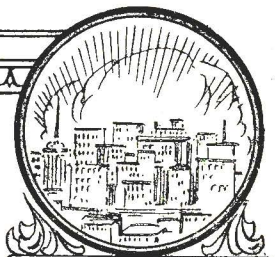
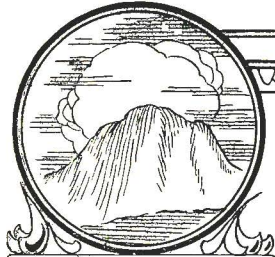


The Hammer

WORLD WIDE REFORMATION

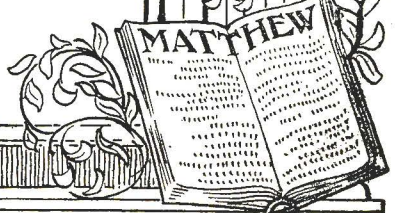
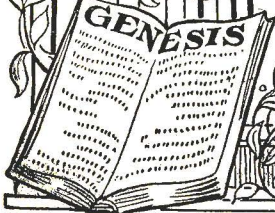
"He that Winneeth Souls Is Wise"



THE
COMMANDMENTS
OF
GOD



AND
THE FAITH
OF
JESUS



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A TEST RULE

Are you a coward in the difficulties of life? Here is a good rule to test yourself by and to see.

When you meet with an unpleasant situation, how does it make you feel? Does it make you want to run away and get out of it all; or do you at once begin to think of what you can do to make it happier and better for all? If it makes you want to run away, then you had better look to your courage, for a brave spirit is never a deserter.

When something unpleasant happens and you feel that you have been unjustly treated, do you lay all of the blame on other people, or do you at once stop and begin to think wherein you yourself may have been at fault in bringing about the unhappy relations? If you lay all the blame on others, then you need to look to your courage, for a brave spirit is never a shirker.

When you meet with a difficulty that must be overcome before you can advance in any direction except backward, do you feel very, very sorry for yourself, or do you begin to plan a way out of the trouble? If you find yourself indulging in self-pity, then truly you should look to your courage, for a brave spirit is never a whiner.

F. M. C.

If Revelation is a sealed book, as many claim, why was it not called "The Mystery of Jesus Christ," instead of "The Revelation of Jesus Christ?"

WHAT TACT DOES

The tactful person always fits in. He may be a profound scholar, but the one whose education was limited to a few months in the district school does not feel uncomfortable in his presence. He may have clothing of the latest cut and finest quality, but in his presence shabby people forget about his garments and their own. His manners, instead of rendering the awkward more acutely conscious than ever, are good enough to set them at their ease. Even the habitual grumbler and fault-finder surrenders to tact, and grudgingly acknowledges that things are not so bad as they might be.

The tactful person makes friends, gets ahead and enjoys himself for the simple reason that he scatters happiness about him wherever he goes. Why not cultivate a little more of so beneficent a quality? L. O. L.

SCANDAL

Should envious tongues some malice frame
To soil and tarnish your good name,
Live it down!

Grow not disheartened; 'tis the lot
Of all men, whether good or not;
Live it down!

Rail not in answer, but be calm,
For silence yields a rapid balm—
Live it down!

Go not among your friends and say,
Evil hath fallen on my way,
Live it down!

Far better thus yourself alone
To suffer, than with friends be-moan
The trouble that is all your own.
Live it down!

What though men evil call your good
So, Christ Himself, misunderstood,
Was nailed unto a cross of wood.
And now shall you, for lesser pain,
Your inmost soul forever stain,
By rendering evil back again?
Live it down!

