two distinct methods of financing these somewhat costly but very effective means of promoting and keeping the Sabbath in mind.

In order to encourage the purchase of these fine calendars the price has been kept *below* their cost to us. At 25¢ each with QUANTITY DISCOUNTS there has been an annual but wisely invested deficit, which has been slowly getting smaller. The 25¢ selling price will presumably be gradually reduced when calendar income is equal to the cost, including cost of envelopes, postage, and unsold copies, including a very few sent free.

During the past year another calendar-distribution plan has been put into our accounting system—that of a special fund for increasing the number of free calendars. We therefore now have two “Calendar Funds,” the original CALENDAR FUND into which all income from calendar sales is put, and the GIFT-CALENDAR FUND which will be used exclusively for paying for annual calendars to be sent to selected Sabbath-believers who it is anticipated will thereby become regular calendar customers, become Association Members, or subscribers to the SABBATH SENTINEL, or possibly *all of these*.

ASSOCIATION EMPLOYEES:

The problem of the EMPLOYEE FUND is one of the most important that the Association has. Opportunities for Sabbath promotion have repeatedly arisen which called for more work than could be done by the available workers. There appears to be no reason why honest and competent Association employees should not be paid prevailing salaries for similar work, although in all probability few, if any, Association Members would demand as much as that. However, the Headquarters' workers, and the President, at least should have, if needed and acceptable to them, some regular compensation for their services. One of our loyal Members has for several years contributed Ten Dollars (\$10.00) monthly to the EMPLOYEE FUND. One has only to visit Association Headquarters to learn

that there is no element of the office system that is more time-taking than the work deserves. It is hoped that every Member, and every other friend of the Sabbath and of this Association, will always bear in mind that only by someone's efforts in time and thought can the Association approach its maximum possibilities for good.

Others have contributed regularly and generously without always specifying the Fund.

NEEDED SABBATH BOOKS:

Whenever the obvious need for a new book pertaining to the Sabbath arises, and compilers thereof are known to be available, some way to accomplish the need should be found. There are denominational books on the subject of the Sabbath available in libraries. But so far as this writer knows, there has never been compiled and published any book which impartially and thoroughly exhibits and coordinates the Sabbath facts, both Biblical and secular. The first Association Secretary-Treasurer undertook at one time to compile such a work, but routine office work which any office clerk could have done as well as he could, prevented its consummation. In this SABBATH HANDBOOK an effort has been made in an extremely concise way, to partly meet the need for a far more complete compilation of all important Sabbath facts. It is hoped that the need for such a complete Sabbath book will continue to be borne in mind, and that a competent compiler will come forth for this serious task.

THE SABBATH SENTINEL:

While this, the official organ of the Association, is largely self-supporting, through paid subscriptions and advertising carried, its importance to the Association and to the Sabbath cause should be recognized and every effort made to cooperate with the Sentinel Committee and the Editor, in its behalf. Articles which are *genuine contributions to Sabbath literature*, and which will *make an appeal to the general public*, are continually needed for this periodical—the kind of articles that will bring in new subscriptions and renewals as well.

The nearer we can come to attaining the ideal SABBATH SENTINEL regularly, the better becomes the investment in THE SENTINEL FUND, and its use for sample copies for wide free distribution.

DISTANT LAND SABBATH ACTIVITIES:

Although the *New Zealand Branch* of this Association has, from the first, been fully self-supporting (thanks to the Sabbath-minded and generous leaders thereof), and little demand has been made upon our FOREIGN AFFAIRS FUND, few of our other contacts have indicated the wisdom of investments there — since the cost of mailing literature to foreign lands is excessive, and so far little cooperation has been received from them.

INTOLERANT AND UNCONSTITUTIONAL RELIGIOUS LEGISLATION:

As long as the *Federal Constitu-*

tion, the religious-freedom guarantee of which it affirms to be a part of THIS SUPREME LAW OF THE ENTIRE LAND, and the defense of which is obviously the sworn duty of the Federal Government, is flagrantly defied by both State and Municipal Governments, this Association should have an adequate LEGISLATIVE FUND to oppose all *Sunday Laws*.

As long, also, as the threat of adoption of a civil calendar HAVING EIGHT-DAY WEEKS hangs over our heads, not only is a LEGISLATIVE FUND NEEDED in order to adequately oppose it, but a public awakening to the seriousness of this threat is very essential. For the preservation of the Biblical seven-day week is a definitely religious matter, there being countless Christians, both Sabbath- and Sunday-observing, who believe the seven-day week to have been God-ordained and that it should not be changed by man. The adoption of such a week-destroying calendar by this Government would therefore be both an act of religious intolerance and a violation of the United States Constitution.

Section 4: Association Reserve Funds

LIFE-MEMBERSHIP RESERVE:

Those contributing One Hundred Dollars (\$100.00) or more during any one 12-months period may thereby, if they so desire, become Life Members receiving thereafter all of the benefits accruing to

regular Members without further cost, such contributions being payable either in money or the equivalent thereof, certified to by the contributor and furnished to the Association treasurer.

This Reserve Fund is drawn upon for current use only to the extent that the *remaining* portions thereof are estimated to be proportional to the remaining life of the contributor, which remaining balance is on interest-bearing deposit as LIFE-MEMBERSHIP RESERVE.

SABBATH SENTINEL RESERVE:

Since Sentinel subscriptions are payable *in advance*, and therefore do not belong to the Association at all but are in fact Liabilities of the Association to the various subscribers until the paid-for Sentinels have been sent to the subscribers, the total of subscription balances on hand should not be used by the Association but their total be held on deposit as a SENTINEL RESERVE. As Sentinel subscribers increase, occasional determinations of the total liability incident to advance subscription payments should be made, and this reserve fund increased so as to be sufficient at all times to cover the actual liability.

REVOLVING AND EMERGENCY RESERVE:

During the year 1955 there came into possession of the Association a contribution of several hundred dollars, its use being unspecified. Since there are times

when the treasury has to be drawn upon in advance of receipt of the goods, for the payment of Annual Calendars, for example, the income from sales of which usually extend for several months after production thereof, it seemed wise to deposit this as a REVOLVING AND EMERGENCY FUND, which can be drawn upon for any Association need the repayment of which within reasonable time is certain. It is of course anticipated that amounts drawn from this Fund will be replaced therein as soon thereafter as practicable.

Section 5: Depositories and Bonding of Officials

LOCAL BANK CHECKING ACCOUNT:

For simplicity of accounting it has been the uniform policy in the past to *deposit* in the checking account all currency, money orders, checks, etc., received for any purpose, and to disburse *only by check*—making the total of all deposits exactly equal the total income for any month or other fiscal period, maintaining a checking account sufficient only to a little more than meet current and anticipated early demands upon the account. These procedures are of course subject to the preferences of the Secretary-Treasurer except as officially established by the Board of Directors.

INTEREST-PAYING DEPOSITORIES:

It has been the policy in the

past to have on deposit in a Federal Savings and Loan Association a sufficient amount to include all Reserve Funds, and balances of all other Funds, except as needed to satisfactorily take care of all current disbursements through the checking accounts.

BONDING OF FINANCIAL OFFICERS:

This is a matter which should be thoroughly understood by every contributor to the Association's work, who is in the least concerned as to the integrity or the care used in handling of the organization's money. The matter of bonding the Treasurer was investigated a few years ago. But when it was learned that the bonding would necessitate regular audits by a certified Auditor as well as the cost of the bond, the bonding was opposed by most if not all Directors.

The past policy has therefore been to have a local accountant check both income and disbursements with relevant papers, and balances verified with the records of the depositors. It is assumed that this past procedure has been entirely satisfactory to the supporters of the Association, but the Directors wish to assure all Members and other supporters of the Association's work that they gladly welcome any suggestions from its friends looking to complete satisfaction for all in the matter of Association's finances.

PART III:

DIRECTORY OF THE LEADING SABBATH- OBSERVING ORGANIZATIONS

On the following pages is found a list of organizations—churches, denominations, interdenominational and undenominational Christian bodies in the United States and Canada—which observe the Seventh-day Sabbath of the Lord.

This list is a revision of the one published in the No. 15 Sabbath Sentinel (1954) and includes all Sabbath - keeping organizations, groups and independent churches and evangelists, of which we have any knowledge. If there are others, we would be pleased to receive information concerning them. There is also included a list of Sabbath-observing organizations in other countries.

This Directory is not intended as a free advertising service for the denominations and other organizations listed (although it inevitably has advertising value); it is purely an *Information Service*, which, in so far as we have been able to learn, is available nowhere else.

For convenience as well as in the interest of strict impartiality, all listings are made alphabetically.

