

"Go, set a watchman,  
let him declare what he seeth."

THE  
SABBATH  
SENTINEL

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*In This Issue:*

UNIVERSALITY  
OF THE  
BIBLICAL SABBATH

*By George A. Main*

WITH TABLES OF ANCIENT AND MODERN LANGUAGES

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spreading knowledge of, belief in, and observance  
of God's only Holy Day.

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## IN THIS ISSUE

Mr. George A. Main's article has been selected for this first issue of THE SABBATH SENTINEL because it shows so clearly the hand of God in the establishing of the seventh-day Sabbath and in its perpetuation as the only weekly Sabbath in all the languages of man. Who can conceive of an all-wise and changeless God as approving the abrogation of the Sabbath and the substitution of a man-made Sunday rest-day? To accept such a substitute is to reject one of the plainest lessons of history.



WHY WE PUBLISH

## *The Sabbath Sentinel*

By President Albert G. Gearhart

"Go, set a watchman (sentinel), let him declare what he seeth." (Isa. 21:6) THE SABBATH SENTINEL sees the tragic failure of present-day religious bodies to warn of Sabbath sinning, a transgression of the Ten-Commandment Law of God. (I John 3:4; Romans 7:7-12) That's why we are called to act in publishing this periodical.

Judgment impends for those who claim to know God, yet fail to keep his commandments, including the seventh-day Sabbath. (Ex. 20:8-11) They lie (I John 2:4) and are devoid of Truth. We must warn them or their blood will be required at our hands. (Eze. 32:7-12) Our SENTINEL declares what he sees.

Further, our SENTINEL "sees" the need for a periodical given to promoting the Lord's seventh-day Sabbath as found in the Bible. So far as we know, it is the only periodical of its kind -- untrammelled with other doctrines.

Other organizations -- whose leaders, if granted civil authority, would enforce Sunday observance under stringent penalties for failure to comply -- have their own publications promoting Sunday adherence.

Every individual has a right to accept or reject Bible Truth. We shall champion that right in our pages. We plan to give facts from history and the Word. We plan no enforcement of our views upon anyone. In this respect we differ greatly from the Sunday-promoting organizations.

Cavil as they will against the true Sabbath, it still remains. (Heb. 4:3-10) It is written, "If ye love me, keep my commandments." (John 14:15) We would try to show people that true love is demonstrated by obedience. That is why we publish THE SABBATH SENTINEL.



# UNIVERSALITY OF THE BIBLICAL SABBATH

CONFIRMED BY THE WORLD'S ANCIENT AND MODERN  
LANGUAGES

By George A. Main  
Secretary of The Bible Sabbath Association

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There are those who, with obvious sincerity, profess to believe that the weekly Sabbath was originally intended for, and observed only by, one race of people. They therefore hold that universal acceptance of the Sabbath is relatively unimportant -- either from the standpoint of religion or for the maintenance of the high standards of peace, prosperity, and happiness which are attainable only through obedience to the other nine commandments of the Decalogue.

This widely-publicized theory that the weekly Sabbath was originally exclusively Jewish naturally created a fertile field for the spread of the three fallacies that have appeared concerning the Biblical Sabbath. These three erroneous theories are:

1. That the weekly Sabbath has been authoritatively revoked and nullified.

2. That, while the Sabbath as an institution has not been actually abolished, it makes no difference which day of the week we observe so long as we keep one day out of seven.

3. That, while the Sabbath has not been revoked, and while it does make a difference which day we observe, there has been a change made therein, and the first, not the seventh, day of the week is now the true weekly sabbath.



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## UNIVERSALITY OF THE SABBATH

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It is a fact, well known generally, that the Scriptures furnish no support for any one of these three fallacious theories. It is not so widely known, however, to what a remarkable extent both the ancient and the modern languages of mankind, wholly independent of the Scriptures, unmistakably confirm the Biblical teachings concerning the universality, and hence the enduring and unchangeable character, of the seventh-day Sabbath.

