

D. H. F. ...

WORD AND WORK

NOW therefore be wise, O ye kings:
Be instructed, ye judges of the earth.
Serve Jehovah with fear, and rejoice with
trembling. Kiss the Son lest He be angry
and ye perish in the way, for his wrath
will soon be kindled. Blessed are all they
that take refuge in Him.

Vol. 8

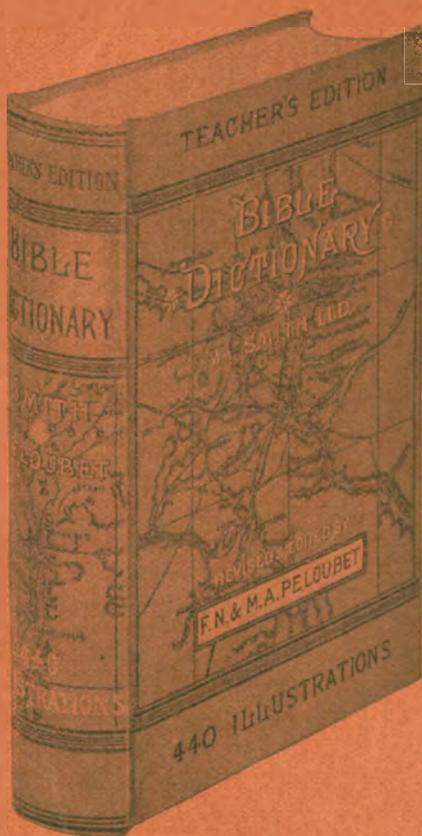
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WORD AND WORK

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WORD AND WORK

EDITORIAL NOTES.

SUPPORTING THE GOSPEL WHEN MONEY IS SCARCE.

My heart was much grieved a few days ago to learn that an untiring home missionary had received only \$14.75 during his last three months' labors in the gospel! Without murmuring, he explained that his work was among the poor people in fields destitute of the gospel, where he could not expect more. Of course, he got his board! Truly, the days of heroes and martyrs have not forever passed. Times of testing reveal them.

A dear one in the Lord, writing of two splendid meetings in their community, says: "I don't know how we are going to support both meetings as they ought to be supported." Many true saints of God are perplexed over the question of how to continue their support of the gospel in these perilous times as their hearts yearn to do. They are so constituted in grace as to be most unhappy unless they are helping win the lost to their Savior. What can they do?

ONE MOST EXCELLENT WAY.

Love will find many ways, it is true, and the Lord has a way of abundantly blessing small means to the accomplishment of vast good, and all in all His cause will triumph. Both of the cases referred to above are in farming communities. The farmer produces the things upon which all live—preachers' families not excepted. The past year has blest most farmers with bountiful harvests. As the cotton bale has been made a legal tender in the South, so the butter pail, the egg basket or the corn bag might be made so in other sections.

Start a movement. That is, start a wagon to moving toward that faithful preacher's house by way of your Christian neigh-

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bors. Fill it as it goes. Some can spare potatoes, some corn, others fruit, milk, butter, eggs, meat. Fill his cellar for the winter, then replenish his wood shed or coal bin and let him go on preaching the blessed gospel to his heart's content. He won't need so much money, with the above supplied to him, and what he does receive he can make go a long way. And oh, how much better he can preach, knowing that wife and babies are neither cold nor hungry. Happy are they and happier still are those who gave, unto whose account will abound the fruits of the gospel. Try it—*now*.

In the spring see that his garden is plowed and planted. A good garden is half the living, and a little attention to this will be economy of the right sort. Remember your object is to set free the feet of him who preaches the glad tidings of salvation and you do all this for Jesus' sake. This thought makes it a joyful service for all the members of the church, and, when done with the proper understanding, does not make the preacher's family feel that they are on the charity roll either.

STOP!

"Please stop my—" What? "Times are hard, money is scarce business is dull, retrenchment is a duty. Please stop—" Whiskey? "Oh, no; times are not hard enough for that yet. But there is something else that costs me a large amount of money every year which I wish to save. Please stop my—" Tobacco, cigars and snuff? "No, no, not these; but I must retrench somewhere. Please stop my—" Ribbons, jewels, ornaments and trinkets? "Not at all. Pride must be fostered, if times are so very hard; but I believe I can see a way to effect, quite a saving in another direction. Please stop my—" Tea, coffee and needless and unhealthy luxuries? "No, no, no; not these. I cannot think of such a sacrifice. I must think of something else. Ah, I have found it now. My weekly religious paper costs me three cents a week; I must save that. Please stop my—paper; that will carry me through easily. I believe in retrenchment and economy."—*Baptist Flag*.

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DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

THE GOSPEL PAUL PREACHED.

Gal. 1:6-9

The anathema of God is pronounced upon man or angel who presumes to preach a gospel different from that which Paul preached, or upon any one who perverts that gospel. In the face of this awful warning it certainly behooves all ministers of Christ to understand what that gospel is. "For I make known to you brethren, as touching the gospel which was preached by me, that it is not after (according to) man" (Gal. 1:11). A gospel "not after man," to the worldly-wise is a strange, impractical and vague sort of thing and because it is "not after man," takes into consideration neither his wisdom nor his strength, it is not pleasing to men at all. Paul knew this for in the 10th verse he says: "If I were still pleasing men, I should not be a servant of Christ." No man can preach the gospel which Paul preached and please men; neither can he please men and be a servant of Christ.

A gospel according to man, and we have many gospels of this sort, would have appealed unto the greatness of man, would have lauded his achievements, or taught him the "wonderful possibilities of his nature." This Paul's gospel does not do, but on the other hand, it ignores the greatness of man and teaches us the "impossibilities of human nature." Paul's gospel teaches us the failure of man's civilization (Rom. 1:18 to close), his failure to achieve righteousness (Rom. 7), and the utter impossibility of the race to be just before God in their own righteousness (Rom. 3: 19-20), (Phil.3: 9-10-11).

A human gospel would never make so much of sin as Paul's gospel. Theodore Parker once said: "I seldom use the word sin. The Christian doctrine of sin is the devil's own. I hate it utterly." Not so with Paul. He discusses sin as a principle, as an act and as a state of human society. In Romans 1:29-31 Paul mentions twenty-one different sins—three times seven—describing the completeness in sin reached by the Gentiles. To Paul sin is an awful fact of human history, an awful monster disturbing the peace of the world, a tyrant binding all mankind. Neither evolution, Christian science, socialism nor Russelism

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considers sin in the awful colors pictured in Paul's gospel. Evolution considers sin only as defect and emphasizes the upward tendency of all things while Christian Science denies its existence wholly. Russelism says it was permitted by God for the good of the world and socialism says it is the result of bad economic conditions.