THE HARMFULNESS OF CIGARETTES

Frederick S. Dennis, M. D., professor of clinical surgery, Cornell University Medical School, says:

The tendency to beer drinking is greatly strengthened by cigarette smoking, because this habit becomes almost constant, causing a dryness of the throat and fauces and hence irritating the throat. Immoderate cigarette smoking destroys to a certain extent the conductivity of the motor nerves, and likewise effects the motor tracts of the cord. The cigarette smoker forms a habit which unfits him for performing mechanical work in which great delicacy of manipulation is necessary. This form of smoking is universally prohibited among athletes during the period of training. By inhalation, the nicotine becomes volatile, engenders a gas which acts as a poison, and prevents the capillary system from performing its normal function, which in time effects growth. The action on the heart is deleterious, and gives rise to the smoker's heart which is incapable of strain in any great physical emergency. Not only the heart, but all other organs sooner or later become affected, so that digestive and respiratory functions are impaired.

Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust; and He, so watchful, pitiful, forgiving!

A SUGGESTION

The trolley car was crowded,
She couldn't find a seat.
A man in front of her snapped,
Miss,
You're standing on my feet!"
Then sweetly she looked down at him,
The daring little elf,
And said, "Beg pardon, but why don't
You stand on them yourself?"
—T. C. H.

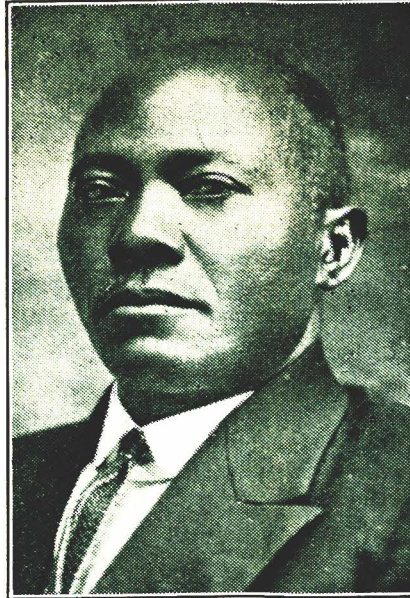
We "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.

GROWTH IN ACTION

It does us all good to bear responsibility. God gives us all noble work to do. And it helps us to do it well if we try to help one another. We never know how much we promise when we say we will serve God with all our strength. But the work is so good that we cannot commit ourselves to it too strongly. The more freely and heartily we make the promise, the more likely we shall be to keep it. The more we help others to do the same, the more we shall help ourselves.

The strength with which we begin a hard task may not be enough to carry it through; but we grow strong by effort. The more earnest and determined we become in a good work, the better able we are to do it well. If it be true that the young disciple does not know how much he undertakes in beginning the Christian life, it is just as true that he does not know how strong he will become by using his strength, or how much help God will give him when he is doing his best to help himself. The best light we have to guide us through this world only shows us where to set our feet step by step. To get through the hardest journey, we need only take one step at a time.

The child's first attempt at walking is very sure to be a failure. It is by falling that he learned to stand, and by stumbling he learns to go. The astronomer, who weighs worlds in balances and estimates the attracting power of planets that he has never seen, began his calculations with counting his fingers. The first lessons in faith are no more exacting than the first lessons in philosophy. The young pupils in the schools understand nothing that he is made to learn. He must take everything on trust. And as he goes on increasing in knowledge his grandest discovery is to find how little he can know. And it is surely as much the dictate of reason as of faith that we should put ourselves under the guidance of a divine Teacher, and follow on step by step where He shows the way. If we so do, the clouds will be lifted from the heights as we climb, and we shall come at last to perfect day.



ELDER M. L. IVORY

WORK IN CHICAGO

(Elder M. L. Ivory)

Friday, June 23rd, it pleased the dear Lord to carry me back to this city again. I was privileged to spend the thirteenth Sabbath with our brethren there. The work has steadily gone on since I was there last April.

While Sister Rose and other faithful workers were doing real personal work to the limit, I was holding individual communications with the interested ones, and a wonderful success has been achieved by the continual faithful effort put forth by all. Since the most of our brethren live in the community of Englewood, our Sabbath School has its regular sessions there now.

On Sabbath morning, June 24th, Bro. James Childery and a large company of believers who have taken their stand with Free S. D. A. were all at the appointed place awaiting our arrival for service. And as we sought the Lord in earnest prayer, and held lovely conciliations, the Lord came very near each one of us, and granted a shower of blessings. We passed nearly the whole day together in the very ocean of brotherly love and concord.