It is the purpose of this article to record some of the principal facts which establish the universality and permanence of the seventh-day Sabbath -- facts so little known and still less publicized -- as unerringly revealed in the languages of man.

The Meaning of the Word "Sabbath"  
and the Significance of its Extensive Use  
"Sabbath," we learn from the dictionaries, means "day of rest."

When we find the word "Sabbath" in general use, therefore, in numerous languages, we may be sure beyond possibility of doubt that the people who originally spoke or wrote those languages must have used as a day of rest the specific day of the week to which the designation "Sabbath" was applied.

In our study of the many languages of mankind we not only find that in the majority of the principal languages the last, or seventh, day of the week is designated as Sabbath, but we also learn that there are no languages which designate any other day than the seventh day as "day of rest."

From these facts we may conclude that not only those people who called the last day of the week "Sabbath," but all other peoples and races, as far as they recognized any day of the week as Sabbath, rested on the seventh day. In fact, it was recorded by the great historian, Socrates, that in

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## UNIVERSALITY OF THE SABBATH

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his time the whole known world, with the exceptions of only Rome and Alexandria, observed the seventh day of the week.

### Sabbath and Sunday

#### In Numerous Languages of Mankind

In the following tabulations there are given the words used to designate both the first and the seventh days of the week, together with the meanings of these various words as determined from a study of virtually all of the important ancient and modern languages. No attempt is made to include every language and dialect. The tables include, however, the most ancient known languages, long out of use, as well as the latest languages to be formulated.

In examining these tabulations, the reader is asked especially to note the remarkable similarity in the various words used in most of the languages to designate the last or seventh day of the week, and their close resemblance both in spelling and pronunciation to our English word Sabbath.

Since it is sometimes affirmed, though wholly untrue, that only the Semitic peoples -- that is, the Hebrews and associated groups -- designated and observed the seventh day of the week as their Sabbath, the following series of language tabulations first exhibit the words used for the first and the seventh days of the week in the languages of all three of the descendants of Noah: Shem, Ham, and Japheth; all of which are shown to have designated, and hence obviously to have kept, the last day of the week as their Sabbath or day of rest.

Data pertaining to other languages are grouped thereafter under headings which are self-explanatory. The information herein tabulated is taken from "A Chart of the Week," compiled by William M. Jones (1886).



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TYPICAL EXAMPLES OF WORDS USED TO DESIGNATE  
THE FIRST AND THE SEVENTH DAYS OF THE WEEK  
IN THE PRINCIPAL ANCIENT AND MODERN LANGUAGES

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GROUP #1 SEMITIC LANGUAGES

(Used by the descendants of Noah's son, Shem)

Hebrew, Ancient and Modern

First day: e-khad be-shab-bath (one into the  
Sabbath)

Seventh day: shabbath (Sabbath)

Ancient Syriac

First day: khad be-shab-bo (one into the Sab-  
bath)

Seventh day: shab-ba-tho (Sabbath)

Chaldee Syriac (Kurdistan and Urumia, Persia)

First day: khad be-shab-ba (one into the Sab-  
bath)

Seventh day: shapta (Sabbath)

Babylonian (a written language 3800 B.C.)

First day: makh-ru (first)

Seventh day: sa-ba-tu (Sabbath)

Arabic (western Asia, northern and western Africa)

First day: al-a-had (the one)

Seventh day: as-sabt (the Sabbath)

Maltese (Malta)

First day: H'add (one)

Seventh day: is-sibt (the Sabbath)

Ethiopic (Abyssinia)

First day: e-hud (one)

Seventh day: san-bat (Sabbath)

GROUP #2 HAMITIC LANGUAGES

(Used by the descendants of Noah's son, Ham)

Coptic (Egypt. A dead language for 200 years)

First day: pi-ehou emmah a ouai (the first day)

Seventh day: pi sabbaton (the Sabbath)

Tamashek (Atlas mountains, Africa)

First day: a-hai i-yen (first day)