Paul's gospel was not only "not after man" but he did not receive it from man nor was he taught it, but it came "through revelation of Jesus Christ." (Gal. 1:12.) It was a *gospel*. It did not come to him as the result of the study of science or philosophy, nor did he accidentally stumble onto it. It came by realization. This fact exalts the gospel above everything else in the world and gives it the stamp of divine authority. No matter how foolish it may appear "to them who perish," it is of divine origin and must be accepted as such. The new theology which says "look to Christ," meaning that the ethical teaching of Christ is all that is of any value, villifies the great apostle to the Gentiles who declares that his gospel "*came by revelation.*" The new theology would leave the impression that the doctrines of the atonement, propitiation, imputed righteousness, etc., originated with the apostle Paul who evolved it out of the Jewish practice of sacrifice, a heathen idea. Nevertheless, Jesus Himself said "the good shepherd layeth down his life for the sheep," and at the last supper said, "this is the blood of the New Testament shed for many for the remission of sins."

The gospel which Paul preached unto the Corinthians was "how that Christ died for our sins according to the scriptures; and that he was buried, and that he hath been raised on the third day, according to the scriptures." This he said he had received (I Cor. 15:1-4).

A death for sins—a doctrine as old as the race. The shame of Adam and Eve could not be covered by aprons of fig leaves. No human expedient can cover sin. God took the skins of slain beasts and clothed them himself. Cain offered the fruits of the ground, the works of his own hands, but sin demands a death, hence Abel offered a slain beast and "God had respect unto the offering of Abel." Unless the sacrifice smells of blood, Jehovah will not accept it.

This gospel is the power of God unto salvation to every one that believeth (Rom. 1:16). It contains a righteousness from God. This is the clarion call of the great apostle to the Gentiles.

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With one stroke of his pen, he forever brushes away every other means to righteousness and God's favor except the gospel of the cross. This is the gospel set forth in Galatians and should a man preach any other the curse of God rests upon him. "God forbid that I should glory save in the cross of our Lord Jesus Christ."

The cross is a symbol of God's love and man's depravity. It demonstrates the power of God on the one hand and the helplessness of man on the other; it condemns the world and justifies the believer. The shadow of the cross lies across the face of the world—a world that is under condemnation, a world which according to patriarchs, prophets and apostles, is silently and swiftly moving on toward a doom more terrible than the maelstrom which engulfed Sodom and Gomorrah. There is not a hint of the upward progress of the world this side of the second coming of Christ given by any inspired writer. The world itself is a Golgotha—place of the skull,—bereft of reason and the abode of death. The only ray of hope for the world in this age is that which shines from the cross and this hope is for the individual believers who have taken refuge in the outspread arms of that cross and not for the great world of condemned humanity.

The gospel which Paul preached saw a world lost—a world! He never intimated a reconstruction of the world through human effort. Neither ethical nor humanitarian nor sociological. None of these is the gospel of Paul. Beware! Beware! No ethical improvement nor social salvation in the gospel of Christ is promised for the world. The cross is the only relief offered for the woes of a world that is sinking under the weight of its sin. In other words, the regeneration of individuals is all that is promised in the gospel of Paul.

This gospel can and must be obeyed. How this is done is reserved for another article. Jesus is coming in vengeance to all those who "obey not the gospel." (2 Thess. 1:8.) The Romans had "obeyed from the heart" (Rom. 6:17) and the gospel was received "unto obedience of faith among the nations" (Rom. 1:5; 16:26). Dying soul, are you sure that you have obeyed it?

NOTICE—When sending in subscriptions to WORD AND WORK, please state which of our offers you wish to take advantage of.

WORD AND WORK.

THE RIGHT AND THE WRONG SPIRIT.

J. W. ATKINSON.

I commend the course of keeping out of the paper all bitter controversies and personalities and yet not becoming too sweet-spirited to expose error. In some places our brethren are being "tossed about by every wind of doctrine," and many are being coerced to ride hurtful hobbies in order to maintain a standing and esteem among certain preachers and writers from whom they are afraid to differ lest brethren and churches be turned from and against them. A little rumor of "unsoundness" started by that unruly member, sometimes found in preachers' mouths as well as others, is all that is necessary in many sections to kindle a great fire of persecution to kill the influence of an humble fellow-worker. These things ought not to be.

St. Louis, Mo.

CONSCIENCE PROBES.

FLORENCE GRUVER.

Can we lay our Bible on the shelf and go about our secular affairs six days in the week and sleep on Sunday morning too late to get to Bible study and have a good conscience? If 10 o'clock is the time set for coming together to sing, pray and study the Bible why not all the congregation be there? No one can say that it is wrong for Christians to come together on the First day of the week to study the Bible. If it is a good work for some, why not for all?

I fear many have an erroneous idea concerning what is required in our Lord's Day meeting. I have heard brethren, at the Lord's table, say that communion is the most important part of the worship. The early disciples "continued steadfastly in the Apostles' teaching, fellowship, breaking of bread, and prayers." Do we have a right to place more emphasis on one item of the worship than on another? If so, why? Above all let us be sincere. "If ye love me, keep my words."

Odessa, Mo.

Tell your neighbors (in the church or out) about our work on Revelation. We expect to preach much gospel in this department.

DEPARTMENT OF WORK AND WORSHIP

BY E. L. JORGENSEN

WHAT IT MEANS TO BE A CHRISTIAN.

It has been well and often said that those who profess to be Christians only do not profess to be the only Christians. No true representative of "Christians only" would ever attempt to bound the Church of God. No church book, year book, subscription list or other list can describe the limits of Christ's Church. There are some in what we sometimes mean when we say "The Church of Christ," "The Brotherhood," who are not in the Church of Christ at all, having never been converted. Again there are some who are not in what we call the Church of Christ (in the same sense), who are, nevertheless, in God's true body, because they have obeyed the Gospel. And this we all admit; witness the fact that many who were scripturally converted are admitted into our fellowship without baptism. And, further, "Christians only" freely admit that one *may* ignorantly and erringly wear a human name and not only be a Christian but a Christian in a saved state. There would be neither logic nor charity in denying another salvation, so to say, who has become a Christian and is both trying to live true to his light and to find more, when we ourselves are rejoicing in the consciousness of salvation *on just such grounds*. He is mistaken about some things. I have no reason, judging from my past experience, to think that I am not. Perhaps my errors are as serious as his. Therefore, those who are "Christians only" do not claim to be the only Christians, nor the only Christians in a saved state.