SABBATH-KEEPING ORGANIZATIONS IN UNITED STATES AND CANADA:

ADVENT CHRISTIAN CHURCHES are a fellowship of Christians whose

primary aim is to do good. Their motto is: "To Lead—Not to Follow," and their publication is known as the "Advent Sabbath Leader." The parent church (colored) in New York City was organized in 1942, and a mission work is being carried on in the island of Antigua. Headquarters address: 255 W. 131st Street, New York 27, New York.

BIBLE CHURCH OF GOD, SEVENTH DAY. — Headquarters, Meridian, Idaho. Believes the Bible to be the only divinely inspired book, and that it contains all of God's plan and instruction for mankind. That the record of the true spiritual Church of God is known only in heaven. Freedom of belief is allowed, local autonomy granted the churches. Paper sent on request.

BIBLE SABBATH ASSOCIATION. — Undenominational, nonsectarian. Headquarters, Fairview, Oklahoma. (For further information read Part II of this Handbook.)

CALVARY CHRISTIAN CHURCH — (called Garden of Prayer).—1924 Fulton Street, Brooklyn 33, New York. Dr. and Mrs. N. A. Eby, ministers in charge. This group has only recently accepted the Sabbath.

CHRISTIAN UNITED FRONT MOVEMENT. — Frank Correnti, 1 Blong Avenue, Toronto, Ontario. Meeting at Liberty Hall basement, 3903 Dundas St. W. near Pacific, Sunday, 7 P.M. Come! Preaching Salvation through Jesus Christ, by grace.

CHURCH OF GOD (New Testament)—Curtis K. McAdams, missionary. 1603 Red River Street, Austin 1, Texas; Mrs. Dollie Smith, missionary, Box 1384, El Dorado, Arkansas. There is no definite organization, and this group is not regarded as a denomination. A manual is issued stating the basic beliefs, in the faith that it will help people to get away from man-made denominations and come to unity and fellowship.

CHURCH OF GOD (SEVENTH DAY)—General Conference organized 1865, incorporated 1899. Headquarters, P.O. Box 2370, Denver, Colorado. Chairman, E. A. Straub; Secretary, Archie B. Craig. This body observes the Seventh Day as the Sabbath; practices foot-washing and takes the Lord's Supper annually in the evening preceding the 14th day of the Hebrew month Nisan; believes in the imminent, personal and visible return of Jesus; and that the earth will be the eternal abode of the righteous. They accept no other writings on a par with the Bible. There is a publishing house at Stanberry, Missouri where much literature is printed and four periodicals are published regularly. Midwest Bible College, Stanberry, Missouri, gives courses in Bible and church leadership as well as secretarial training. Spring Vale Academy, a boarding High School, is at Owosso, Michigan.

CHURCH OF GOD (SEVENTH DAY)—Headquarters, Box 328, Salem, West Virginia, Ministerial school, Salem Bible Training School, Salem, West Virginia. Organized

with Apostolic organization. Chairman Apostolic Council, M. L. Bartholomew; Secretary Apostolic Council, O. D. Grimm; Secretary Board of Deacons, F. L. Summers.

MOUNT ZION REPORTER AND JERUSALEM MESSENGER, P. O. Box 568, Jerusalem, Israel; Elder A. N. Dugger, Editor and Publisher.

CHURCH OF JESUS CHRIST — Elder Street at Crockett Street Bridge, Houston, Texas. Farris D. Jones, Earl N. Bowley, ministers. Office 3221 Jensen Drive, Houston, Texas.

DAVIDIAN SEVENTH DAY ADVENTIST—Mount Carmel Center, Waco, Texas. Publishers of the "Shepherd's Rod" literature.

DUNKIRK SEVENTH DAY ASSEMBLY (Pentecostal) — Elder Garver C. Gray, R. 5, Portland, Indiana; south edge of Dunkirk, Indiana, on State Road 167. Publishers of "The Voice of Truth," Portland, Indiana. They have several assemblies in various places, and will continue to hold camp-meetings "until Jesus comes."

FAITH BIBLE AND TRACT SOCIETY, P.O. Box No. 222, Salem, West Virginia (Founded 1937). This society is not a denomination and has no formal organization. It advocates the Scriptural worship of the one and only supreme deity (Y a h w e h), and justification through faith in the blood of his Son (Yashua the Messiah), to all doers of the Law. It upholds the moral, spiritual, hygienic and economic laws found in the Scriptures. Books, tracts and other

literature are distributed at cost. Local congregations, organized according to the Scriptural order, with elders, pastors, bishops, deacons, etc., are known as The Assemblies of Yahweh. Their magazine THE FAITH is published by FAITH SCRIPTURAL TRUTHS, Inc., 904 East 28th Street, Kansas City, Missouri.

GERMAN SEVENTH DAY BAPTIST GENERAL CONFERENCE — Christ M. King, president, 238 S. Aiken Avenue, Pittsburgh, Pennsylvania; Mrs. Irvin C. Imler, secretary, 2612 Dysart Avenue, Altoona, Pennsylvania.

“HOLY ONE OF ISRAEL” ASSEMBLY (Prince of the Church of God and Saints in Christ) — Elder Harold R. Peters, 212 Hamilton Street, New Haven, Connecticut. This is an assembly which advocates confession of rebirth through Galatians 3:29 and the belief found in Exodus 31:17, but only to the “children of Promise.” Believers in Holiness, without which no man shall see God; conducts apostolic healing services on Sabbath eve, 9 to 12. Pieces of garments and handkerchiefs for the sick welcomed. Membership open to all who believe that “The Sabbath was made for man,” that Jesus (Yashua) “son of man” is Lord even of the Sabbath, and that He is that Sabbath. Supported by love offerings.

MIZPAH MISSION — Albert S. Hodges, Box 145, Taft, Florida.

MOUNT ZION CHURCH OF GOD — 180 East 14th Street, New York 3, New York.

MOUNT ZION SANCTUARY, Inc. — Elder Ithamar Quigley, 949 East Grand Street, Elizabeth, New Jersey. Founded 1882 in Jersey City, under the leadership of Mrs. Antionette Jackson, who had a great ministry in divine healing and promotion of Scriptural holiness, including a very strict observance of the Seventh-day Sabbath. The work has branches in other states and in Jamaica, British West Indies. The Sabbath truth is promoted largely by means of tracts and booklets printed with their own equipment, and sent out on orders to nearly all states and to foreign countries.

MOUNT ZION TABERNACLE — 2609 North Sixth Street, Philadelphia, Pennsylvania.

PEOPLE'S CHRISTIAN CHURCH — Undenominational and nonsectarian. Organized in 1916, with Elmer E. Franke as its first pastor. Church address—165 West 105th Street, New York 25, New York. Meetings every Sabbath — Sabbath School 2 P.M. Sermon 3 P.M. Beliefs — Seventh-day Sabbath, baptism and the entire Bible.

People's Christian Church — Cottage Street, near Kempton Street, New Bedford, Mass.

People's Christian Church — 401 Melrose Street, Schenectady 6, New York.

PENTECOSTALISTS—(See also Dunkirk Seventh Day Assembly) — While there seems to be a large number of Pentecostal people who observe the Seventh-day Sabbath, so far as we are able to learn

there is no parent organization or denomination, and the leaders are not working toward such an organization. Those of this faith who would like further information or ministerial services may write to Elder Garver C. Gray, Portland, Indiana.

PEOPLE OF THE LIVING GOD—Non-Sectarian-Sabbath-keeping group of American Christian Missionaries. The Bible is the only authority for doctrine. They have no set or established doctrinal creed. Believe that Repentance must accompany conversion; and a godly life is required of the fellowship. Headquarters at Chickasaw, Alabama, Box 1292. Publish **THE WITNESS**, a monthly paper. Have their own High School.

PINE STREET GOSPEL CHAPEL — 219 Pine Street, Middletown, Connecticut. An undenominational Sabbath-keeping Gospel Church, without formal membership roll, in existence over 40 years. William J. Kimshel, pastor. Haddam Quarter Road, Durham, Connecticut.

RADIO CHURCH OF GOD — Herbert W. Armstrong, Box 111, Pasadena 16, California.

REMNANT MOVEMENT — Elder Mihran N. Ask, 358 Sixth Street, Hollister, California.

SEVENTH DAY ADVENTIST—General Conference — 6840 Eastern Avenue, N.W. Takoma Park, Washington 12, D.C. Growing out of the "Millerite" movement of the 1840's, the Seventh Day Adventist

movement gradually took definite form under the leadership of Mrs. Ellen G. White, Captain Joseph Bates and others, until it was organized under the present name in 1860, founded on three basic doctrines: the observance of the Seventh-day Sabbath; the belief that the investigative judgment in heaven began in 1844; and a belief in the Spirit of prophecy manifest in the person and writings of Ellen G. White. Seventh Day Adventists regard themselves as a prophetic movement having the everlasting gospel to proclaim in preparation for the literal, visible and imminent return of Christ; therefore they are active in mission work throughout the world. They believe in abstinence from alcohol, tobacco and unclean foods, and are active in health and medical work. Besides their central publishing house and original publication, "The Advent Review and Sabbath Herald," there are a number of other publishing houses, issuing books, periodicals and tracts. Believing in and strictly practicing the obligation of the tithe, they surpass all other denominations in giving; and are by far the largest Christian Sabbath-keeping body.