Seventh day: a-hal es-sabt (the Sabbath)

Kabyle (North Africa. Ancient Numidan)

First day: ghas al-a-had (day the one)

Seventh day: ghas assebt (the Sabbath day)



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## UNIVERSALITY OF THE SABBATH

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### Conclusions

From the tabulations, corroborated by related Biblical and other records, the following conclusions are obviously wholly warranted:

#### Antiquity of the Sabbath

These tabulations include some of the oldest languages known to man. One of these, the Babylonian language, was in use at least 3,800 years B.C., hundreds of years before the Hebrew race was founded by Abraham. That language designated the seventh day of the week as "sa-ba-tu," meaning rest day -- an indisputable proof that the Sabbath was not, and is not, exclusively Jewish.

Moreover, that very multiplicity of the languages which designate the last day of the week as the day of rest precludes the possibility that the Sabbath was originally exclusively Jewish, and establishes the antiquity as well as the universality of the Biblical Sabbath.

#### Sabbath Preservation during the Confusion of Tongues (Gen. 11:1-9)

From this passage of Scripture we learn that, prior to the erection of the Tower of Babel, about 2,000 years B.C., "the whole earth was of one language and one speech." The remarkable similarity of the many words used for the last day of the week in the many languages would in fact suggest that prior thereto the words for the seventh day of the week must have been one and the same in the various languages; confirming, entirely outside of Scripture, the correctness of this Bible passage.

Again, in the very fact that the words which designated the Sabbath in the original languages were preserved so nearly alike, while other words were so changed in the confusion of tongues that they became wholly nonunderstandable to others, is there not unmistakable evidence that it was a part

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GROUP #2 (Continued)

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Hausa (Central Africa)

First day: lahade (the one, or first)

Seventh day: assebatu (the Sabbath)

GROUP #3 JAPHETIC LANGUAGES

(Used by the descendants of Noah's son, Japheth)

Hindustani (Muhammadan and Hindu, India)

First day: yek-shamba (one to the Sabbath)

Seventh day: shamba (Sabbath)

Pasto (Afghanistan)

First day: yek-shamba (one to the Sabbath)

Seventh day: shamba (Sabbath)

Pahlivi (ancient Persian)

First day: mittira (sun)

Seventh day: shambid (pleasantest day of week)

Persian (Persia)

First day: yek-shambi (one to the Sabbath)

Seventh day: shambah (Sabbath)

Armenian (Armenia)

First day: mia shapti (one to the Sabbath)

Seventh day: shapat (Sabbath)

Kurdish (Kurdistan)

First day: yek-shamba (one to the Sabbath)

Seventh day: shamba (Sabbath)

Brahuiky (Beluchistan)

First day: yek-shambe (one to the Sabbath)

Seventh day: shambe (Sabbath)

GROUP #4 MISCELLANEOUS

Georgian (Caucasus)

First day: kvira (lordly)

Seventh day: shabati (Sabbath)

Suanian (Caucasus)

First day: moushladh'h (day one)

Seventh day: sammtyn (Sabbath)

Ingoush (Caucasus)

First day: kyrynda (lordly)

Seventh day: shatt (Sabbath)



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UNIVERSALITY OF THE SABBATH (Cont'd from Page 9)

of the divine plan that both the Sabbath and the words to designate it should be perpetuated?

The First Day of the Week

A "Business Day"

In the minds of many students of Scripture the Fourth Commandment is as clear in enjoining work on the six other days as it is in requiring rest on the Sabbath. In group #5 of the tabulations there are listed a few languages which very properly designate the first day of the week as "business" or "market" day; thus continually reminding people of God's will with reference to the first day of the week as a work day (Ezek.46:1) as well as concerning his Sabbath.

Continued Preservation  
of the Sabbath

We are often told that the days of the week, and hence the Sabbath, have been lost in the changes in calendars, customs, etc., since the Sabbath was established. The fact is that we may go anywhere on earth and still find agreement as to when the weeks start and end. Is it conceivable that the Jews, after being scattered far and wide and who are in agreement as to their Sabbaths, could have all made the same error in reckoning time? or that the many other peoples who designate their seventh days as Sabbaths and who are in agreement thereon could have all lost or gained a day or more and still be in agreement?