Again, it is not claimed that all who profess to be not only Christians, but "Christians only" *are* Christians. Some may not be so at all. To call a book a boot does not make a boot of a book. There is nothing in a name—alone. But to be a Christian only means:

1. That one is occupying safe, scriptural, union, common ground. That, in regard to the name, his position is invulnerable, infallible, unquestioned and unquestionable. No argument is needed here;

In the name "Christian" I have a point of contact with all believers. And I rejoice that I am wearing that name *only* that

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all other believers are wearing *also*. I am not responsible for any division on that point. Whole congregations in union meetings would rise to a man at the call for Christians to stand, when only groups could rise at the call of any human name—which shows just where believers divide. I have long been puzzled to know why men wear human names, not only over the protest of Christ, but over the protest of the very men whose names they wear! As is the case with Lutherans, for instance. The broad admissions of my first paragraph, then, do not include the admission that Christians *ought* to wear any other name. In fact, it is denied that they have any right to do so. And, if any who are in human institutions are saved it is in spite of, not because of, their denominational affiliation.

2. Further, he who is a Christian only will never, never need to change church. He may change views on many things, but with each bit of new light, he becomes more and more what his name implies—a Christ-ian, a Christ-follower. Suppose a congregation of “Christians only” should find that they ought to keep the Sabbath. (O course they will not.) Would they need to “join” a Sabbatarian sect? Not at all. Let them begin to keep the new day as Christians only. Always when a member leaves our congregation for one with a human name, for conscientious reasons, he or we are at fault. He may have learned new truth and has mistakenly thought it necessary to join those who pointed it out to him; or, we may have been sectarian in our attitude toward him, and made it unpleasant for him because of his peculiar private views, and so have driven him from our fellowship.

3. The Christian only has Christ alone for his teacher. His preacher, his teacher, other preachers and teachers, may point out to him many things; but everything is referred to Christ for the final test. He has no creed, no confession of faith, no human statement of the Gospel; he cares little about harmonizing the Bible, and had rather be right than consistent. “The position of the brotherhood” even is a thing of little consequence. And the Christian who studies his Bible, irrespective of “the brotherhood” will soon out-strip the “brotherhood” and become a leader and not a follower.

There is, accordingly, sure to be great variation in Christian congregations, depending on their teaching. Many Christians

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are better and better versed in the Bible than I am, and yet I would not wish to be measured by any of them. And I would not wish our congregation to be estimated by some I have seen. Sinners should not refuse to become Christians and Christians only because in some other locality those who professed to be that were bitter and bad-spirited, unspiritual and anti-everything almost.

THE BIBLE.

Holy Bible, book divine,
Precious treasure, thou art mine!
Mine, to tell me whence I came;
Mine, to teach me what I am;
Mine, to chide me when I rove;
Mine, to show a Savior's love;
Mine art thou, to guide my feet;
Mine, to judge, condemn, acquit.

Mine, to comfort in distress,
And with truth my soul impress;
Mine, to show by living faith
How to triumph over death.
Mine, to tell of joys to come,
Or the rebel sinner's doom;
Holy Bible, book divine,
Precious treasure, thou art mine!

PARALLEL READINGS.

In connection with the second and third chapters of Revelation read the seven parables of Jesus as recorded in Matthew, Chapter 13. Let these fourteen lessons from Jesus disabuse your mind (if it has been so abused) of the delusion that the church is going to convert the world. It is called upon to evangelize the whole world, however.

If still you have a faint hope that it is by the success of the gospel that the millenium is to be ushered in preparatory to the Lord's return, read such passages at Matt. 24 and 25, Luke 21, II Thes. 1 and 2, II Tim. Chapter 3, the epistle of Jude, et al. Let the Holy Spirit teach you just the plain blunt truth. Give tradition or theory to the four winds. They make void the word of God as our Lord taught.

DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

STUDIES IN REVELATION.

We announced in our last number our purpose of entering upon a study of this wonderful book. We decided to do so not because we felt ablest, but because no one else was giving this portion of God's word the attention due it through the press. Since then Brother R. H. Boll has begun a series of articles on Revelation in the *Gospel Advocate*. We praise the Lord for the good things he is giving God's people there and which will help us much in these studies.

Revelation is the book of the hour, and we trust every reader will become interested and make a systematic study of it. It is for this we feel led of the Lord to present these lessons in *Word and Work*. We have been with seven different congregations in a study of this great prophecy and felt each time that splendid spiritual results followed, and we pray the Lord that such may be the case in this effort. Let us keep our Bibles open and our hearts praying that God will give us to understand just what He has put in this book for us and that we may realize the blessed promise made to him who hears, reads, and keeps the things written therein (ch. 1:3). Will not the reader turn just now to that verse and get a wonderful stimulus to read and study Revelation? And if your mind has ever been prejudiced against such study may the reading of that verse once for all dispel such prejudice. And if you have been led to conclude that Revelation is a sealed book which God did not intend we should understand, please read chapter 22:10 and change your mind. Let Paul help us on this also: "Every scripture inspired by God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:16-17). The man then who has not studied Revelation is not able to rightly divide this word of truth and is therefore not thoroughly equipped. Paul teaches that this prophecy is profitable for four things. Let us believe him.

Again, this book is an *apocalypse*, an uncovering, a disclos-

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ure, a manifestation, a *revelation*. But mark this; it is only to the *servants* of God (1:1). It is true of this book as of the parables, "By hearing (many) shall hear and shall not understand." Let us not, then, be curiosity seekers, but truth seekers and, with assurance, approach this study believing that God is going to give us a fruitful understanding and a rich joy.

THE BOOK AS A WHOLE.

1. The book as a whole is a prophecy as shown in such passages as 1:3 and 22:19. In it are made references to past events and then-existing conditions, but in all, our eyes are directed future-ward, to things to come to pass of which the past and then present contained shadows.

2. It is a book of fiery judgments. It has clearly this aspect from the opening vision to the consuming of the debris and clearing away of the battle-smoke at the close. It embraces that great "hour of trial which shall come upon the whole world to try them that dwell upon the earth." (3:10), "the great day of wrath" (6:17), "the great tribulation" (7:14). It is the "great and terrible day of the Lord." The judgments are poured out upon the ungodly world in three series—of seven seals, of seven trumpets, and of seven vials of the wrath of God. The events of a series increase in severity and each series is more terrible than the preceding. The Lord rises up with the rod of His strength and "shakes terribly the earth" (Isa. 2: 19-21). As a result the great arch-enemy is completely defeated, his hosts utterly destroyed and himself securely bound. Then follows a glorious reign of peace, at the end of which, in a final judgment, the devil and the wicked dead meet their final doom in the lake of fire.