The Seventh Day Adventists are one of many Advent groups, most of whom are Sunday observers. It is recorded that sometime during the decades of about 1850, A Sunday-keeping Advent Church was attended by a Seventh Day Baptist woman, who explained to the group that she could not join them because they did not keep the Scriptural Sab-

bath, and that the entire Advent Church changed to Sabbath-observance.

SEVENTH DAY ADVENTIST REFORM MOVEMENT — Box 234 Oak Park (3031 Franklin Blvd.), Sacramento 18, California. This movement began in 1914, growing out of a difference in opinion among Seventh Day Adventist leaders in regard to war. This group holds to adherence to the Ten Commandments under all circumstances, which makes non-participation in combatant service mandatory, not a matter for the individual conscience. The movement has spread, in spite of bitter persecution, until it is now world-wide; and in addition to evangelistic work, has established schools, health clinics and publishing houses in various countries.

SEVENTH DAY BAPTIST GENERAL CONFERENCE — *Organized 1802.* Headquarters, 510 Watchung Avenue, Plainfield, New Jersey. Accepting the Bible as sole authority, this group is organized on the principle of democracy and local autonomy common to all Baptist denominations, differing from others mainly in adherence to the Bible Sabbath. A publishing house is maintained at Plainfield, New Jersey, where "The Sabbath Recorder" (weekly) and other literature is published; mission work is carried on in various foreign lands and islands of the sea. On December 23, 1671, there was organized the first Seventh Day Baptist church on this continent, at Newport, Rhode Island. In 1729 the Newport Seventh Day Baptist

Church was built. It still stands and is visited by loyal members of the denomination on occasion.

UNITED SEVENTH DAY BRETHREN — Organized 1947. The members accept the Bible as their only source of authority and all the fundamental principles of Christianity including the Seventh-day Sabbath. Freedom of belief is allowed on minor points. Carl C. Crouse secretary-treasurer and editor of "The Vision," Arthur, Nebraska.

ADDRESSES INCOMPLETE, U. S. AND CANADIAN SABBATH-KEEPING ORGANIZATIONS:

The following Sabbath-keeping groups are reported, with addresses incomplete:

Alabama 2, Idaho 2, Missouri (St. Louis) 1, Canada.

SABBATH-KEEPING ORGANIZATIONS IN OTHER LANDS:

BIBLE SABBATH ASSOCIATION, U.S. A. NEW ZEALAND BRANCH: Mr. and Mrs. J. and M. Mason, Box 882, Auckland, New Zealand.

HEBREW CHRISTIAN ALLIANCE — Rev. M. I. Ben-Maier, 10 Abbas Street, Haifa, Israel.

JERUSALEM FELLOWSHIP — Rev. James McGeachy, 17 Higham Road, Tottenham, London 17, England.

THE LORD'S CHURCH OF SEVENTH DAY CHRISTIANS — Elder Alfred Kube, 106 Rickard Road, Warri-moo, New South Wales, Australia. A few outstanding beliefs are:

The unity of the Godhead, The Sabbath was made for man, The necessity of the New Birth for Salvation and of loving obedience to the will of God and maintenance of good works, also the second coming of Christ—Personal, Pre-millennial and Final. Organ of the Church is the monthly "The Eternal Gospel Herald." Further inquiries are welcome.

RANGATOO (CHURCH OF THE UPLIFTED HAND) — Mr. Robert Bidwell, secretary. Whakatane, New Zealand. (This is the native Maori church of New Zealand).

REMNANT CHURCH, INC., 411 Vincent Street, Leederville, West Australia.

SEVENTH DAY BAPTIST CONFERENCE OF BRAZIL — Organized in 1950 at Curitiba, Brazil, by a union of two Sabbath-keeping groups, this conference is not yet organically connected with the Seventh Day Baptists in North America or elsewhere. The leader Mr. Theodoro Neumann, Filho, Rua Santa Dumont 206, Porto Uniao, Santa Caterina, Brazil.

SEVENTH DAY BAPTIST (ENGLAND):

There is evidence that the Apostle Paul or converts of his established Christianity in England between the years 51 and 61 A.D., and that it was from then on at least partially Sabbath-observing. The first record of a Seventh Day Baptist Church is placed by some as early as 1780, by others later—the earliest records having been destroyed by fire in 1790. The "MILL YARD, LONDON" Seventh

Day Baptist Church dates from 1617, and is still maintained but in another locality of London.

ADDRESSES INCOMPLETE OF OTHER COUNTRIES' SABBATH-KEEPING ORGANIZATIONS:

Sabbath-keeping organizations have been reported, with addresses incomplete, in Brazil, Denmark, India, Nigeria, Norway, Philippine Islands, South America and the West Indies.

INDEPENDENT SABBATH-KEEPING EVANGELISTS, PUBLISHERS, LEADERS, ETC.:

PASTOR RAYMOND CLARK — 119 Essex Street, Brooklyn 8, New York. An observer and teacher of the Seventh-day Sabbath since January 1, 1907, and is a publisher of religious literature. He believes in the open, visible, soon return of the Saviour, Jesus Christ (Yahshua) to raise the righteous dead, change the righteous living, and translate both these classes to the New Jerusalem in Heaven to partake of the marriage supper of the Lamb, then return to earth for the Millennial reign. He opposes the secret rapture doctrine, eternal torment, reward and punishment at death, and eating of unclean flesh; believes in divine healing, and in Jesus Christ (Yahshua) as our Prophet during the entire Golden Age and as our Great High Priest and coming King and World Emperor.

DES MOINES BIBLE COLLEGE — Elder Marvin Juhl, 3054 East Court Avenue, Des Moines, Iowa.

PARADISE MISSION — Donald M. Bainard, Overseer, 311 Quebec Avenue, Toronto 9, Ontario.

BROTHER JOHN J. JOBE, 5506 Washington Avenue, Houston 7, Texas. A 93 year old independent evangelist and publisher of literature who observes the Sabbath, and rejects unclean meats and denominationalism.

SISTER ANNA S. KRIETER—General Delivery, Minneapolis, Minnesota, is an independent Pentecostal, Sabbath-keeping evangelist, and publisher of "New Age Truth," distributed free. She teaches the seven-dip Baptism, a vegetarian diet, keeping the seven feasts of the Lord; opposes the observance of pagan Days: Sunday, Christmas, Lent, Good Friday and Easter. Advocates a closer harmony between Jew and Christian.

ELDER AND MRS. GEORGE ROSENBERGER — Box 15, Summerfield, Florida. These Evangelists believe in the usual fundamental teachings of the Scriptures, laying stress on Sabbath observance and Divine Healing.

R. E. WINSETT — Dayton, Tennessee, music publisher, is an independent Sabbath-keeping minister.

PERFECT LOVE TRACT SOCIETY — 253 Myrtle Avenue, Boonton, New Jersey. Holiness publishers.

"THE GATHERING CALL," 3155 Date Street, Riverside, California.

THE RELIGIOUS LIBERTY AND TEMPERANCE ASSOCIATION — Box 195, Trenton, New Jersey. Specializes in publishing choice reprints of gospel and health literature from many sources.

NATION-WIDE RADIO PROGRAMS SPONSORED BY SABBATH-KEEPING ORGANIZATIONS:

THE VOICE OF PROPHECY — H. M. S. Richards, speaker. Heard every Sunday over Mutual, ABC and NBC networks.

THE WORLD OF TOMORROW — Herbert W. Armstrong analyzes today's news with the prophecies of The World Tomorrow. Heard every night over XELO at 9:00 P.M. Central Time, and over XEG every night at 8:30 p.m. Central Standard Time.

FAITH FOR OUR TIME — Kenneth H. Freeman, speaker. P.O. Box 2525, Denver Colorado. Current radio log sent upon request.

THE QUIET HOUR — J. L. Tucker, speaker. Heard every Sunday night over WLS Chicago at 10:00 P.M. Eastern Standard Time, also XEG and stations in the Northwest.

FAITH FOR TODAY — *Television* — nation-wide and in Canada.