No. We may rest assured that the weekly cycle has not changed since Christ set us the perfect example of seventh-day Sabbath observance, nor was it at any time lost before or after the Tower of Babel. The seventh day of the week, which we designate as Saturday, is still the Sabbath of Jehovah and Christ.

A Seeming Change in

God's Law foretold (Dan. 7:25)

In this passage of Scripture the prophet plainly tells of a man who in the future "shall think to change the time and the law." Is it possible that anyone in his right mind could even think himself



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GROUP #4 (Continued)

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Malayan (Sumatra, Polynesian)

First day: hari ahad (day one)

Seventh day: hari sabtu (day Sabbath)

Javanese (Java)

First day: dina ahad (day one)

Seventh day: saptoe or saptu (Sabbath)

Dayak (Borneo)

First day: andau ahad (day one)

Seventh day: sabtu (Sabbath)

Makassar (southern Celebes and Salayer islands)

First day: aha (one)

Seventh day: sattu (Sabbath)

Malagassy (Madaskar)

First day: alahady (the one)

Seventh day: alsabotsy (the Sabbath)

Swahili (east equatorial Africa)

First day: al-ahad (the one)

Seventh day: as-sabt (the Sabbath)

Mandingo (west Africa, south of Sonegal)

First day: allahaddo (the one)

Seventh day: sibiti (Sabbath)

Teda (central Africa)

First day: lahadu (the one)

Seventh day: ossebdu (the Sabbath)

Bornu (central Africa)

First day: lade (the one)

Seventh day: sibda (Sabbath)

Fulfulde (central Africa)

First day: lahade (the one)

Seventh day: assebdu (the Sabbath)

Logone (central Africa)

First day: sol-lade (the one)

Seventh day: se-sibde (the Sabbath)

Bagrimma (central Africa)

First day: lahadi (the one)

Seventh day: sibbedi (Sabbath)

Maba (central Africa)

First day: ahad (one)

Seventh day: sab (Sabbath)

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UNIVERSALITY OF THE SABBATH (Cont'd from Page 11)

to change the time and the law." Is it possible that anyone in his right mind could even think himself capable of changing in the least the will of God? Not the remotest proof that a change has been made in God's law nor in his Sabbath is to be deduced from the fact that a relatively very few work on the seventh-day Sabbath and pretend that Sunday is sacred; nor from the fact that millions observe no sabbath at all.

Neither the general acceptance of the "no-sabbath" theory, nor world-wide desecration of the true Sabbath, nor unlimited exaltation of the first day of the week, nor the unchristian enactment of Sunday "blue laws" such as now disgrace the statutes of most of our states, nor any combination of these fallacies, can change the will of God, which is that the closing day of each recurring week shall be both designated and observed as his Sabbath. So it is indelibly recorded in the Sabbath commandment and marvelously preserved in more than a hundred of the world's leading languages.

It is proudly claimed by the Catholic church that she made a change from the true Sabbath to Sunday. Moreover, strange to say, many Sabbath-observing Protestants concur in the claim of the Catholic church by accusing Rome of having "changed" the day.

It is high time that we should discontinue giving Rome credit for having the authority to change the law of God -- for the Catholic church has no such authority. Not only has Rome never done the impossible and changed God's will for mankind, but she did not even contemplate changing the Sabbath, as it unmistakably proved by the fact that in every language where catholicism prevailed (v. Group #6) the word "Sabbath" was retained as the designation for the seventh day of the week. It was the intention of Rome to change the customs and habits

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GROUP #4 Continued

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Permian (Russian)

First day: vovzem, kresene

Seventh day: subota (Sabbath)

Votiak (Russia)

First day: zuc-arna, arna-nunal

Seventh day: subbota (Sabbath)

