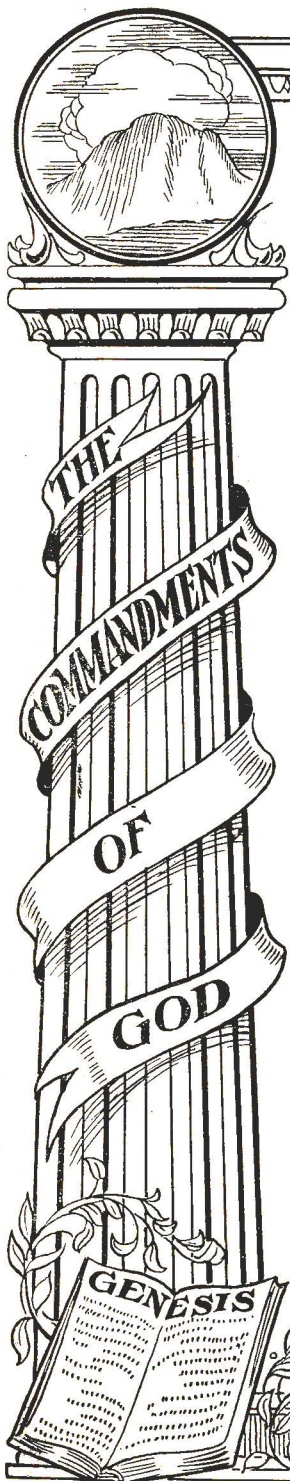


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The Hammer

WORLD WIDE REFORMATION

"He That Winneeth Souls Is Wise"



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THE BANNER

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THE WAY OUT

For years we have been preaching and teaching that there would come a crisis in the affairs, not only of our own country, but the entire world. For five years this country has been in its Valley of Achor, struggling for its very existence.

The leaders of the nation seem to have reached their wits end in an effort to provide ways and means by which to pull it out of its Valley of Achor. But will they succeed in the cause they are pursuing, and with the means they are employing? There is a way out however, if the leaders of the nation, as well as the people will recognize the fact that there are national sins as well as individuals that must be atoned for by administering the laws of righteousness, mercy, justice and judgment to the poor, —“the forgotten man.” Dan. 4:27; Psa. 89:19. Because “judgment is turned away backward and justice standeth afar off; for truth is fallen in the streets” of our country, “and equity can not enter.”

“Righteousness exalteth a nation; but sin is reproach to any people.” Isa. 5:9; 14, 15; Prov. 14:34. What is true of the individual is also true of the nation; for as the one goes, so go the other.

“He hath shewed the O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy and to

walk humbly with thy God. Mich. 6:8. If I shout to heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; of my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven and will heal their land.” 2 Chron. 7:14.

Then let judgment run down as water, and righteousness as a mighty stream. Amos 5:24. This is the way out.

A. C. CHATMAN.

TITHES AND OFFERING

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Mal. 3:10.

The tithe is one-tenth of our income. The offering is any amount taken from the nine-tenths.

The tithe of:

.10 is	.01
.25 is	.03
.50 is	.05
\$1.00 is	.10
2.00 is	.20
3.00 is	.30
4.00 is	.40
5.00 is	.50
6.00 is	.60
7.00 is	.70
8.00 is	.80
9.00 is	.90
10.00 is	\$1.00
20.00 is	2.00
30.00 is	3.00
40.00 is	4.00
50.00 is	5.00
60.00 is	6.00
70.00 is	7.00
80.00 is	8.00
90.00 is	9.00
100.00 is	10.00
1,000.00 is	100.00
10,000.00 is	1,000.00

The tenth is the Lord's: it is holy, and should not be used for any other cause than the support of the Gospel of Christ, the preaching of the Third Angel's Message.

“The tithe of the land, fruit of the trees, corn, potatoes, and all of the products of the field is the Lord's” and should be re-

membered and reported. Lev. 27:30.

Tithes of the herd or of the flock, the chicken, the eggs, should not be overlooked. If you are blessed to have farm or a garden, when you gather your crop don't forget that the first is the Lord's—one-tenth. Chickens, the eggs, the milk, the butter, — one-tenth, when sold, is the Lord's.

The windows of heaven are open to those, and a blessing is pronounced upon all who are faithful to God to bring all the tithes into the storehouse. The storehouse is the local Church Treasury of the Assembly of Free S. D. A.

The general storehouse is located in the City of Savannah, Georgia, 610 W. 36th St. While we pray to God to send forth laborers, we must not forget that our unfaithfulness to God in tithes paying has to do with the answering of our prayers.

Robbing God

“Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation.” Mal. 3:8-9.

To rob means to steal that belonging to another. To rob God means to take the tithes and offerings which are God's, and use same for our own individual purpose.