"Lifetime" Localized Sunset Tables

ACCURATELY TABULATING THE SUNSETS BY CENTRAL TIME
FOR EVERY DAY OF EVERY YEAR UNTIL 2,000 A.D. AT
FAIRVIEW, MAJOR COUNTY, OKLAHOMA

This site being at the Intersection of Parallel 36 degrees 16'
N Latitude, with Meridian 98 degrees 30' W. Longitude

Dt.	Jan.	Feb.	Mar.	Apr.	May	June	Dt.	July	Aug.	Sept.	Oct.	Nov.	Dec.	Dt.
1	5:30	6:01	6:29	6:56	7:21	7:46	1	7:56	7:39	7:02	6:18	5:39	5:20	1
2	5:31	6:02	6:30	6:57	7:22	7:46	2	7:56	7:38	7:01	6:17	5:38	5:19	2
3	5:32	6:03	6:31	6:57	7:23	7:47	3	7:55	7:37	6:59	6:15	5:37	5:19	3
4	5:32	6:04	6:32	6:58	7:23	7:48	4	7:55	7:36	6:58	6:14	5:36	5:19	4
5	5:33	6:05	6:32	6:59	7:24	7:48	5	7:55	7:35	6:56	6:12	5:35	5:19	5
6	5:34	6:06	6:33	7:00	7:25	7:48	6	7:55	7:34	6:55	6:11	5:34	5:19	6
7	5:35	6:07	6:34	7:00	7:26	7:49	7	7:55	7:33	6:53	6:10	5:33	5:19	7
8	5:36	6:08	6:35	7:01	7:27	7:49	8	7:54	7:32	6:52	6:09	5:32	5:19	8
9	5:37	6:09	6:36	7:02	7:28	7:50	9	7:54	7:31	6:51	6:07	5:31	5:19	9
10	5:38	6:10	6:37	7:03	7:29	7:51	10	7:54	7:30	6:49	6:05	5:30	5:19	10
11	5:39	6:11	6:38	7:04	7:29	7:52	11	7:53	7:29	6:48	6:04	5:30	5:19	11
12	5:40	6:12	6:39	7:05	7:30	7:52	12	7:53	7:28	6:46	6:03	5:29	5:19	12
13	5:41	6:13	6:40	7:06	7:31	7:52	13	7:53	7:27	6:45	6:01	5:28	5:20	13
14	5:42	6:14	6:40	7:07	7:32	7:53	14	7:52	7:26	6:43	6:00	5:27	5:20	14
15	5:43	6:15	6:41	7:07	7:33	7:53	15	7:52	7:24	6:42	5:59	5:27	5:20	15
16	5:44	6:16	6:42	7:08	7:33	7:53	16	7:51	7:23	6:40	5:57	5:26	5:21	16
17	5:45	6:17	6:43	7:09	7:34	7:54	17	7:51	7:22	6:39	5:56	5:25	5:21	17
18	5:46	6:18	6:44	7:10	7:35	7:54	18	7:50	7:21	6:37	5:55	5:25	5:21	18
19	5:47	6:19	6:45	7:11	7:36	7:54	19	7:49	7:19	6:36	5:54	5:24	5:22	19
20	5:48	6:20	6:46	7:12	7:37	7:55	20	7:49	7:18	6:34	5:52	5:24	5:22	20
21	5:49	6:21	6:46	7:13	7:38	7:55	21	7:48	7:17	6:33	5:51	5:23	5:22	21
22	5:50	6:22	6:47	7:13	7:39	7:55	22	7:48	7:16	6:31	5:50	5:23	5:23	22
23	5:51	6:23	6:48	7:14	7:39	7:55	23	7:47	7:14	6:30	5:49	5:22	5:24	23
24	5:52	6:24	6:49	7:15	7:40	7:55	24	7:46	7:13	6:28	5:47	5:22	5:25	24
25	5:53	6:25	6:50	7:16	7:41	7:55	25	7:45	7:12	6:27	5:46	5:22	5:25	25
26	5:54	6:26	6:51	7:17	7:41	7:56	26	7:44	7:10	6:26	5:45	5:21	5:25	26
27	5:55	6:27	6:52	7:18	7:42	7:56	27	7:44	7:09	6:24	5:44	5:21	5:26	27
28	5:57	6:28	6:52	7:18	7:43	7:56	28	7:43	7:08	6:23	5:43	5:20	5:27	28
29	5:58	6:29	6:53	7:19	7:44	7:56	29	7:42	7:06	6:21	5:42	5:20	5:28	29
30	5:59		6:54	7:20	7:45	7:56	30	7:41	7:05	6:20	5:41	5:20	5:28	30
31	6:00		6:55		7:45		31	7:40	7:04		5:40		5:29	31

(IMPORTANT: The above typical BIBLE SABBATH ASSOCIATION SUNSET TABLE is computed with MINUTE ACCURACY; but is necessarily correct only for the indicated Latitude and Longitude and the vicinity of Fairview, Oklahoma. It should not be used for other areas.)

SABBATH SACREDNESS

Respect for the Seventh-day Sabbath is greatly enhanced by emphasizing the moments which define the Sacred Sabbath Hours. When it is realized that the sun sets about *one minute earlier, or later*, for each 15 miles one goes East, or West, from the above indicated point

of sunset computations, and about *one minute earlier on June 21 and December 21* for each *30 miles* one goes North or South therefrom, it becomes obvious that the Sunset Table found in many almanacs and on some calendars, computed for points hundreds of miles apart, are very unreliable at some points unless corrected for the localities where they are to be used. It is recommended that all lone Sabbath-keepers and groups procure from this Association Sunset Tables prepared for their own specific locality, and that each Sunset Table be suitably framed, and conveniently located on the walls of the local churches and Sabbath Schools, and in the various homes.

Sunset Tabulations similar to the above, accurately computed for *your locality*, are procurable from —

THE BIBLE SABBATH ASSOCIATION FAIRVIEW, OKLAHOMA

DATA ESSENTIAL FOR ORDERING SUNSET TABLES: When ordering Sunset Tables the precise Latitude and Longitude should be given; state desired quantity and desired changes, if any, in the wording just under the Tabulation itself.

For more information read paragraph entitled **LOCALIZED SUNSET TABLES: PAGE 9** of this book.

PROPOSED WEEK-DESTROYING BLANK-DAY CALENDAR

Enemies of Religion and the Sabbath have devised several proposed calendars obviously designed to destroy the seven-day week by blank days or otherwise.

At the time this copy is being prepared it would appear that this effort to destroy the Sabbath has been defeated. However, we should always keep in mind the possibility of further attempts to destroy the week, and hence the Sabbath, and we urge all who are now, or who later may be, concerned over this serious threat to Religion and the Sabbath, to contact the Bible Sabbath Association for information concerning the ideal, week-preserving, Standard Alternate-Month Calendar, which should be adopted when any change is made.

GIFTS AND BEQUESTS

Friends of the Seventh-day Sabbath are invited to remember this Association in their Wills, whether their loyalty to the Sabbath is based on (a) the Sabbath of the Ten Commandments, (b) Christ's life-long exaltation of God's Law, (c) man's continual need for the

true Sabbath, or (d) an appreciation of the intrinsic importance of God's Holy Day.

The Proceeds of such Gifts and Bequests will be invested in interest-bearing Depository, the income from which will be used solely for the general Sabbath-promotional work for this Association, or for such specific phases thereof as the donor or testator may indicate.

APPENDIX

to

SABBATH HANDBOOK

and

DIRECTORY OF

SABBATH-OBSERVING ORGANIZATIONS

of the

Chart of the Week

COMPILED BY REV. WILLIAM MEAD JONES, D.D.


Professor of Arabic and Hebrew in London College at one time; convert to the Sabbath from Sunday-keeping Baptists; pastor of churches in England and America; member of many societies devoted to religion, research, and dissemination of knowledge.

ESTABLISHING THE UNCHANGED ORDER OF THE DAYS AND

THE TRUE POSITION OF THE SABBATH

As proved by the Combined Testimony of Ancient and Modern Languages.