GROUP #5 LANGUAGES PROPERLY DESIGNATING  
THE FIRST DAY OF THE WEEK AS A BUSINESS DAY

Arabic (very old names)

First day: au-had (business day)

Seventh day: shi-yar (chief or rejoicing day)

Osmanlian (Turkey)

First day: bazaar-guni (market day)

Seventh day: yom-es-sabt (day of the Sabbath)

Kazani-Tartar (east Russia)

First day: atna kone (market day)

Seventh day: subbota (Sabbath)

Circassian (Circissia)

First day: mouy-isht-kha-maf (market day)

Seventh day: mafizaka (morrow after assembly)

GROUP #6 LANGUAGES DESIGNATING THE  
SEVENTH DAY AS THE SABBATH, BUT GIVING THE FIRST  
DAY QUESTIONABLE DESIGNATIONS

Orma (south of Abyssinia)

First day: gifti (lady) (Virgin Mary day)

Seventh day: zam-ba-da (Sabbath)

Congo (west equatorial Africa)

First day: sumingo (Domingo)

Second day: (second market day)

Seventh day: sabbado or Kiansabula (Sabbath)

Wolof (Senegambia, west Africa)

First day: dibar (Diamanche)

Seventh day: alere-asser (last day Sabbath)

Norman French (10th and 11th centuries)

First day: diomane

Seventh day: sabbedi (Sabbath day)

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UNIVERSALITY OF THE SABBATH (Cont'd from Page 13)

of the people, which she did to a remarkable degree. But Rome acknowledged and still admits that the seventh day of the week is the only true Sabbath.

The Beginnings of  
Sunday Observance

The word "Sunday" has but one real meaning: "day devoted to the sun;" just as Sabbath means day of rest.

To marvel at, and glory in, the light-and life-giving powers of the sun (to commemorate the making of which the Sabbath was instituted) (Ex. 20:8-11) as an outstanding element of creation is most fitting. We may well rejoice with the Sabbath-observing psalmist who sang: "The heavens declare the glory of God." But the worship of the created instead of the creator is emphatically denounced throughout the Scriptures. (Deut. 17:2,3,5,6; 4:19; II Kings 23:5; etc.) Yet in these passages are recorded the beginnings of Sunday observance and the designation of the first day of the week as sun day.

In view of the fact that Rome was one of the centers of sun worship, we should not be greatly surprised that, in spite of Paul's forceful letters to the Romans urging obedience to God's law (Rom. 7:12,14,22, etc.), the forces of pagan sun worshippers prevailed and that this portion of the new church compromised with the partly-converted sun worshippers and permitted them to continue their sundayism on the condition that they would worship Jehovah rather than his creatures. Thus the sun day in Rome became the chief day of the week, and a very few of the world's languages, including our own, thereafter perpetuated the pagan names for the days of the week rather than the original numerical or other designations.

Renaming of the  
First Day of the Week



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GROUP #6 Continued

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D'oc. French (ancient and modern)

First day: dimenche (day dominical)

Seventh day: dissata (day Sabbath)

Ecclesiastical Roman

First day: dominica

Seventh day: sabbatum (Sabbath)

Latin (Italy)

First day: dies solis, dies dominicus

Seventh day: sabbatum (Sabbath)

Italian (Italy)

First day: domenica

Seventh day: sabato, sabbato (Sabbath)

Spanish (Spain)

First day: domingo

Seventh day: sabado (Sabbath)

Portugese (Portugal)

First day: domingo

Seventh day: sabbado (Sabbath)

French (France)

First day: diamancho (day dominical)

Seventh day: samedi (Sabbath day)

Roman (Sapin, Catalonia)

First day: diumenge

Seventh day: dissapte (day Sabbath)

Wallachian (Roumania or Wallachia)

First day: duminica

Seventh day: sambata (Sabbath)

High German (Gormany)

First day: sonntag (sun day)

Seventh day: samstag (Sabbath day)

Russian (Russia)