ANALYSIS.

The book divides itself into three parts. Part one embraces the things John had just seen (1:19) when he was told to write and we have it in chapter one. Part two, "The things which are," embraces chapters two and three, relating to the churches, the conditions within and surrounding them. Part three, "the things which shall come to pass hereafter" embraces the rest of the book and deals with the judgments by which earth is

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purged and everlasting righteousness is brought in, reaching in its scope to the time when every enemy shall have been destroyed, even death, the last, when the kingdom shall be delivered up unto God, even the Father (I Cor. 15:24). Then eternity! The watchword set in the first, middle and last portion of Revelation is, "Behold, I come quickly." The book primarily is a revealing of Jesus Christ in His coming. Study to see Jesus in all His holiness, wisdom, power, glory and majesty. Fall down and worship Him in the good words of this book. Bless His holy name!

LESSON I.

1. What difference do you notice between the name of this book and the title given it in 1:1? 2. It is a revelation of whom? given by whom? to whom? to show to whom? signified by whom? concerning what? addressed to whom? 3. What picture is given of Jesus in the introduction? 4. Where was John at the time of the vision and why? Find it on a map. 5. Name the seven churches of Asia and find them on map. Locate Patmos with reference to them. 6. When was Revelation written? Before or after the destruction of Jerusalem and the temple?

LESSON II

1. Read chapter one again. Commit verse three. 2. Do you appreciate the humbleness of this great apostle as shown in verse 9? What had become of the other apostles? 3. What is it to be in the Spirit? Was that essential to John's seeing the vision? 4. Can one understand and appreciate much of this heavenly vision if he is not in the Spirit? Are you praying as you study God's word? 5. Describe what John saw in his first vision. Study the picture. Dwell upon it. 7. What effect did it have upon John? Why had he no need to fear?

LESSON III.

1. How many facts concerning Jesus are given in chapter one? 2. Is His aspect that of grace or judgment in the vision of this chapter? 3. What part of the vision would be mysterious were it not explained? What is the explanation? 4. How many

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times and with reference to what does the number seven occur in chapter one? 5. Why is Jesus in the midst of the candlesticks? Why does He hold the stars? Is anything on earth of more interest to Him than the church? 6. Whose is the church? How obtained? What the ultimate purpose concerning it? (See Eph. 5:25-27 and 2:7). 7. What then shall we say of wicked men who scorn God's church or of unfaithful Christians who bring it into reproach?

LESSON IV.

1. Read carefully each of the seven epistles to the seven churches. Name from memory the churches in the order given. 2. Remember in these two chapters (2 and 3) Jesus is dealing with "the things which are." 3. Study the letter to Ephesus by the following outline:

- (1) Name of the church
- (2) Terms describing Him who dictates the letter.
- (3) Conditions known and stated.
- (4) Instructions given accordingly.
- (5) Result if obedient or disobedient.
- (6) A call for attention.
- (7) Promise to the overcomer.

LESSON V.

Study the letters to Smyrna and Pergamum and Thyatira by the same outline.

LESSON VI.

Study the letters to Sardis, Philadelphia and Laodicea by the same outline.

Note—Close, prayerful study and rereading will bring rich returns.

Scholium—"The number seven denotes fulness and the seven churches cover the whole church age. We are living in the Laodicean age."—*John T. Poe.*

"In Chapter 38 of the Prophecy of Ezekiel, God speaks against Gog, the prince of Rosh, Meshech and Tubal. Here we

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see Russia with her two capitals, Moscow (the former center of government) and Tobolsk." "Gomer and all his bands" refers unmistakably to Germany and her many tribes and may include the inhabitants of the Carpathian Mountains and the Armenians" (Togarmah contains the root letters of Armenia.) See Gen. 10:3. The Jews call Germany Ashkenaz, thus identifying the Germans with the descendants of Gomer."—*Prayer and Work for Israel*.

A NEW HARBOR FOR PALESTINE.

"The Jewish colony Chederah, between Jaffa and Haifa, will, before long, have its own harbor, which will greatly further the trade of this district. Baron Edmond de Rothchild is having the entire work done at his own expense, and will attend the laying of the foundation stone."—*Prayer and Work for Israel*.

WANTED.

To Sell: Duplicate Copy of Vol. 1 of the Emphasized Bible. In addition to the translation of Genesis to Ruth, it contains the Expository Introduction dealing with (1) The special features of the translation; (2) Concerning emphasis as authoritatively indicated in the Holy Scriptures; (3) The original texts, and (4) The incommunicable Name. All four essays are valuable, the last especially so. I will send this volume, post-paid, for \$1.50.

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The last two are by J. B. Rotherham. I will send a copy of each of these for only 25 cents, or you send *me* three subscriptions to WORD AND WORK and I will send them to you free.—JOHN STRAITON, 1030 South Lake Street, Fort Worth, Texas.

E. L. Jorgenson has sent in over 30 subscriptions since last issue. Louisville, Ky., is now our best P. O.

ON FOREIGN FIELDS

JOHN STRAITON

MISSIONARY TIDINGS.

Each Sunday morning in Honolulu every street car in town comes out with an announcement on the fender reminding the citizens that services will be held at the different churches. In many towns in this country, the front of the street car carries, on Sunday, a reminder of the baseball game that afternoon. How is it in your town? And, what are you going to do about it?

* * *

The professed Christians in Palestine to-day are grouped into thirteen sects comprising about 80,000 adherents. Of this total, 51,000 are adherents of the Greek Orthodox Church. The Jews in Palestine number 87,000, while the remainder of the population are Mohammedans.

* * *

Rise, ye Christians, brave and true,
There is a work for all to do;
Let God's banner be unfurled
To every nation of the world.

* * *

Sometimes people feel that because they cannot send a large sum they need not send anything. This is a great and grave error. We are responsible to God according to our ability. If you can only give a nickel give it. If you can give more, do so. If every reader of this paper gave five cents per month and gave it regularly every month it would sustain a white missionary in some foreign field. What about it?

* * *

The amount reported for the Otsuka Enlargement Fund is \$192.37. The amount received during the last month for which we have a report was—nothing! Let's start the New Year by helping to build this very much needed mission meeting place. Send me your donations and I will forward with the South Side Church of Fort Worth's monthly contribution.

* * *

Bro. and Sisters Watters sailed from England on the S. S.