No.	LANGUAGE. (WHERE SPOKEN, READ, OR OTHERWISE USED.)	WEEK. (NAME OF THE CLUSTER, OR CYCLE, OF SEVEN DAYS.)	1.	NAME OF SEVENTH DAY (WITH ETYMOLOGICAL MEANING.)	1
Shemitic—					
1	Hebrew Bible. (<i>World-wide</i>)	(r.l.) שבת shā-vā-āh. Seven.	יום אחד yōm ē-khād. Day One.	יום השבת yōm hash-shē-vī-ī. Day the Seventh.	יום השבת yōm hash-shab-bath. Day the Sabbath.
2	Hebrew. (<i>Ancient and Modern use</i>) (* Proceeding on to the Sabbath.)	(r.l.) שבתא shā-vā-āh. Seven.	אחד בשבת ē-khād bē-shab-bath. One into* the Sabbath.	שבת shab-bath. Sabbath.	שבת shab-bath. Sabbath.
3	Targum of Onkelos. (<i>Hebrew Literature</i> .)	(r.l.) שבתא shā-vā-āh. Seven.	יום חד yōm khad. Day One.	יום שבעאה yōm shē-vī-āā. Day Seventh.	שבת sab-bath. Sabbath.
4	Targum Dialect of the Jews in Kurdistan.	(r.l.) שבתא shā-vā-āh. Seven.	יומא כישבא yoy-met khoy-shē ba Day One of the Seven.	יומא שבת קודש yoy-met sha-bat kū-deh. Holy Sabbath Day.	שבת shab-bath. Sabbath.
5	Ancient Syriac. (* Each day proceeds on, and belongs to, the Sabbath. This is the meaning in all the languages where "into Sab- bath" or "into the Sabbath," is em- ployed.)	(r.l.) ܫܒܬܐ shab-ba-tho. Sabbath.	ܫܒܬܐ khad bē-shab-bo One into* Sabbath.	ܫܒܬܐ shab-ba-tho. Sabbath.	ܫܒܬܐ shab-ba-tho. Sabbath.
6	Chaldee Syriac. <i>vul. pronun.</i> Kūrdistān, and Urūmia. Persia.	(r.l.) ܫܒܬܐ yō-mat shap-tā. Days into Sabbath.	ܫܒܬܐ khad bē-shab-ba. One into Sabbath.	ܫܒܬܐ shap-ta. Sabbath.	ܫܒܬܐ shap-ta. Sabbath.
7	Samaritan. (<i>Old Hebrew Letters</i> .) Nablis, Palestine.	(r.l.) ܫܒܬܐ shā-vā-āh. Seven.	ܫܒܬܐ yō-ma khad-a. Day One.	ܫܒܬܐ yō-ma ha-shē-vī-āh. Day the Seventh.	ܫܒܬܐ sa-ba-tō. Sabbath.
8	Babylonian. Euphrates and Tigris Valleys, Mesopotamia. (<i>d.</i>) (A written language 3000 B.C.)	(r.l.) ܫܒܬܐ Quarter of a Lunation.	ܫܒܬܐ makh-rū. First*.	ܫܒܬܐ shab-ba-tho. Sabbath.	ܫܒܬܐ shab-ba-tho. Sabbath.
9	Assyrian. Euphrates and Tigris Valleys, Mesopotamia. (<i>d.</i>)	(r.l.) ܫܒܬܐ Quarter of a Lunation.	ܫܒܬܐ makh-rū. First*.	ܫܒܬܐ shab-ba-tho. Sabbath.	ܫܒܬܐ shab-ba-tho. Sabbath.
10	Assyrian Planetary Names. (<i>d.</i>)	Ma-si. Seven chiefs of the days of the week.	Double Star, or Regulus: the Sun.	The Star Zibanit. Saturn.	The Star Zibanit. Saturn.
11	Arabic. (<i>Very old names</i> .)	(r.l.) ܫܒܬܐ ās-bā-āh. Seven.	ܫܒܬܐ au-had. Business day.	ܫܒܬܐ shī-yār. Chief or Rejoicing Day.	ܫܒܬܐ shī-yār. Chief or Rejoicing Day.

No.	LANGUAGE	WORD FOR WEEK	FIRST DAY	SEVENTH DAY	B
12	Arabic. (Ancient and Modern.) Westn. Asia. E., W. & N. Africa.	(r.d.) اسبوع جمعة al-āsū-bū-ah. jūm-āt. The Seven, Collection (of days).	الأحد al-ā-had. The One (day).	السبت as sabī. The Sabbath.	11
13	Maltese, Malta.	Ghimgh'a. Collection (of days).	H'add. One (day).	Is-sibt. The Sabbath.	12
14	Gē-ēz or Ethiopic. Abyssinia. (Gē-ēz signifies "original.")	ሰባ : sa-bēh. Seven.	ሐደ. t-hūd. One (day).	ሰንበት san-bat. Sabbath.	13
15	Tigre. Abyssinia. (Closely related to Gē-ēz.)	ሰማን : sa-min. Eight. The turn from the 7th or seven complete days. comp. "une huitième" for week of 7 days.	ሐደ : e hūd. One (First day).	ሰንበት : san-būt. Sabbath.	14
16	Amharic, Abyssinia. (Nearly related to Gē-ēz.)	ሰምነት : sa-me-net. Eight. (Same use as in Tigre).	ሐደ : t-hūd. One. (Also festival Sabbath, vide Galla.)	ሰንበት : san-bat. Sabbath.	15
17	Falasha. (Lang. of the Jews of Abyssinia.) Hamitic—	ሰምነት : sa-me-net. No word found for Week. (Chons, Amen, At-hor and Seb also represent their respective Planets).	ሐደ : ad. One. 	ደረ : ሰንበት : yini sanbat. The Sabbath.	16
18	Old Egyptian. (Hieroglyphic.) (d.)	πΙ ΑΝΑΠ, Ζ pi anan, z (z numerical letter for 7). A period of time belonging to the Sabbath.	πΙ ΕΡΩΟΥ πΙ ερου pi éhou emmah z oual. The First Day.	πΙ ΕΡΩΟΥ πΙ ερου pi éhou emmah z shashaf. The 7th Day. The Sabbath.	17
19	Coptic. Egypt. (A dead language for 200 years.) (Words with * are names of the numerals.)	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	18
20	Orma or Galla. South of Abyssinia. (This language has two sets of names, the first being the oldest).	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	19
21	Tamashek or Towitrek. (From ancient Libyan or Numidian.) Atlas Mountains, Africa.	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	20
22	Kabyle or Berber. vul. prounun. (Ancient Numidian.) North Africa.	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	21
23	Hausa (Central Africa).	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	22
24	Japhetic— Sanskrit. (The classic language of India.) (From 2000 B.C.)	सप्ताह saptaha. Seven.	सप्ताह saptaha. Seven.	सप्ताह saptaha. Seven.	23
25	Hindi. India.	सप्ताह saptaha. Seven.	सप्ताह saptaha. Seven.	सप्ताह saptaha. Seven.	24
26	Pali. (The sacred language of India.)	सप्ताह sattaham. Seven Days.	सप्ताह sattaham. Seven Days.	सप्ताह sattaham. Seven Days.	25
27	Urdu or Hindustani. (Mohammadan and Hindū, India.) (Three names for the week, and two names for the day.)	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	26
28	Sindhi. Sindh, India.	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	27
29	Sindhi Mohammadan. Sindh, India.	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	28
30	Gujarati. India.	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	29
31	Marathi. India.	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	30
32	Cashmere. India.	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	31
33	Punjabi. India.	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	32
34	Punjabi Mohammadan. India.	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	33
35	Bengali. India.	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	34
36	Assamese. Assam, India.	ሰርዐት : torban and torbo. Seven.	ገረደ : gī-ti. Lady, Virgin Mary Day. Also Sanbata gadda (from C) Great or Festival Sabbath.	ሰርዐት : zam-ba-da. Sabbath. Last day of the half-week inclusive of 4th day. Also San-ba-sa tenna. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)	35