First day: voskresenje

Seventh day: subbota (Sabbath)

Illyrian (Dalmatia, Servia)

First day: nedjelja

Seventh day: subota (Sabbath)

New Slovenian (Illyria, in Austria)

First day: nedela

Seventh day: sobota (Sabbath)

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UNIVERSALITY OF THE SABBATH (Cont'd from Page 15)

In the tabulation of the languages of the Roman Catholic countries (Group #6), and only in this tabulation, we note that the pagan word Sunday has been replaced by the phrase "Lord's day"-- the perpetuation of which by Protestants is an unintentional yet unmistakable acknowledgment of Catholic authority by Protestants.

This renaming of the first day of the week was for the purpose of perpetuating the tradition of Rome that Christ rose from the tomb on the first day of the week. It should be noted, however, that regardless of when the resurrection transpired, the designation of any other day than the Sabbath as "Lord's day" is a flat denial of the plainest language of Scripture (Isa. 58:13; Luke 4:16, etc.)

The Resurrection Sabbath

In view of the fact that the Roman Catholic church changed the designation of the first day of the week on the assumption that Christ rose from the tomb on Sunday, and in view of the fact that the Catholics observe Sunday, and the Protestants generally follow them therein, on the ground of Sunday resurrection, it is especially fitting that we determine what the Scriptures teach concerning the time of the resurrection. It should be noted, however, that the Bible records neither command nor example for observing the day of the resurrection as a weekly rest day, and that even if the Scriptures confirm the Catholic traditional Sunday resurrection, this would have no bearing whatever on the day that Protestants should keep.

To determine the time of the resurrection let us first note when the crucifixion occurred. The prophet (Dan.9:27) foretold that the crucifixion was to occur in "the midst of the week," which would be Wednesday. The body was hurried into the tomb in order not to intrude on the Jewish annual sabbath, which accordingly fell on Thursday that year.

When previously Christ had been asked for a sign

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GROUP #6 Continued

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Bulgarian (Bulgaria)

First day: nedjelja

Seventh day: subbota (Sabbath)

Polish (Poland)

First day: niedziela

Seventh day: sobota (Sabbath)

Bohemian

First day: nedole

Seventh day: sobota (Sabbath)

Lusatian (Saxony)

First day: njedzela

Seventh day: sobota (Sabbath)

Prussian (Prussia)

First day: nadole

Seventh day: sabatico (Sabbath)

GROUP #7 LANGUAGES TAKING NAMES OF DAYS  
FROM PAGAN SUN WORSHIPPERS

Sanscrit (classic language of India from 2000 B.C.)

First day: ravi-var (sun day)

Seventh day: sani-var (Saturn day)

Hindu (India)

First day: rubi-var (sun day)

Seventh day: sani-var (Saturn day)

Sindhi (Sindh, India)

First day: a-it ru (sun)

Seventh day: chhancharu (Saturn)

Kalmuk (western Mongolia)

First day: na-ran gra-ku (sun planet)

Seventh day: bombe gra-ka (Saturn planet)

Siamese (Siam)

First day: van athut (day sun)

Seventh day: van sao (day Saturn)

Burmese (Burmah)

First day: ta-ming-ga-nuay (day devoted to the  
sun)

Seventh day: tsa-nay (Saturn)

Japanese (Japan)

First day: niteiyoubi (sun day)

Seventh day: doyoubi (Saturn day)



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UNIVERSALITY OF THE SABBATH (Cont'd from Page 17)

by which his messiahship could be proved, he gave as the only sign his forth-coming entombment of three days and three nights. (Matt. 12:38-40) It is unthinkable that the only test of his messiahship should fail! In fact, the discovery of the empty tomb "late on the Sabbath day" (Matt. 28:1), which would be precisely three days and three nights after a Wednesday afternoon entombment, would seem to establish Sabbath afternoon as the time of the resurrection -- in perfect harmony with both the prophecy and Christ's own prediction. Hence, so far as the time of the resurrection could concern the weekly rest day, it would obviously give that much more meaning to the seventh-day Sabbath.