WORD AND WORK.

Kansas on the 27th of November for India, where they will take up work near Bro. and Sister Pittman. All four are being sustained by the disciples of Christ in the British Isles.

* * *

Bro. and Sister McHenry, on board the S. S. Tenyo Marn en route to India to take up work with Bro. Jelly, arrived at Yokohama on Friday, November 6th. They were met and entertained for three days by Bro. McCaleb and Bro. and Sister Vincent. We are sure they had a good time together.

* * *

A letter received during December from Bro. Armstrong-Hopkins brings the good news that he and his good wife Dr. Armstrong-Hopkins continue well and are very busy. They fear that the present war may have an unsettling and disturbing influence in India.

* * *

Sister Alice Miller, after a furlough to the home-land, is now back at Sendagaya with the work she established there. She says she is in better health than she has been for five years. I was pleased to see her looking so well. She was delighted to find how well her Bible woman had kept up the work among the women and children in her absence. The Sunday School is doing excellent work and about twenty women attend the services. Three or four of the larger girls of the Sunday School have lately been talking with their mothers about becoming Christians. Some of the neighbors who at first were antagonistic now attend the meetings. One of the boys of the Sunday School class was baptized on Sunday evening, October the 4th.

DONATIONS RECEIVED BY WORD AND WORK FOR INDIA.

Miss Mattie Rodd, N. O., 40c; Mrs. Anderson, N. O., 50c.; Anon, N. O., 64c; 3c reported from C. M. Sitman last month should have been 30c; Anon, Texas for Bro. Pardhe, \$18; Miss Wiley, Mobile, Ala., \$1; Church, Ellis, La., \$5. All the above has been forwarded except the last two donations.

Brother Jelley's Report for July, August and September:

July—Mrs. P. Hays, \$25; through Firm Foundation, \$50.75;

WORD AND WORK.

Brother and Sister Furgeson, \$10; through Christian Leader, \$1; Church, San Francisco, \$4; "A Sister" (by D. C. J.), \$5. Through Stanford Chambers, \$27.00 Total, \$123.74.

For Native Helpers—Church, Carman, Man., \$15; Brethren in Louisville, \$10.

August—Sister Woodhead, Australia, \$4.86; through Sister Ruppensburg, \$5; through McQuiddy Printing Co., \$72.12; Church, Oakland, Tenn., \$15; through Christian Leader, \$3.70; T. N. Parrish, \$10; George W. Graves, \$2.50; Mattie C. Thornton, \$5; C. W. Smith, \$5; Church, Union City, Tenn., \$8.16; Church, Bear Creek, Ala., \$1.52; through Mrs. Ruppensburg, \$2.50; through J. L. Saunders, \$30. Total \$163.44.

For Helpers—A brother, Canada, \$30.

September—Through Christian Leader, \$51.77; Michael Sanders, \$100; through Stanford Chambers, \$7.15. Total, \$158.92.

For Helpers—Louisville brethren, \$5; Church, Texas, \$18.

DONATIONS TO JAPAN.

We have forwarded our October and November offerings to Bro. C. G. Vincent, Tokio, Japan, toward the support of the native workers. The following took part:

Church at Pleasant Grove, Ga.....	\$2.00
Church at Hall's Valley, Ga.....	2.00
West End Church, Atlanta, Ga.....	9.25
	<hr/>
	\$13.25

Those desiring to contribute with us, kindly send donations to Mrs. L. A. Ruppensburg, 33 Rogers Ave., West End Park, Atlanta, Ga., and report of same will be made.

L. A. R., 11-25-14.

STANDING OFFERS.

Enclose a dollar bill at our risk and we will credit you with two and a half years' subscription.

Or, send us two subscriptions at 50c each and receive WORD AND WORK six months free.

THINGS CURRENT

Happy New Year!

Be careful of that new leaf.

Who can tell what 1915 has in store?

For the Lord's people there is always a better time ahead, even if dark days do intervene.

For the unrepentant wicked there's a sad day coming however many bright days intervene.

Dear reader, have you resolved to help WORD AND WORK help others into the light this year? It is not too late yet.

Now is the time to get subscriptions. The Studies in Revelation will grow more and more interesting as we proceed.

Send us your order for Smith's Bible Outlines. Just the thing for Winter Bible Study. Price, 50c.; \$5.50 per dozen.

Many of our readers are very silent. We seldom hear from them. They have never sent us a subscription or written us a line of encouragement, not even a criticism.

WORD AND WORK is in actual want. We have tried to tell our readers before. We believe if we could make them realize our need and how easy they could help, there are enough who want WORD AND WORK to succeed to put us on a solid footing in the next ten days.

Truly now, and seriously, we are working hard to get this number to you fresh, interesting, instructive and on time. Then we will have to wait till we hear from those of you who are interested in the paper's success enough to get and send in subs. before we can pay our printer. Now, you have it in plain words. Let us hear from you as early as possible.

Many have written that they are so glad we are taking up the Book of Revelation in our Prophetic Department. Now why not work hard for new names to begin with this issue? We will have a number of extra copies reserved for such, which will enable them to start at the beginning with us. We have no speculative theory to advance. The book is rich in itself. This department will be worth many times the price of WORD AND WORK.

Every Bible, Testament, Hymn Book or other book, pamphlet

WORD AND WORK.

or tract ordered of us will help to put WORD AND WORK into the hands of more readers. Remember this and favor us with your order. Consult our book offers, and if you do not find what you want ask for it. Smith's Bible Outlines, endorsed by all who see it, may be had for 50c. per copy; \$5.50 per dozen. "The Whole Counsel on Baptism" may be had now at 5c. per copy; 50c. per dozen; twenty-five copies \$1, prepaid.

E. L. Jorgenson has an opening to preach to the Scandinavians in Louisvsille. *Encouragement Magazine* reports 2,217 additions to independent churches of Christ last issue. John E. Dunn spent the month of November in excellent evangelistic meetings in Alabama, his old field of labor. W. J. Brown has done some good mission work in Indiana and Illinois the last few months. Norval Scott has assisted as song leader. No matter what book you need, let us order it for you. Write for our Bible catalogue. Send us church news.

"The Parent's Guide in Sex Problems," by B. J. Kendall, M. D., Geneva, Ill. (price, cloth, \$1; paper, 50c.) will prove a great blessing to all parents who read it, and to their children. A young man recently stated: "If I had had this instruction when I was a boy, how much better off I would be to-day!" The book is highly endorsed by such men as Bishop Samuel Fallows, Judge Ben B. Lindsey, Senator Hobson, et al. The same author has a book for boys and young men entitled: "The Secret of Success." Price, cloth, 50c. These books are well worth purchasing.