37	Uriya. Orissa, India.	ସପ୍ତମ ଦିନ sapab and hapa. Seven.	ରବି-ବାର rabi-bár. Sun-day.	ଶନି-ବାର sani-bár. Saturn-day.	
38	Pashto or Afghan. Afghanistan.	(r.l.) الاسبوع al-ibbáh. The seven.	يکشنبه yek-shamba. One to the Sabbath.	شنبه - خالي shamba. Unemployed-day, Holiday, Sabbath.	24
39	Pahlavi or Pahlavi-Pazand. (Ancient Persian).	(r.l.) هفت روزگان shaba and haft. Seven.	(1) (2) (3) (4) (5) (6) (7) میترا و کهرشید mittira and khârshid. Sun.	also shambid, i.e., fragrance; The pleasant day of the week. évan. Saturn. "Dies Sabbati." Sabbath.	25
40	Persian. Persia.	(r.l.) هفت hafta. Seven (days).	یکشنبه yek-shambih. One to Sabbath.	شنبه shambih. Holiday, Sabbath.	26
41	Mythological. Persia and India.	Haft Rang. (Seven Colours.)	Yellow to the Sun.	Black to Saturn.	
42	Armenian. Armenia.	Տասն օր shapat. Sabbath.	Մի օր շաբաթի mia shapti. One to the Sabbath.	Տասն օր shapat. Sabbath.	27
43	Kurdish. Kurdistan.	(r.l.) هفت ahfit. Seven.	یکشنبه yek-shamba. One to Sabbath.	شنبه shamba. Sabbath.	28
44	Brahuiky. Beluchistan.	(r.l.) هفت hafta. Seven.	یکشنبه yek-shambá. One to Sab.	aval-i-hafta. First or Chief of the Seven. شنبه shambá. Sabbath.	29
45	TARTARIC — Tungusian. Manchü. Manchüria. (Manchü and Chinese Characters) Fac-simile of Manchü writing (full size) by a native of Manchüria. Sent from Peking in 1886. The Manchü alpha- bet is the same as the Mongolian with a few alterations.	The Mongolian Alphabet is the Manchü- Tartar Outgrowth. The Turks used it before adopting the Arabian characters. It is de- rived from the Syriac Alphabet which was carried into Tartary by the Nestorian Mis- sionaries in the 3rd century. "They filled Tartary and even China with their active propaganda." It is said that Syriac (Ara- maean) was originally written from top to bottom instead of horizontally as now. The Manchü and Mongol perpendicular lines proceed from left to right; the Chinese from right to left.	日 shün. Sun (day).	土 boi-huan saturn-day.	
46	Mongolian. Sharra-Mongolian. Eastern Mongolia.	do-lo-ghan gá-nák. and dolo-ghan ho-nák; to pass the night; hence seven nights, an idiom for Seven days. comp. Old English use of <i>se'night</i> contracted from <i>seven night</i> (as <i>fortnight</i> from <i>fourteen night</i>) for seven nights and days.	а-дэ-яа. Sun.	sa-ni-taar, and bamba The Son of the Sun: Saturn. "The Mongols use 'Bamba' as another and especial term for the Seventh-day. They strictly keep it from the transaction of secu- lar business. They neither give out nor take in any property at their houses, nor collect or pay debts, or start on a journey on that day."	30
47	Kalmuk. Western Mongolia.	do-lon gá-nák. Seven Days.	на-ран гра-кú. Sun Planet.	lém-bá gra-kú. Saturn Planet. The centre or culmination of the other days.	31
48	Turkish. Osmanlian. Turkey.	اسبوع asáb-áb. Seven.	بازار گونی bazar-góni. Market Day.	يوم السبت yóm-es-sabt. Day the Sabbath.	32
49	Lazen. Pashalik of Trebizond.			سبأتون sabbá-tin. Sabbath.	33
50	Kazani-Tartar. Kazan, East Russia.	At-na. Day. (idiomatic for the seven days.)	atna kónf. Market day.	at aarti. Hindmost of the series of Seven Days. Subbota. Sabbath.	34
51	DRAVIDIAN — Tamil. India.	வாரம்கிழமை várakmilamai. A Period of time.	சூரியநிறைக்கதி súriyá-nirai-kkati nayirukkilamai. Sun-day.	சனிதினம் sanithinam Saturn-day.	
52	Malayalam. India.	ആവട്ടം archavattam. Day circle (of Seven.)	നവരാച്ച nayaracha. Sun-day.	ശനിയാഴ്ച sanigyocha. Saturn-day.	
53	Kodagu or Coorg. Southern India.	ದಿನಾಳು yélú-nálu. Seven days.	ನರೇಚೆ náréche. Sun-day.	ಚಾನೀಚೆ chaníche. Saturn-day.	
54	Kanarese. India.	ಎಪ್ಪೆ ವಾರ (1) hafta. (2) vára. Seven. A Day.	ಭಾನುವಾರ ಅದಿವಾರ (1) bhanú vára. (2) adi vára. Sun-day.	ಶನಿವಾರ shani vára. Saturn-day.	
55	Telugu. India.	అపారం వారము (1) aith-wára. (2) varamú Space of Seven Days.	ఆదివారము adivaramú. Sun-day.	శనివారము sanivaramú. Saturn-day.	
56	Singhalese. Ceylon.	සත්ත දවස satyá dawas. Seven Days.	ඉරිදි iridí. Sun-day.	සෙනසුරාද senashiráda. Saturn day.	

No.	LANGUAGE	WORD FOR WEEK	FIRST DAY	SEVENTH DAY	D
	MONOSYLLABIC—	七^{t'ai}. 政^{cheng}. Or Seven Regulators, equivalent to Week.	1st Week. 房^{fang}. Corresponding animal: Hare.	1st Week. 女^{nü}. Corresponding animal: Bat.	
57	Ancient Chinese. (Astronomical). <i>Names of the Cycle of 28 days. It repeats itself without regard to year.</i> This 7 and 28 day Cycle is used in Corea, Manchuria, Mongolia and Tibet.	This method of reckoning the week is very old, and is a four-fold witness to the unchanged order of the series of seven days so well known in ancient and modern times. It has been a safeguard against the loss of a day of the week, and of one day being exchanged for another. Each day has its place assigned by four different planetary names.	2nd Week. 虛^{hü}. Corresponding animal: Rat. 3rd Week. 危^{mai}. Corresponding animal: Cock. 4th Week. 星^{sing}. Corresponding animal: Horse. Sun.	2nd Week. 胃^{wei}. Corresponding animal: Phoenix. 3rd Week. 柳^{liu}. Corresponding animal: Mantide. 4th Week. 氏^{ti}. Corresponding animal: Badger. Saturn.	
58	Chinese (Roman Catholic). (Adapted long prior to those of the Protestant.)	li pai or lai pai.	唐 ^{chan li yih} . 唐 ^{tan} . Day of looking up and worshipping.	chan li t'ui. Worship-day Seven.	35
59	Chinese (Protestant). (Missionary names changed from the above, probably within a century.)	禮拜 ^{li pai or lai pai} .	禮拜日 ^{li pai or lai pai yat} . Respectful, Worshipping	禮拜六 ^{li pai lau} . Worship-day Six.	
60	Muhammadian Chinese. (Persian and Arabic Names).	jüm-ä. For want of space these native characters are placed horizontally.	祿 ^{lu} 祿 ^{lu} 祿 ^{lu} 祿 ^{lu} yas k'i shan bai. 1st to the Sabbath.	祿 ^{lu} 祿 ^{lu} 祿 ^{lu} 祿 ^{lu} bai b'i tai. Sabbath.	36
61	Annamite. Annam.	旬 ^{tuán} . Kind or sort of rites or ceremonies equivalent to a Series of Days.	馬 ^{ma} 次 ^{ci} 堂 ^{tang} . ngay thó' nhá't. Day in order the First.	馬 ^{ma} 次 ^{ci} 堂 ^{tang} . ngay thó' bá'y. Day in order Seven.	37
62	Tai or Siamese. Siam.	ອາທິດ ^{asit} . Sun. (By extension, seven days.)	วัน ^{wan} อาทิตย์ ^{athit} . Day Sun.	วัน ^{wan} อาทิตย์ ^{athit} . Day Saturn.	
63	Kambojan. (Kmer.) Kamboja.	សប្តាហ៍ ^{sapt} . Sun. (By extension, seven days.)	ថ្ងៃ ^{thngay} អាទិត្យ ^{atit} . Day Sun.	ថ្ងៃ ^{thngay} រាសី ^{sat} . Day Saturn.	
64	Mranma or Burmese. Burmah.	နဂါးဂါး ^{hkoo-hnit jek} . Seven Days.	တနင်္ဂနွေ ^{ta-ning-ga-nuey} . Day devoted to the Sun. (One day thou to the Sun.)	တနင်္ဂနွေ ^{ta-nay} . Saturn.	
65	Ancient Peguan. Pegu-Burmah.	သတ္တဟ ^{sattahá} . Seven (days).	တ ^{moat} . (Day) One.	သတ္တဟ ^{t' panh} . (Day) Seven.	38
66	Modern Peguan. Burmah.	သတ္တဟ ^{sattahá} . Seven (days).	အင်္ဂုရံ ^{atit} . Sun (day).	အင်္ဂုရံ ^{g' gne-saw} . Saturn (day).	
67	Shan. Burmah.	သတင် ^{hwa táng} . Seven Days.	တၢ်နွေဂၢ် ^{ta nungán} . Sun-day.	တၢ်နွေဂၢ် ^{sauk} . Saturn (Day).	
68	Manipuri. South of Assam.	চয়োল ^{choyol} . Seven.	সোমবারিচ ^{somngáchin} . Sun.	শনিবার ^{shanja} . Saturn.	
69	Khasi. Coosyah Hills, East of Bengal.	Ka shi taiew. A Seven days.	Ka angi U Blei. A day devoted to the Sun.	Ka angi sait-jain. A day to wash clothes: Purification-day.	39
70	Ancient Rong or Lepcha. Darjeling and Siktin Hills, East of Nepal and South of Tibet.	ཏཱ་མུ་ཁྱེ་ ^{dün-brók} . A Period of Seven Days.	ཏཱ་མུ་ཁྱེ་ ^{tsé sa-ayák} . Fire Day.	ཏཱ་མུ་ཁྱེ་ ^{pün-jeng sa-ayák} . Earth Planet Day.	
71	Modern Rong or Lepcha. (as above).	ཏཱ་མུ་ཁྱེ་ ^{dün-brók} . A Period of Seven Days. also grab-dün (the 7 planets).	ཏཱ་མུ་ཁྱེ་ ^{zá nyi-ma} . Planet Sun.	ཏཱ་མུ་ཁྱེ་ ^{zá phem-bo} . Planet Saturn.	
72	ISOLATED LANGUAGES.— Japanese. Japan.	一々 ^{mawari} . A turn, a period of 7 days.	日 ^{nitchiyobi} . Sun-day.	土 ^{doyubi} . Saturn-day. (Copper.)	
73	Corean. These characters are a fac-simile of native writing sent by a Missionary in Corea, 1866.	The names of the Corean 28 constellations correspond with the four weeks cycle of the Chinese.	일 ^{il} . Sun.	토요일 ^{t' ob} . Earth Star. Saturn.	
74	Tibetan. Tibet.	ཉན་པོ་ལྔ་ལྔ་ཉན་པོ་ ^{zag-dün-prag-shig} . One Seven Days.	ཉན་པོ་ལྔ་ལྔ་ ^{za-nyi-ma} . Planet Sun.	ཉན་པོ་ལྔ་ལྔ་ ^{za-pen pa} . (Planet Seven). The Seventh Planet. Saturn.	40
75	Boutan. Little Tibet.	(1) ཉན་པོ་ལྔ་ལྔ་ (2) ཉན་པོ་ལྔ་ལྔ་ (1) sa-kar dün. Planet days Seven. (2) gñgna dün. Days Seven.	(1) ཉན་པོ་ལྔ་ལྔ་ (2) ཉན་པོ་ལྔ་ལྔ་ za-nyi-ma. Planet Day. Planet Sun. (Has 44 names.)	(1) ཉན་པོ་ལྔ་ལྔ་ (2) ཉན་པོ་ལྔ་ལྔ་ Eye of God-Saturn. (3) ཉན་པོ་ལྔ་ལྔ་ Seventh Brilliant Star. (Has 12 names.)	41