Saturday night we went over to one of our new Sabbath keeper's home, Sister Hood, and held a very interesting Bible study, which was enjoyed by all present. Sunday morning, June 25th, we went to Sister Annie Herst's

home, where we held preaching services with a full house of interesting people thirsting and hungering for the bread of life. The blessings of the Lord attended us with rich influence.

From thence we came to the home of Sister Cora Williams. Here, too, we held both preaching service and Bible study until 9:45 P. M. We are still rejoicing over all these good meetings and to see the hungry souls being fed with the bread of life for which we give glory and praise to the Lord. I ask the prayers of the believers everywhere for this growing company. We know the Lord is in the plan.

Our beloved Bro. James Childrey accompanied me to the car line and we shook glad hands good-bye. At 1:20 A. M. Monday morning I was again in Milwaukee.

PEACE OFFERING

(Elder M. L. Ivory)

Under the Levitical priesthood there were several different kinds of offerings, and they answered for certain purposes; among them is one that is dear to the Christian even to this day, this one is the peace offering.

Not only does the Christian want peace, but as far as I know everybody in this old world wants peace. There is a peace that the world gives, a patched-up peace, something like an automobile worn out tire or an old bicycle inertube, a fitful, selfish peace to meet their worldly ambitions.

Jesus speaks of a peace "not as the world giveth," "give I unto you," John 14:27. This peace is for those who believe in God. John 14:1.

The whole world is seeking peace, nations are fighting for it and thousands of men are selling their souls to obtain riches in the vain hope that riches will bring them peace and happiness, but there is no abiding peace except that which comes from the great Prince of Peace.

The peace offering in the Levitical service beautifully taught in the type and shadow, how to obtain this coveted treasure. In many respects the peace offering was different from all the other offerings except that of the passover, in which the peo-

ple could eat of the flesh; unlike the passover, it was not confined to only one day in the year, but could be celebrated at any time.

The animal for the peace offering was chosen from the herd or the flock. They were to be without blemish, for no deformed animal could fitly represent the Prince of Peace. Lev. 3:1.

The peace offering was made in token of thanksgiving to confirm a vow or a contract and as voluntary offering. Lev. 7:12-16. It was a peace offering with which Moses confirmed the old covenant with Israel. Ex. 24:5-8. In time of special rejoicing, as we read in the Old Testament, the priest peace offering was celebrated.

When David brought the ark into Jerusalem, he offered peace offerings and "dealt to everyone of Israel, both men and women, a loaf of bread and a piece of flesh." 1 Chron. 16:1-3.

The peace offering was often associated with the other offerings; and whenever, except in the passover feast, the people ate the flesh, it was the peace offering that was celebrated. The individual that offered the peace offering laid his hands on the head of the animal and then slew it. Afterward he separated all the fat from the different organs of the body, and the priest burned the fat on the altar of burnt offering. Lev. 7:29-32, 24. Not only was the fat given to the priest, but also the "breast, the right shoulder and the two cheeks" of every offering. The separation and the burning of the fat, typified the only way real peace can be obtained; viz: by delivering all our sins to the rightful owner, our Great High Priest, the Saviour. Ps. 37:20, who gave Himself for our sins. Gal. 1:3-4. He purchased them that He might destroy them, and give us peace.

This was fittingly typified by the priest, "who served unto the example and shadow of heavenly things." Taking the fat from the hand of the one who offered it and burned it upon the altar. The priest waved the breast and the shoulder before the Lord, then they were eaten by the priest as his portion of the peace offering.

The disposition of the fat, the

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breast, and the right shoulder reveals the secret of obtaining peace; the one who obtains peace must separate from sin and then lean upon the bosom of the Saviour. Not only should we confess our sins, but give them into the hands of our Saviour who is reaching out for them. "Great peace have they which love thy law and nothing shall offend them." Psa. 119:165. Lean on Him, our daily business should be left altogether to the Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace, the government should be upon Him, (our affairs), Isa. 9:6, 7.