Brethren and sisters of the Free S. D. A., let us be true and honest with our God, and bring all the tithes and offerings, as He has commanded, into the storehouse.

Origin of Tithing System

Tithing originated under the Melchisedec Priesthood. Abraham returning from the slaughter of the kings, met Melchisedec, Priest of the Most High God, who said to him: “Blessed be Abram of the Most High God, possessor of heaven and earth. And he, Abraham, gave him tithes of all.” Gen. 14:18-20.

Christ became Priest after the order of Melchisedec. The tithing system, which began under the Melchisedec Priesthood during the days of Abraham, continues under the Melchisedec Priesthood of Christ. Therefore as Abraham gave tithes of all, who is called in the Bible the

father of the faithful, so we who belong to Christ and are Abraham's seed, will be faithful in bringing all the tithes and offerings to the appointed place. Gal. 3:29.

Jacob vowed a vow, saying, "If God will be with me" and will keep me in this way, that I go, and will give me bread to eat and raiment to put on, and of all that thou shall give me I will surely give the tenth unto thee." Gen. 28:20-22.

Let us not forget our vow, which we have made when we first took our stand for the Third Angel's Message. That we would be faithful to God, not only Sabbath keeping, and attending Church services, but that we would bring all the tithes and offerings into the storehouse, for the support of His cause.

Funds Are Low—Why?

During the days of Nehemiah the people of God withheld of their tithes and refused to bring all the tithes into the storehouse. Neh. 13:10-11. The results of which, the Levites, who did work, and the singers had to give up their work and go to the farm for support. God forbid that this should happen in these last days under the proclamation of the Third Angel's Message.

Let us take courage and renew our promise to God, and arise from our slothfulness and unfaithfulness, and not rob God any more of His tithes and offerings. Shall we all say, Amen?

May God bless our efforts this year, 1935, that many souls may be added to the cause of Christ, and that when the work is finished we may hear the voice of God saying, "Well done, thou good and faithful servant, enter thou into the joys of thy God."

THE GREAT SEAL OF JEHOVAH

In the seventh chapter of Revelation there is a prophecy which contains additional events to happen in connection with the sixth seal. The sixth seal closes with the sixth chapter of Revelation and the seventh seal is not opened until we reach the eighth chapter of Revelation. Thus the seventh chapter comes in between the sixth and seventh seals, and this is so, obviously,

because of the fact that it is a prediction of other events of the sixth seal, and before the second coming of Christ, which takes place under the seventh seal.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

The symbol of winds in prophecy represents wars, strife, and commotion. Jer. 25:32. Here the wars of the earth are represented as held in check until the earth is lightened with the glory of some great message which was to arise from the east, or as the sun rises, weak at first, but ultimately the most prominent object in the heavens. This work was of such vast importance in the estimation of God that everything which might take the attention of the world from it was to be held in check until it should accomplish a great part of its work, and even then all the wars and commotions of the world were not to stop its progress.

This work of such tremendous importance is described as that of sealing "the servants of our God in their foreheads" with "the seal of the living God." And this was to be accomplished just as the sun arises, which is the significance of the expression, "from the east." That is, this work was to commence in weakness, move onward with ever accumulating force, and close in strength and power, just as the sun arise in the morning, weak and without much power, and sweeps on with ever increasing power to the zenith.

The time when this most important work is to be accomplished is made very clear. It is to take place before the opening of the seventh seal, or before the second coming of Christ, and after the falling of the stars in 1833. In other words, this proph-

ecy foretells the appearance of a message of truth, a great movement which will seal the servants of God with his seal in the very days in which we are now living, between 1833 and the end of the world.

It is obvious that before we can understand what this sealing is we must learn what is meant by the expression, "the seal of the living God." This seal is to be placed in the foreheads of "the servants of our God." Now what is the seal of God? And what is it to be sealed with that seal?

What the Seal Is

In speaking of the rite of circumcision in Gen. 17:11, the word "token" is used. In speaking of the same rite in Rom. 4:11 it is referred to both as a "sign" and a "seal." Thus it is plain that these words, "token," "sign," and "seal," are, in these passages, used as words having a similar mean. The seal of God is not some literal mark which is put in the foreheads of the people of God today, but rather some observance having special reference to God, which will serve as a mark of distinction between the people of God and those who are not in truth His servants though they may profess to serve Him. It is a mark which will distinguish between the true and false servants of God.

Today a seal is usually found in connection with legal documents, especially in connection with some law which demands obedience. A law must contain a seal. We therefore search for the seal of God in connection with the law of God.

The Seal Is a Part of the Ten Commandment Law

In the book of Isaiah we read: "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for him." Isa. 8:16, 17.