No.	LANGUAGE	WORD FOR WEEK	FIRST DAY	SEVENTH DAY	E
76	Georgian. Caucasus.	შაბათი. Seven. <i>shabati: Sabbath.</i>	კვირა. <i>kvira.</i> Lordly (day.)	შაბათი. <i>shabati.</i> Sabbath.	42
77	Suanian. Caucasus.	There were 150 languages spoken in the Caucasus in Pliny's time.	moushlad'h. Day One.	samtiya. Sabbath.	43
78	Ingoush. Caucasus.		kyrynda. Lordly (day.)	shat. Sabbath.	44
79	Aware or Avar (<i>Daghestan</i>). Cis-Caucasus.	ant. Seven.		samat go. Sabbath Day.	45
80	Circassian. Circassia.	(r.) <i>شبت</i> <i>shabati</i> . <i>shit tkhamafey, or hāmāpey.</i> Space of Seven Days.	نوي، ايشت خيامات <i>nouy-ishi-khā-māf.</i> Market-day.	مؤخر قرا <i>ma'akhra qara.</i> Morrow after Assembly.	
81	POLYNESIAN.— Malayan. Sumatra.	(r.) <i>جمع</i> <i>jūm āt.</i> Collection (of Days).	هارى ايام <i>hāri āyām.</i> Day One.	هارى ايام <i>hāri āyām.</i> Day Sabbath.	46
82	Javanese. Java.	<i>sa-jemonghat.</i> Collection of Days.	<i>dina āyād.</i> Day One.	<i>sa-jemonghat.</i> Sabbath.	47
83	Sunda (West Java).	jūm-ā. Collection (of Days).	achad. One (day).	sapata. Sabbath.	48
84	Dayak. Borneo.		andau shat. Day One.	sabti. Sabbath.	49
85	Makassar. Southern Celebes and Salayer Islands.	<i>bōtā.</i> Seven.	<i>ahā.</i> One.	sabti. Sabbath.	50
86	Bugis. Celebes.	<i>balanitiya.</i> Seven.	<i>ahā.</i> One.	sabti. Sabbath.	51
87	Malagassy. Madagascar.	herinādo. Complete Measure.	alahady. The One (day).	alahaboty. The Sabbath.	52
88	Nuforian. N.W. New Guinea.	ras de fik. Day in Seven. (Time of Seven Days).	hari. Day (One).	ras fik. Day Seven.	53
89	AFRICAN.— Swahili. East Equatorial Africa.	jūm-ā. Collection of (Days).	al-āhad. The One (Day).	sa-sabti. The Sabbath.	54
90	Congo. West Equatorial Africa.	The Negroes of the Gold Coast say, "God, the Creator, made Seven Days."	sūmingō. Domingo.	sabado. Saturday. Sabbado: Sabbath.	55
91	ISOLATED LANGUAGES.— Wolof. Senegambia, West Africa.	ayoubesse. Seven.	diber. Dimanche.	alere-asser. Last Day. Sabbath.	56
92	Fulah (West Africa.)			ceibti. The Sabbath.	57
93	Mandingo. South of Senegal, West Africa.	ikādingo.	alahaddo. The One.	sibiti. Sabbath.	58
94	Teda. Central Africa.	dogena. tuddena. Collection of Days.	lāhādā. The One.	ceibti. The Sabbath.	59
95	Bornu or Kandiri. Central Africa.	mage. Collection.	lāde. The One.	sibda. Sabbath.	60
96	Fulfulde. Central Africa.		lāhādā. The One.	aseebda. The Sabbath.	61
97	Sonyal. Central Africa.		lāhādā. The One.	aseebda. The Sabbath.	62
98	Légons. Central Africa.	semāge. Seven Days.	sol-lāde. The One.	we-sibda. The Sabbath.	63
99	Wandala. Central Africa.	harwāye.	lāde. The One.	sibda. Sabbath.	64
100	Bāgrimma. Central Africa.	dzamoria. Collection.	lāhādā. The One.	sibbādā. Sabbath.	65
101	Maba. Central Africa.	mindri. Seven.	ahād. One.	sab. Sabbath.	66
102	MISCELLANEOUS.— Norman French. (10th and 11th Centuries.)	Sepmayn, Sepmeme.	Diemane.	Sabbedi, Samaday, Semadi. Sabbath Day.	67
103	Ancient French. (12th and 13th Centuries.)	Semaine, Semeigne.		Samedī i.e. Sabbath Day.	68
104	D'oc. France. (Ancient and Modern).	semana, semane. Seven Days.	dimenche, dimeche. Day Dominical.	dimate, dimate. Day Sabbath.	69
105	Ecclesiastical. Roman.		Dominica.	Sabbatum.	70
106	Parliamentary. British.	Until recently whenever Parliament assembled on Saturday, the Clerk wrote the day of the week thus:—"Dies Sabbati."	Dies Solis.	Dies Sabbati.	71
107	Astronomical.		☉ Sun.	♄ Saturn.	