Our Department Editors are unexcelled. Every one displays the Spirit of his Master and a knowledge of His holy word. Each does his good work gratis and sends in subscriptions; in fact, the greater number of our subscribers are due to them. They give us in their writings just the things we like to send forth and wish we had a list of 10,000 names to mail it to each month. Brother Alonzo Ferguson, renewing, writes: "I always find good things in WORD AND WORK. I simply like it. It is fit to hand out to a friend, which cannot be said of all the papers." Another writes: "WORD AND WORK is growing in great favor everywhere." This makes us want to do much more than we are now doing. We can't do it without our readers' help.

One precious soul has been made happy in the Lord at Seventh and Camp since last report. W. J. Johnson held good

WORD AND WORK.

meetings at Iota and Ellis, La., embracing the third Lord's Day in December. E. L. Jorgenson did some splendid work on a recent tour through Illinois. Chas. Neal, in a series of meetings at Caledonia, Ind., succeeded in planting a mission there. Augustus Shanks has recently visited Mobile, holding some meetings there, in answer to a call to look over the ground with a view to locating and building up an independent church in that city. We sincerely hope he may. The few independent brethren there are not able to support a man fully. What congregation will have fellowship in the effort? Just *write what you will do* and then wait till you hear as to the work. Claude Neal writes that J. E. Terry's meeting at Summerville, Ind., resulted in eight confessions and that W. H. Williams, in a meeting at Jasonville, added 27 to the congregation there. Wm. Brewer writes that B. F. Taylor has been engaged for a meeting at Ellis, Ind., in April.

BOOK REVIEWS.

JOHN STRAITON.

"A Guide to the Study of Church History," by W. J. McGlothlin, 360 pages; price, \$1.50, net. Published by George H. Doran Co., New York.

This book is exactly the thing for which I have been looking for some years. It covers the history of the Church from the first Pentecost after Christ's resurrection up to this year of grace 1914, and affords a framework into which all one's previous knowledge and future learning may be conveniently fitted. I know of no better book for beginners. It is not overloaded with details, but presents a full outline of the great epochs of Church History.

WORD AND WORK feels the need of an agent in every community. Won't you help us to get one. Many do not realize how easy it is to obtain a Money Order and mail us, and so they often fail to subscribe or renew. One to take the subscriptions and send in the proceeds after deducting a liberal commission—*this would solve the problem.*

BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

RETROSPECTIVE AND PROSPECTIVE.

We are now entering the fourth year of the cycle of Lessons. We have spent two years in the study of the "Life of Christ in the Synoptic Gospels," and one year in the beginnings of things as told us in the Pentateuch and the Book of Joshua. During our year's study in this section we saw the beginning of Israel—we saw them in bondage and heard their song of deliverance. We followed them through the wilderness and saw them located in their own land under Joshua, the successor of Moses. This year we resume the study of Bible history, beginning with the death of Joshua and continuing to the captivity of the Kingdom of Israel.

LESSON I.

JANUARY 3, 1915.

GOD'S PATIENCE WITH ISRAEL.

Judges 2:7-19. Read, also, Hos. 11.

GOLDEN TEXT—"I will heal their backsliding, I will love them freely."—(Hos., 14:4.)

LESSON SETTING.

WHAT: God's great patience with His weak, sinful creatures.

WHY: "That we, through patience and comfort of the scriptures, might have hope."

WHERE: In the Promised Land—Palestine.

WHEN: Twenty-five years after entering Canaan, B. C. 1426.

WHO: The Lord, Joshua and elders, Israel and the Judges.

LESSON OUTLINE.

I—Faithfulness to the Lord through influence of faithful leaders; Ver. 7-9.

II—Israel forsakes God—serves idols and is enslaved; Ver. 10-15.

III—Institution of Judges—the deliverance and lapsing of Israel; Ver. 16-19.

LESSON CONNECTION—In our last work in the Old Testament we saw Israel taking possession of Canaan and the tribes

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receiving their portion through Joshua, their leader. We now take up the history where we left it at the close of 1913.

NOTE 1.—*The time of the Judges.* This period is said to cover “about the space of four hundred and fifty years, until Samuel the prophet.” (Acts 13:20.) The Books of Judges, Ruth and the first chapter of I Samuel deal with this time.

NOTE 2.—THIS LESSON may be very properly considered as an introduction to our studies in the Book of Judges. Forgetting God, going astray and worshiping idols; God’s anger against Israel and His deliverance of them to the spoilers; Israel groans under oppression and God hears and has compassion and raises up Judges to deliver them. The Judge dies and Israel again corrupt themselves—this is the story told in the Book of Judges and emphasized in the Lessons for the rest of this month.

NOTE 3.—*The Book of Judges* “records seven apostasies, seven servitudes to seven heathen nations, seven deliverances. The spiritual parallel is found in the history of the professing Church since the Apostles, in the rise of sects and the lost sense of the unity of the one body (I Cor. 12: 12, 13).”—*Scofield Reference Bible.*

NOTE 4.—“*God’s Patience with Israel*” is not alone shown in His dealing with them this brief period of four centuries. For thirty-five centuries He has been patient with them—from the day He led them out of Egypt until this present moment—His hand is stretched out still for He has said: “Though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee.” (Jer. 30:11.) He will yet restore and bless His scattered people. (Amos, 9:13-15; Rom. 11:25-19). “*God’s patience with Israel*” means He will be patient with me. This lesson should give us greater hope and increase our love and zeal for such a patient and loving God.

LESSON II.

JANUARY 10, 1915.

DEBORAH AND BARAK DELIVER ISRAEL.

Judges 4:4—23:5—1-22.

GOLDEN TEXT—“The righteous cry, and the Lord heareth and delivereth them out of all their troubles.” (Psa. 34:17.)

LESSON SETTING.

WHAT: A story of the deliverance of God’s people.

WORD AND WORK.

WHY: To give us greater trust in and love for our God.

WHERE: The battle-ground of ages—*Armageddon* to come.

WHEN: Somewhere near 1300 B. C.

WHO: Deborah, Barak, Sisera, Jael and armies of Israel and Jabin.

LESSON OUTLINE.

I—The third apostasy and servitude; Ver. 1-3.

II—The promise of deliverance; Ver. 4-9.

III—Victory of Israel over Jabin's army; Ver. 10-16.

IV—The death of Sisera in the tent of Jael; Ver. 17-24.

V—The song of victory by Deborah and Barak; 5:1-22.