From this passage it is plain that the law of God has a seal. It is plain, too, that this seal has been removed from the law of God, and thus removed from the attention, the mind, of God's people, and this verse calls for the seal to be restored to the law of God and its claims revived in the minds of the servants of God.

And this is to be done at the time when God's people are looking for the coming of Christ. The accomplishment of this work is called in the verse the sealing of the law of God among His disciples, or putting back the seal into the law, from which it had been taken.

A legal seal contains three features, three parts. First, it has the name of the one making the law; second, it contains his authority for making such a law, and this authority is expressed in his official title; third, it specifies the territory over which such a law is to prevail, the extent of the dominion of the law-maker. To illustrate: **Franklin D. Roosevelt, President, of the United States of America.** Here is the name, the title or authority, and the extent of the dominion. The seal of God must contain these distinguishing features in order to constitute a genuine seal. As it is found in connection with His law, it must be that part of the law which contains his descriptive title, showing who he is, his official position or right to rule, and the extent of his dominion.

(Continued next issue)

HONEY

From the earliest time, honey has ever been used as an article of diet, and also as a synonym of that which gives pleasure.

When aged Jacob was preparing a present to send with Benjamin that would appease the rulers of Egypt, he sent a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

When the Psalmist's heart was overflowing with praise for the judgments of the Lord, after comparing them to much fine gold, he adds, "Sweeter also than honey and the honeycomb." Psa. 119:10. Again he breaks forth in praise: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." Psa. 119:103.

Below are three texts of scripture which speak of honey as an article of diet: "My son, eat thy honey, because it is good; and the honeycomb, which is sweet to thy taste." Prov. 24:13. "It is not good to eat much honey." Prov. 24:27. "Hast thou found honey? Eat so much as is suffi-

cient for thee, lest thou be filled therewith, and vomit it." Prov. 24:16.

If the three are taken together there is perfect harmony. While it is good food if taken sparingly, it is not good to eat freely of it. God designed man should control his appetite and not eat freely of everything that pleases his palate; but eat sufficient and no more. Of the Saviour Himself the prophet writes: "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Isa. 7:15. We can not think of the Saviour eating honey contrary to the rule laid down in the Scriptures. "Though He were a Son, yet learned he obedience by the things which He suffered." Heb. 5:8. "Leaving us an example, that ye should follow His steps." 1 Pet. 2:21. Are you following His example? Are you able to take a small quantity only of a variety of food your palate craves when you know "it is not good to eat much?"

THE CALL

When can our leaders "Hit the line"

With picked troops at their back,
Coming forward from behind,
Armed, and ready to attack.

We are bowed beneath the load,
Our blood has stained the earth.
It is a dark and lonesome road,
That leads from the land of our birth.

My people, our heads are bowed,
Lift them up.

God in heaven made us free.
Turn! Oh turn, from slavery's cup;

For dawn of day is on the sea.

Life itself has been so cruel,
We in the darkness have always been.

Are we a pawn, a menial tool,
With no fit place in this world for men?

You must help us, whate'er the cost,

Give to your race your heart and hand.

We know our cause cannot be lost,

If you but heed, but understand.

We need soldiers 'neath this banner,
Who to those yet in the night
Can give, like Heaven's manna,
The new-born hope that comes,
with light.

There are those who'd break and bend us,
Who in the dust would see us lie.
But we can win, the winner's in us,
If we but dare to try.

When can our leaders, "Hit the line,"

With picked troops at their back,
Coming forward from behind,
Armed, and ready to attack.

—Henry Lowington Blakely, Jr.
Chicago, Ill.

GREETINGS FROM THE FREE S. D. A. CHURCH OF MORON CAM., CUBA

We the members of this church deem it a precious privilege granted us by Jehovah, having been spared to gladden the hearts of those who long to hear something of us at this end.

Our hearts doth rejoice in the great and loving mercies bestowed upon us by our loving Father, whose watchful and zealous eyes have never departed from this little flock amidst the many discouragements and buffetings of Satan. For all these blessings and His innumerable mercies we invite you at this junction as does the Psalmist, "Come, magnify the Lord with me and let us exalt His Name together." Amen.

We are glad to inform you that it has pleased the Lord to enlarge our church by an addition in the rear 11x20, which was duly considered by our leader, Brother W. T. Daly, and unanimously carried out by his co-workers. This work was performed by willing hearts and hands of members and kind friends, which has offered a more delightful accommodation for all.

We pray that the Lord will help us to so relate ourselves, that our hearts be enlarged in love one towards another, whereby the Typical, Spiritual, Numerical, Financial results will follow for the upbuilding of His work. We also have much pleas-

ure in returning thanks and great appreciation to our friends and visitors which have always helped us in our programs; especially for that which was rendered on the night of the 21st of April, 1935.