JEHOVAH'S SABBATH as Perpetuated in the Languages of Europe

No.	LANGUAGE	WORD FOR WEEK	FIRST DAY	SEVENTH DAY	F
108	Basque. Spain and France.	Aste	Igande	⁽¹⁾ ⁽²⁾ Larumlat One Quarter (of the moon or lunation).	72
109	Finnish. Finland.	Viikko	Sunnuntai	Lauantai, Lauantai Corruptions of Icelandic Laugardagur, q.v.	73
110	Esthonian. Baltic Russia.	Nädal	Puha-päiw	Lau-päiw (Bath-day). (The first part is a corruption of Icelandic Laugardagur, q.v.)	74
111	Livonian (Baltic Russia).	Nädil	Püva-päiva	Püöl -päiva (Half-day).	75
112	Lap. Norway.	Vakko	Sodnu-bæive	Lavardak Corruption of Icelandic Laugardagur, q.v.	76
113	Morduin. Russia.	Nedla	Nedla, Nedla či, Targa či	Subbota, Subta Sabbath.	77
114	Tshermesian. Russia.	Ärää	Ruä-ärää	Kukä-keä Dry-day (day without work).	78
115	Permian (Russia).	Šim-jun, Nedil	Vovzem, Kresene	Suböta (Sabbath).	79
116	Votiak. Russia.	Äräa	Žuč-äria, Äria-nunal	Kös-nunal, Äria-bör, Dry-day (day without work). (Week-back).	80
117	Hungarian (Hungary).	Hét	Vasárnap	Šumat, Subbota (Sabbath).	81
118	Vogul (Russia).	Šat	Jelping-katel	Szombat (Sabbath).	81
119	Ostiak. Russia.	Łabyt, Łabet, Łabyt-och.	Łabyt-och-chatl, - - chotl	Katit-katel (Sixth-day). Chötmet-chatl, Ju-olyň-chatl (1) Sixth-day; (2) Hinder end-day.	82
120	Gaelic. Ireland.	Seachmhain	Domhnach	Sathurn, Dia Sathuirn Saturn, day of Saturn.	
121	Welsh (Wales).	Wythnos	Dydd Sul	Dydd Sadwrn (Day Saturn).	
122	Cornish (Cornwall). (d.)	Seithun	De Zil.	De Zadarn (Day Saturn).	
123	Breton (France).	Sizun	Söl, Disöl	Sadorn, Disadorn (Saturn, Day Saturn).	
124	Greek (Greece). (d.)	Ἑβδομάς	Κυριακή	Σάββατος (Sabbath).	83
125	Modern Greek (Greece).	Ἑβδομάς, Ἑβδομάδα	Κυριακή	Σάββατος (Sabbath).	84
126	Albanian (Turkish Albania).	Javë	Dilg	Šetung (Saturn).	
127	Latin. (d.) Italy.	Hebdomas	Dies Solis, Dies Dominicus, -ca	Sabbatum, Dies Saturni Sabbath, Day of Saturn.	85
128	Italian (Italy).	Settimana	Domenica	Sabato, Sabbato (Sabbath).	86
129	Spanish (Spain).	Semana	Domingo	Sábado (Sabbath).	87
130	Portuguese (Portugal).	Semana	Domingo	Sabbado (Sabbath).	88
131	French (France).	Semaine	Dimanche	Samedi (Sabbath-day).	89
132	Roman (Spain, Catalonia).	Semmana	Diumenge	Dissapte (Day-Sabbath).	90
133	Rhetian. Canton des Grisons, Switzerland.	Jamna, Emna	Lumeingia	Sonda Corruption of High German Sonnabend, q.v.	
134	Wallachian. Roumania or Wallachia.	Septămână	Duminică	Sămbătă Sabbath.	91
135	Gothic (Moesia). (d.)	Vikō			
136	Old High German. (d.) South Germany.	Wēcha	Sunnūn tag	Sunnūn āband, Sambaytag (1) Sun(day's) eve; (2) Sabbath's day.	92
137	Old Low German. (d.) North Germany.	Wica	Sunnun dag		
138	Anglo-Saxon. (d.) England.	Wice, Weoce, Wuce, Wēcce	Sunnan dæg	Saternesdæg, Saterdæg (1) Saturn's day; (2) Saturday.	
139	Friesian. Holland.	Wike	Sunnandi	Saterdi, Saturday; Snevend. Corruption of High German Sonnabend, q.v.	
140	High German. Germany.	Woche	Sonntag	Sonnabend, Samstag (1) Sun(day's) eve; (2) Sabbath's day.	93
141	Low German. North Germany (Holstein).	Week	Sundag	Sunnabend Sun(day's) eve.	
142	Dutch (Holland).	Week	Zondag	Zaturdag (Saturday).	
143	Modern Friesian. Holland.	Wike	Snein	Sniind Corruption of High German Sonnabend, q.v.	
144	English (England).	Week	Sunday	Saturday (Saturn-day).	
145	Icelandic (Iceland).	Vika	Sunnudagur	Laugardagur (of bath-day).	94
146	Swedish. Sweden.	Vecka	Söndag	¹ ² Lördag Corruption of Icelandic Laugardagur, q.v.	95
147	Danish. Denmark.	Uge	Søndag	Løverdag Corruption of Icelandic Laugardagur, q.v.	96

No.	LANGUAGE	WORD FOR WEEK	FIRST DAY	SEVENTH DAY	G
148	Old Slave (Bulgaria). (d)	Sedmica, Sedmina	Nedjelja, Voskresenje	Subbota (Sabbath).	97
149	Russian (Russia).	Nedjelja	Voskresenje	Subbota (Sabbath).	98
150	Illyrian (Dalmatia, Servia).	Nedjelja	Nedjelja	Subota (Sabbath).	99
151	New Slovenian. Illyria, in Austria.	Teden, Tjeden, Keden	Nedela	Sobota Sabbath.	100
152	Bulgarian (Bulgaria).	Nedjelja	Nedjelja	Subbota (Sabbath).	101
153	Polish (Poland).	Tydzien, Niedziele, pl.	Niedziela	Sobota (Sabbath).	102
154	Bohemian (Bohemia).	Tyden, Nedele, pl.	Nedele	Sobota (Sabbath).	103
155	Lusatian (Saxony).	Tydzien, Njedzele, pl.	Njedzela	Sobota (Sabbath).	104
156	Polabic. (d.) Borders of the Elbe.	Nedela	Nedela	Subbota Sabbath.	105
157	Lithuanian (Prussian Lithuania).	Nedelia, Nedele	Nedelia	Subbota (Sabbath).	106
158	Prussian (Prussia). (d.)		Nadele	Sabatice (Sabbath).	107
159	Lettish (Baltic Russia).	Nedzela	Swedina	Sesdina (Sixth-day of work).	
160	English Bible	Week.	The First Day.	The Seventh Day, The Sabbath.	108

EXPLANATION AND INTERPRETATION OF THE FOREGOING CHART

The column at the left gives an identifying number to each of the ancient and modern languages listed, and shows that they are all covered in the chart, including the Bible itself.

The second column, headed "LANGUAGE," records the names of the people who spoke or wrote the language, and the names of their countries.

The third column indicates the word used to refer to the group of seven days that we designate as "week."

The fourth column shows the names used in the various languages and localities to designate the first day of the week. The original Jones Chart of the Week also gives the names used for the second to the sixth days of the week, in the various languages, but

these names are deleted in the foregoing photo-process reproduction thereof, not only because they are irrelevant to our thesis but also because this permitted presentation of the more important portions of the chart on a larger and more easily read scale.

The fifth column in the foregoing chart gives the words used in the one hundred sixty ancient and modern languages for the Seventh-Day of the week.

The sixth and last column identifies by number those languages which either specifically designate the Seventh-Day as Sabbath, or in the judgment of the learned author and compiler of the Language Chart, use words for the Seventh-Day of the week equivalent to Sabbath or Rest day.

WHAT THIS IMPRESSIVE LANGUAGE CHART REVEALS

Deceit in Sunday Defense:

Some years ago, when the daughter of our nearest neighbor had just begun the study of Spanish, I asked her if she had learned the

Spanish words for the days of the week. She replied that her Spanish teacher had instructed them **not** to learn the Spanish word for Saturday, but that she had learned the Spanish names for the other days

of the week, (Sunday included). The reason therefor was obvious. The Spanish for the Seventh day is Sabado, (Sabbath), and her teacher did not want the class to dwell on that fact.

Although the significant facts disclosed by the Jones Language Chart have been to some degree known to Christianity for centuries, they have been skillfully withheld from general knowledge, and their significance deceitfully minimized, until the scholarly and loyal defender of Bible Sabbath truth, Dr. William Jones, compiled the remarkable Chart of the Week, copyrighted in the United States in 1886, and through his great Sabbath-enlightening Chart, made these facts better known.

Universality of the Seventh Day Sabbath:

The most appealing disclosure in this Language Chart is probably the fact that the Seventh Day is not merely the "Jewish" Sabbath, but also the Sabbath of all the rest of mankind, so far as they had any Sabbath at all—witness the fact that the first column totals one hundred sixty ancient and modern languages listed, and that the last column totals one hundred eight, showing that of all languages that had any Sabbath at all, over two-thirds designated the last day of the week as Sabbath.

The "Jewish Sabbath" Fallacy:

One of the most damaging facts, so far as Sunday defense is concerned, is the complete refutation of the claim that the Seventh-day Sabbath was given solely to the Jews; since the Chart discloses that the Sabbath was instituted centuries before there were any Jews, and that it was the Sabbath of mankind in general until near the close of the fifth century. Nor was the

Sabbath exclusively Shemitic, for the Chart reveals that not only both Hamitic and Japhetic peoples called the Seventh day the Sabbath, but many other peoples as well.

Neither the Scriptures nor the world's languages furnish the remotest ground for calling Sunday or any other day than the Seventh, the Sabbath.

The "Lord's Day" exclusively Roman Catholic, at first:

Although there are a few who claim that the term "Lord's Day," in the Book of Revelation, refers to Sunday—evidence thereof is wholly lacking. We do learn from the Chart of the Week that in Catholic-controlled countries only, (Spain, left side number 129, for example) the word for **first day** has been changed to words meaning the Lord's Day (Domingo, to illustrate). For Protestants to call Sunday "The Lord's Day" is therefore to acknowledge Catholic supremacy, whether so admitted or not.

The Sabbath in Catholicism:

It is especially noteworthy that, as exposed by the Chart, all of the languages under Catholic control retained the word **Sabbath** for the Seventh day, conclusively proving that it was not Rome's intention to substitute Sunday for the true Sabbath—though Rome erroneously claims authority to transfer Sabbath sanctity to any day she chooses. The Seventh Day is still the Sabbath of Rome as of all other countries, whether **observed** as the rest day or not.

The Creation Sabbath Confirmed:

Hence, we find the Sabbath of Scripture exclusively confirmed by the records of the languages of man, from 3800 B.C. or earlier, to the present day.