LESSON CONNECTION—The first apostasy of Israel was punished by servitude to the King of Mesopotamia, which lasted eight years. The Lord raised up Othniel, the first judge, and delivered them. After forty years they again went astray and were delivered to Eglon, King of Moab, whom they served eighteen years, and were again delivered by the Lord at the hand of Ehud, the second judge. The land then had rest eighty years. The third apostasy and servitude is that of which our present lesson treats.

NOTE 1.—Barak is often thought of as a coward. He would not go unless Deborah went along. But we must not forget that in Hebrews 11 he has a place in the roll of honor of God's faithful. He was set to his task, by a woman and told that another would finish it. He was informed that the work would not be to his glory, but he went. Here was a man large enough to rise above such petty things and was willing to be called weak and cowardly and give the honor to another if only Israel could be delivered. Would that we had more unselfish workers in the Church of God to-day.

NOTE 2.—*Bible Geography*. The series of lessons for the year presents a fine opportunity for the study of Bible geography. There is hardly a lesson but what adds a feature along this line. Let the student draw an outline map noting only the general features and fill in as the lessons proceed. Make it worth preserving by doing neat work.

NOTE 3.—*Armageddon*. The place of this and the two following lessons is interesting from the fact that it is identified as the Armageddon of Rev. 16:14-16 spoken of so much at present. This has been called "the battle-field of the ages" and is located

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near Mt. Carmel on the Mediterranean Sea and shown on the map as Mt. Megiddo, on some maps Armageddon. This, with the Valley of Jezereel, forms the battle-field.

LESSON III.

JANUARY 17, 1915.

THE CALL OF GIDEON.

Judges 6:11-40; Print, 6:11-16, 33-40.

GOLDEN TEXT—"Blessed is the man whom thou choosest."
(Psa. 65:4.)

LESSON SETTING.

WHAT: A call to service.

WHY: To declare for freedom and glorify God's name.

WHERE: In Ophrah in the inheritance of Manasseh.

WHO: Angel of the Lord and Gideon; Israel and their oppressed.

WHEN: Date generally given about 1250 B. C.

LESSON OUTLINE.

I—The Call of Gideon; Ver. 11-16.

II—Gideon's worship, Ver. 17-24.

III—Gideon destroys the altar of Baal and prepares for war; Ver. 25-30.

IV—Gideon assured of His Commission; Ver. 36-40.

LESSON CONNECTION—After the victory of Deborah and Barak over the armies of Jabin the land of Israel had rest for forty years, but "the children of Israel did evil in the sight of the Lord; and the Lord delivered them into the hand of Midian seven years." Each succeeding year, the oppression became greater until in great distress they cried unto the Lord for help and in mercy He called Gideon to deliver them.

NOTE 1—*Prepared for the Call.* God wants *busy* men—Gideon was at work. God wants *humble* men—Gideon was following an humble calling and distrusted his own ability. God wants *careful, conscientious* men—Gideon was cautious. God wants *hospitable* men—Gideon entertained "the Angel of the Lord." God wants men of *faith and action*—Gideon pulled down the altar of Baal and went in strength to deliver Israel.

NOTE 2.—*Destructive and Constructive Zeal.* Gideon could not only destroy the altar of Baal but he could rear the altar of the Lord. Both are necessary. Too much preaching in times

WORD AND WORK.

past has been with destructive zeal and hard labor to tear down opposing forces and has but feebly manifested the constructive zeal in building up the body of Christ.

NOTE 3.—*Divine Commission and Promise of Divine Presence.* Gideon worked under one and had the promise of the other (see 6:14, 16). To thus work gives calmness of mind and stability of soul. To first assure our hearts of this would save us from a vacillating course. Moses (Ex. 3:10, 12), Joshua (Josh. 1:9), and Jeremiah (Jer. 1:17, 19), worked under a like assurance. Since Christians are given a Divine commission and promised the Divine presence, we should go forward with more precision and greater assurance of success. (Matt. 28:19, 20.)

LESSON IV.

JANUARY 24, 1915.

GIDEON AND THE THREE HUNDRED.

Judges 7:1-25.

GOLDEN TEXT—"Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech., 4:6.)

LESSON SETTING.

WHAT: A choosing of weak things to confound the mighty.

WHY: To manifest the mighty power of God.

WHERE: The Valley of Jezreel, Megiddo—Armageddon to come.

WHEN: About 1250 B. C.

WHO: Gideon, the army—the three hundred and Midianites.

LESSON OUTLINE.

I—The sifting of the army—the three hundred selected; Ver. 1-7.

II—The encouragement of Gideon; Ver. 8-15.

III—The victory over Midian; Ver. 16-25.

LESSON CONNECTION—This lesson follows immediately upon the preceding one—in the one the call is made, in the other the work performed. The story of each breathes a confidence in God. Gideon is enrolled among the faithful workers in Heb. XI.

NOTE 1.—*The Army Reduced.* Out of thirty-two thousand there were twenty-two thousand cowards. Out of ten thousand brave men there were only three hundred thoughtful, quick, cautious and self-denying men. What a good picture this is of

WORD AND WORK.

Cristendom to-day! What a number profess who do not possess! Of the possessors how few are characterized by thoughtfulness, watchfulness and self-denial. Lord increase that number!

NOTE 2.—*God's Power Made Known by Weakness.* Three hundred men equipped with trumpets, pitchers and lights and voices trained to say *Jehovah*, are here placed in contrast with 135,000 well equipped soldiers who knew not God. The victory of the three hundred declares the truth of the Golden Text. It teaches us that God's power is manifest in the weak. God blesses Potiphar's house for Joseph's sake and saves a ship's crew for the sake of Paul. That is God's way. "What have you? Remember Shomgar had only an 'oxgoad', David only 'a sling', the boy 'only five loaves and two fishes,' the poor widow only 'two mites,' a weeping woman only 'a box of ointment,' another widow only 'a little oil' and Dorcas only a 'needle.' You may think you have 'little'—haven't you as much as these had? Certainly. Use it, then, for God's glory, and it will increase in your hand as with them."—*Church House Messenger.*

LESSON V.

JANUARY 31, 1915.

THE BIRTH OF SAMSON—A TEMPERANCE LESSON.

Judges 13:8-16, 24, 25.

GOLDEN TEXT—"Beware, I pray thee, and drink not wine nor strong drink." (Judges, 13:4.)

LESSON SETTING.

WHAT: About the birth of a boy.

WHY: To teach a lesson of parenthood.

WHERE: Zorah, in the tribe of Dan.

WHEN: About 1155 B. C.