Our chairman, Mr. C. E. Brown, who always had a hearty reception, was again introduced to the congregation by Brother W. T. Daly, and started the program by his amiable address.

Song 416 was sung by the congregation, prayer of praise and thanksgiving by our leader.

Program

Opening song, by the choir.
 Recitation, Miss Gladys Kenlock.
 Recitation, three children.
 Recitation, Miss A. Smith.
 Song, by the choir.
 Recitation, Miss Pearl King.
 Trio, R. Davis & Co.
 Recitation, children (alphabetically).
 Song, by the choir.
 Recitation, Master Charles
 Recitation, Miss A. Brown.
 Duet, Misses Lowe and Davis.
 Recitation, four children.
 Recitation, Miss A. Christian.
 Song, by the choir.
 Recitation, Master Lloyd Panker.
 Solo, Miss A. Forrester.
 Recitation, Bros. Ottbee.
 Recitation, three children.
 Song, by the choir.
 Recitation, Miss A. Smith.
 Solo, Mr. Morgan (Cebollas).
 Duet, Ladies, Mason and Sinclair.
 Dialogue, Miss Dunkley & Co.
 Quartette, Miss W. Lowe & Co.
 Recitation, Miss B. Copeland.
 Recitation, Master Lloydie and Sister.
 Duet, Ladies, Ricketts and Mason.
 Recitation, Master E. Parker.
 Recitation, Master Edwards and Co.
 Trio, Miss C. Sinclair and Co. (The Rugged Cross).
 Song, the children.
 Recitation, Master Isaac E.
 Song, the choir.
 Recitation, Master Ivon Laurence.

All these were beautifully rendered, accompanied by sweet music efficiently and gracefully

touched by our organist, Miss R. A. Clarke. We are grateful to the Lord for time spent in the improvement of our faculties. May He help us to live our lives courageously and faithfully for Him, that when Jesus comes He may see the travail of His soul and be abundantly satisfied.

MRS. C. A. EDWARDS.

CALLED TO THE WITNESS STAND

The Apostle Paul in his letter to the Christians at Rome, said among other things, that: "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. He wrote from experience, he wrote what he new that others might have hope and encouragement as representatives of Christ at this time.

God sometimes raises His children to the heights of joy and exultation in the prosperity which He gives them, sometimes He lets them go down into the valley of depression as at this time. This is to test their faith and to lead them to a deeper and stronger experience in Him.

It requires the adverse wind as well as the sunshine and gentle showers to lead the oak to take deep root in mother earth. If rightly regarded, trials will work this way in our own Christian experience, anchoring us more firmly to the Christian's hope. Instead of going with bowed down heads and sighing like the winds because of the depression; the people of God should make it a platform upon which to stand and use the conditions developed by the depression as a text in presenting the message of the fast fulfilling prophecies of our Lord's soon return.

The Lord has designed that His Church should sing in the time of this depression as in the days of her youth—in the days of the apostles when they went everywhere. Acts 8:4, 5. With a song of praise upon their lips. "Therefore, behold, I will allure her and bring her unto the wilderness, and speak comfortably unto her, and I will give her her vineyards from thence, and the Valley of Achor for a door of hope; and she shall sing there as

in the days of her youth, and as in the day when she came up out of the land of Egypt." Hos. 2:14, 15.

This is indeed a most opportune time for the people of God to take a message of hope and courage to the hopeless and discouraged of this old sin-cursed earth.

"Give," says the Giver of all gifts,—“good measure, pressed down, and shaken together and running over, shall men give unto your bosom. For with the same measure that you mete withal it shall be measured to you again.” Luke 6:38; Isa. 33:16.

Our bread is provided for more or less, and we can drink of the brook as we pass on, there is no one that cannot give something for the advancement of the message.

"Ye are my witnesses." Let us strive with all the power of mind and body to advance the work committed to our charge.

A. C. CHATMAN.

A SIGN TO ALL THE WORLD

It was not in North America alone, but in all the civilized world, that the attention of men was called to the prophetic word by the discussions of this event. Thus the English scientific writer, Thomas Milner, writing for the British public, spoke as follows of the profound impression made:

"In many districts, the mass of the population were terror-struck, and the more enlightened were awed at contemplating so vivid a picture of the apocalyptic image—that of the stars of heaven falling to the earth, even as a fig tree casting her untimely figs, when she is shaken of a mighty wind."

So the sign in the heavens made its solemn appeal to all the world. It brought to the multitudes who saw it, thoughts of God and the last great day. An observer living at the time in Georgia, wrote: "Everybody felt that it was the judgment, and that the end of the world had come." Another, in Kentucky, wrote: "In every direction I could hear men, women, and children screaming. 'The judgment is come!'"

(Continued 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.