SATAN AND EVIL ANGELS

We are told that the angels of heaven are "ministering spirits sent forth to minister for them who shall be heirs of salvation." Heb. 1:14. There is also, another class of angels, "spirits of devils working miracles" in the earth. Rev. 16:14. The mission of this satanic host is to deceive the whole world. Rev. 12:9.

These evil spirits were once sinless angels in heaven, of the same nature and equal in power and glory with the holy beings whom God now uses as His messengers to this earth. But they united with Satan in his rebellion against the government of God, and with him were "cast as profane out of the mountain of God." Eze. 28:16.

At the creation, the dominion of the earth and all it contained was given to man. To the first pair God said: "Be fruitful, and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowls of the air,

and over every living thing that moveth upon the earth." Gen. 1:28.

Of the dominion of the earth David said, "The heaven, even the heavens, are the Lord's: but the earth has He given to the children of men." Ps. 115:16.

But when man sinned he lost this dominion. Paul says: "Know ye not that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey?" Rom. 6:16, and in 2nd Peter 2:19, we read, "For of whom a man is overcome, of the same is he brought in bondage."

In yielding to Satan man became his servant. And becoming the servant of satan, man lost his dominion of the earth, and it passed into the possession of his conqueror.

Paul speaks of satan as "the god of this world." 2 Cor. 4:4. Our Saviour three times refers to him as "the prince of this world." John 12:31 14:30; 16:11.

Satan himself takes a bold stand in the very presence of the Saviour, and claims full ownership and control of the world and the works of man that are in it. Of this we read, "And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me: and to whomsoever I will give it. If Thou therefore wilt worship me, all shall be Thine." Luke 4:5-7; also Matt. 4:8, 9.

Christ came to this earth to redeem man and bring this lost world back into allegiance to God. This could be accomplished only through the self-denial, suf-

fering, and death of the Son of God. Satan, however, presents another plan by which he promises to abdicate, and to turn over the dominion to Christ, thus returning to Him the possessions of the earth without the necessity of giving the awful price which He came to pay for it.

Divinity flashed through the humanity of our Saviour as He sternly rebuked the enemy, with the words, "Get thee hence, satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10. At this command satan was compelled to leave the Master, and angels came and ministered unto Him. The trial with the prince of this world had been long and severe, and His human frame had become so exhausted that the ministering angels were sent to strengthen and restore Him.

While rejecting the offer of satan, our Lord did not dispute his claim to the supremacy of the earth. But He would carry through the original plan at what-ever cost of trial and suffering to Himself. Christ and satan both knew that the acceptance of this alluring offer would frustrate the plan of redemption which had brought the Lord from heaven to earth.

The sacrifice must be a perfect one without one instance of weakness or yielding to the temptations of the evil one.

Although satan is the "god" and "prince" of this world, and "the prince of the power of the air" (Eph. 2:2), his rule is not for the betterment of his kingdom or the benefit of his subjects. Of his work on the earth we read, "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

Satan is a hard master, a cruel ruler in his kingdom. He holds out flattering inducements to all who will accept him. As he did to the Saviour, he offers the good things of this world to those who will receive and acknowledge him. He offers to give man his own way and a good time; but when the bargain is made, it becomes a bondage and servitude of the most cruel nature.

And though the evil workings of satan through the generations of the past did not exhibit

enough of cruelty and malignity, he goads himself into a fury as he nears the end of the history of this world. Of this time the apostle John writes, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

THE BEAST FROM THE SEA AND THE BEAST FROM THE EARTH

When a human mind can put itself in the channel of divine thought, then and only then, can the events of the world's history be rightly interpreted. To John was given a many-sided history of the church on earth. He saw it in its purity, and watched it until it was wholly corrupt. In every case the love of God was unmistakably written on every page. The story of nations reveals the infinite love of the Creator no less than the history of the church reveals His love. The twelfth chapter of Revelations is a bird's-eye view of the church from the days of Christ until the plan of redemption is complete. The thirteenth chapter bears more directly on the nations which are the chief actors in the Great Controversy, related in the previous chapters.