God's Hand in

Seventh-day Sabbathism

What is there about the seven-day week and its seventh-day Sabbath that gave them their original pre-eminence in the lives and the languages of practically all mankind? By what power have the week and the Sabbath been preserved through the languages -- and through the ages? What functions did the Sabbath fill, or was it intended to fill, so important (originally, at least) as to have been perpetuated through the ages and to withstand all opposition and attempts to destroy it -- on the pretence that it had been done away with, or had been changed, or by the proposed adoption of spurious blank-day, week-destroying calendars?

It could not have been the need for physical rest, solely, that led man to accept and perpetuate a week of seven days and a Sabbath at its close. Mere rest of body and mind are attainable by the night's relaxation. It is inconceivable that the Hebrews got their Sabbath solely through the Babylonian sa-ba-tu and then influenced practically all the rest of the world to accept their week and their Sabbath so completely that no other than a seven-day week is known and no other day than the seventh

(Continued on Page 21)



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GROUP #7 Continued

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English (England and the United States)

First day: Sunday (sun day)

Seventh day: Saturday (Saturn day)

GROUP #8 LANGUAGES HAVING VARIOUS  
DESIGNATIONS FOR THE TWO DAYS

Cashmere (India)

First day: at-war (sun day)

Seventh day: bat-war (idolators' day)

Punjabi (India)

First day: ayat-war (sun day)

Seventh day: bar (closing day)

Annamite (Annam)

First day: ngay thu nhu't (day in order first)

Seventh day: ngay thu bay (day in order seven)

Khassi (Cossyah hills, east of Bengel)

First day: ka sngi u blei (a day devoted to the  
sun)

Seventh day: ka sngi sait jain (purification  
day)

Ancient Rong (hills east of Nepal and south of  
Tibet)

First day: mi sa-ayak (fire day)

Seventh day: pun-jong sa-ayak (earth planet day)

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UNIVERSALITY OF THE SABBATH (Cont'd from Pg. 19)

is designated as Sabbath in any language!

Regardless of whether the creation week was precisely the same length as the created week -- or infinitely longer as many believe -- the hand of God is so obvious in the history of the created week and its Sabbath that no explanation of their record is conceivable other than that they are in accordance with the divine will, as plainly recorded in the Ten Commandments.

These Ten Commandments are known both as the Law of God and the moral law (in accordance with man's natural conception of what is right). In respect to its moral aspects, the Sabbath commandment, instead of being nonmoral, as some claim, is peculiarly in accord with our natural sense of right. We do not have to acquire a realization of the rationality of the Sabbath commandment or complete understanding of the purposes the Sabbath was designed to fill. It is in full accord with our natural sense of what is right that definite and frequent times be set apart for the contemplation of God and his will for us. It is in full accord with our natural sense of right that these sacred periods should be uniform, in order that we may cooperate in learning how best to obey the entire Law of God. Upon obedience to that law hinge not only present peace, prosperity, and happiness, but even the perpetuity of mankind. It is in complete accord with our natural sense of right that the day of rest should follow the six days of work, and not precede them.

Professed acceptance of Christ, while rejecting both God's will and his commandments, can never secure for us either the heavenly reward (Matt. 7:21, 5:19), nor bring about the universal peace, prosperity, and happiness which obedience to the Ten Commandments would accomplish. We may look for these eagerly desired blessings when the whole will of God, including the observance of his holy day as the Sabbath, is the universal standard, not only in our habits and customs but so recognized in our languages -- and not until then.



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DON'T BE FOOLED -- IT CAN'T BE DONE

There is much talk about calendar reform and blank days - even the United Nations has been asked to consider one of these impossible blank-day calendars, but has again declined to consider it. There are defects in the present-day calendar which can and should be corrected. If you would like reliable information on this important subject, send 10 cents for booklet, THE ALTERNATE-MONTH CALENDAR.

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