WHO: Manoah and wife and the angel.

LESSON OUTLINE.

I—The visit of the angel to Manoah's wife and promise of a son; Ver. 2-7.

II—Second visit of the angel and confirmation of the promise; Ver. 8-14.

III—Manoah's sacrifice; Ver. 15-23.

IV—The birth of Samson; Ver. 24, 25.

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LESSON CONNECTION—After Gideon's success over Midian, Israel had rest forty years, but, when he was dead, they again worshipped idols and a time of confusion followed. We then have a revival under Tola and Jair, seventh and eighth Judges. Again they did evil and served Baalim and other gods and were sold to the Philistines. We then have the work of Jephthah, Ibzon, Elon and Abdon. Again they fall into the hands of the Philistines and Samson was born to begin to deliver Israel out of their hands.

NOTE 1.—*The Judges.* We should not leave the study of this book without learning to repeat from memory the Judges of Israel. Here is the list: Othniel, Ehud, Shamgar, Gideon, Abimelech, Tola, Jephthah, Ibzon, Elon, Samson, Eli and Samuel.

NOTE 2.—*Significant Question.* "What shall be the ordering of the child?" (V. 12, R. V.) The reply is: "Of all that I said unto the woman let her beware." It is sometimes asked: "How soon should the training of the child begin?" Here the heavenly visitor directs that it begin before birth. Parents may well be aroused as to the ordering of the child. Great responsibility is upon us. "Take this child and nurse it for me," said Pharaoh's daughter, "and I will give thee thy wages." Such are the words of God to us—are we nursing them for God? Are we? Or, are we, for failure of duty, nursing them to fill a prominent place in the devil's rebellion against all good. Surely the responsibility of parenthood is great!

OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Horse Cave, Ky.

Dear Cousin Ellen—I received your card and appreciate it. I am in the Fourth Grade and will be eleven next July. My papa is a preacher and sends subscriptions to the WORD AND WORK. I am so glad that you have the department "Our Boys and Girls." Your are helping us to learn the Bible.—Your little girl, Lottye Belle Friend.

WORD AND WORK.

Dayton, Ohio.

Dear Cousin Ellen—How are you? I am sending the Answers to the Questions and Puzzles in WORD AND WORK. Grandma is about the same. I hope these answers are right. I was pleased very much with the Testament.—Your little friend, Travasnih Jelley.

* * *

Decherd, Tenn.

Dear Cousin Ellen—I am thirteen years of age. I go to school and am in the Sixth Grade. I sure do like to go. I have a good teacher. Her name is Miss Mattie Darwin. I have two brothers and one sister. I am the oldest of the children. My sister is five years of age.—Yours truly, Leona Sweeney.

* * *

Brentwood, Tenn.

Dear Cousin Ellen—I will send my answers. I like these Questions and Puzzles. I think they are helpful to us. We just subscribed for WORD AND WORK in July, but I will send you some new names as soon as I can. With best wishes, I am, Your little friend, Ethel Jones.

* * *

The best answers to November Questions and Puzzles came from: In Class A: Mary Ground, 14, Linton, Ind.; Lois Chambers, 12, New Orleans, La.; Leona Sweeney, 13, Decherd, Tenn.; Travasnih Jelley, 12, Dayton, Ohio; Lizzie Followell, 12, Hymera, Ind.; Lillian M. Weiss, 14, Wesley Weiss, 12, Edmond, Okla. In Class B: Lottye Friend, 10, Horse Cave, Ky.; Lloyd Chambers, 10, New Orleans, Ia.; Ethel Jones, 10, Brentwood, Tenn.; Don F. Weiss, 10, Edmond, Okla.

* * *

Answers to November Questions and Puzzles: 61. Thirty-nine Books. 62. Genesis and Malachi. 63. Moses wrote Genesis, Exodus, Leviticus, Numbers and Deuteronomy. David wrote the majority of the Psalms. Solomon wrote Proverbs, Ecclesiastes and Song of Solomon. 64. Most of it in the Hebrew language. (It was afterwards translated into the Greek, and that is possibly why some of the boys and girls gave "Greek language" as the answer; whereas, it should have been "Hebrew language.")

6. In Proverbs 23:29-35, the writer warns us not to touch wine or any other intoxicating drink for those who do have redness of eyes, physical weakness and many sorrows. Drink is

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very very deceptive. It sparkles and looks pleasant in the cup, but at the last "it biteth like a serpent, and stingeth like an adder." The strangest thing of all is that when anyone has been poisoned by drink they do not quit it but seek it again and again. The safest plan is never to begin the use of strong drink for soon it becomes an enslaving habit which is well nigh impossible to break.

* * *

JANUARY QUESTIONS AND PUZZLES.

1. How does a shepherd care for his sheep—by day and by night?
2. In what way do angels carry out the will of God?
3. Do you know the story of the angels who brought wonderful messages to certain shepherds? Tell it in your own words.
4. Complete this sentence: "And thou shalt call His name Jesus for _____."
5. Re-arrange these words to make a complete sentence: Immanuel, God, and, call, interpreted, they, His, us, with, shall, name, in which, being.

Answers to these Questions and Puzzles will appear in the March number of WORD AND WORK.

* * *

Dear Cousins—As we begin another New Year we also begin a study of the Life of the Prince of Peace. Read the story entitled "A Wonderful Gift," in last month's WORD AND WORK, if you have not already done so. I hope every boy and girl who reads this story will answer the Questions and Puzzles in every issue of this paper, for they are going to be very interesting and will help you too. In May I will send prizes to the boys and girls sending in the best answers to January, February, March and April Questions and Puzzles. Your answers must be your own work and be mailed not later than the last of the month to Consin Ellen, 1030 S. Lake Street, Fort Worth, Texas. Be sure to state your age, name and full address.

Next month I will tell you who won the prizes for best answers to September, October, November and December Questions and Puzzles.

Ask your friends to subscribe to WORD AND WORK NOW at the beginning of this year.

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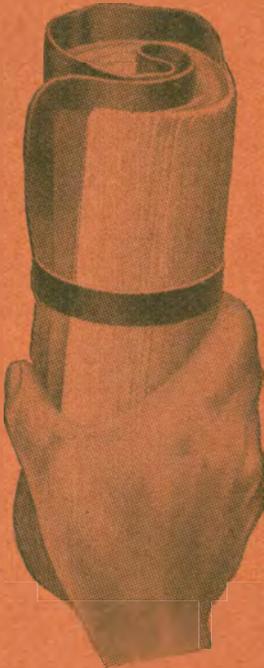
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