Patmos is described as desolate, rocky island; but it had a sandy beach, and at times the prophet-exile stood upon the sands of the sea, and watched the dashing of the waves of the Mediterranean. The ceaseless lapping, the ebb and flow of the tide, spoke forcibly to the spiritual mind of the holy seer. Everything in nature reminded him of his God, and taught some deep hidden lesson. His Master, when walking among men, had pointed to the clusters on the vine, to the setting sun, to the fig tree, or to the sower, and the apostle never saw these objects without hearing afresh the sacred story of heaven. But now when the scene is changed, the same God used the objects which daily met the eye of John to tell him of the glories of the world to come, or to illustrate the divine hand in all human history. The ear that can hear, will find a voice in leaf and stone, in rosy sunset and in fall-

ing twilight. "Lo these are parts of His ways . . . but the thunder of His power who can understand?"

As John stood upon the sand of the sea, his mind was opened to the influence from above, and he received a new revelation. He saw "a beast rise up out of the sea;" from the midst of the waves a form appeared. It had the lithe and spotted body of a leopard, the feet of a bear, and the mouth of a lion. The Lord had before represented the history of nations by beast; and the symbols here used, are the same which were given to Daniel, and were interpreted for that prophet by Gabriel, the angel of revelation. In the history of the world four beasts, or kingdoms, cover the time from the days when Isreal lost its standing as a nation until Christ sets up His everlasting kingdom. These four, speaking of them in the order of their existence were Babylon, Medo-Persia, Greece, and Rome. Babylon was the lion, the king of beasts, which ruled by the power of worldly grandeur. Compared with other kingdoms, this kingdom was as gold among the baser metals. Babylon was overthrown; but her religious principals lived on, and, like the roots of a fallen tree, sent forth a cluster of new fruit-bearing branches. Babylon's crowning sin was that of imputing all her wisdom and power unto false gods. Medo-Persia succeeded Babylon, and the bear was taken to represent that nation. Not so noble in appearance as the lion, but stronger, and more savage. With its feet stamped and crushed its foe. The strength of Medo-Persia lay in its tyrannical government. It was a monarchy of the most absolute form and the fact that the laws of the Medes and Persians changeth not, was known not only by the nation itself, but by all who fell under its power. A terrible tyranny was the result,—an example of which is recorded in the book of Esther, where the law passed by Xerxes, the greatest of Persian monarchs, would have blotted the people of God from the earth if the Lord had not brought deliverance. This history will be repeated in the closing scenes of earth.

(Continued in next issue.)

FREE SEVENTH-DAY ADVENTISTS PROGRAM

Our Program Is:

1st—A deeper consecration to do service in the vineyard of the Lord.

2nd—To do our BIT in preaching the everlasting gospel of Jesus Christ, in all the world, for a witness unto all nations.

3rd—As a race, maintain self-respect, and do as Our Lord has said, "Occupy until I come."

4th—To establish among Negro Seventh-Day Adventists, Negro Conferences with Negro officers—Presidents, Secretaries, Treasurers and Bookkeepers.

5th—To establish schools for the training of our children and for workers in our organization.

6th—To establish a publishing house in which we may furnish employment to Negro Men, Women, Boys and Girls, as we strive to preach the truth of the Third Angel's Message through the printed page.

An invitation is extended to all "INTELLIGENT" Negro Seventh-Day Adventists, those, with a vision, with moral courage, with backbone, those who are strong in the knees, in short, just common self-respect, who have the love of God in the heart, to join with us and help to put this program over the TOP, for over the TOP it must GO.

"Of a truth, I perceive that God is no respecter of persons." Acts 10:34. Therefore, we are determined to, "Stand fast . . . in the liberty wherewith Christ hath made us Free." Gal. 5:1.