

The Christian Word and Work

MOTTO:
WORK AND WORSHIP

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The CHRISTIAN WORD AND WORK
PUBLISHING CO.,

734 Canal Street,

NEW ORLEANS, LA.

1, 3, 4, 10, 12-13, 13C

THE LORD'S DAY IN THE LONG AGO.

A. D. 59.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

A. D. 60.

"AND upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Acts 20:7.

A. D. 64.

"AND let us consider one another to provoke unto love and to good works; not forsaking the assembling ourselves together, as the manner of some is; but exhorting one another; so much the more as ye see the day approaching." Heb. 10:24-5.

A. D. 96.

"I WAS in the spirit on the Lord's day." Rev. 1:10.

A. D. 107.

JOHN Chrysostom, who died A. D. 107, says of the early Christians: "Early on Saturday it was their practice to accomplish the duties of their households, and fulfill the necessary demands of their business, so that no secular care might disturb the enjoyment of the sacred day, or impede the current of their spiritual affections: and severe indeed was the illness, remote the situation, imperious the cause, that detained any from the scenes and occupations that the first day of the week brought along with it."

A. D. 125.

FOURTEENTH Chapter of "Teaching of the Apostles," says, "Every Lord's day ye gather yourselves together and break bread, and give thanksgivings," etc.

A. D. 140.

"AND on the day called Sunday, all who live in the cities or in the country, gather together to one place, and the memoirs of the Apostles or the writings of the prophets are read; then when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons."—First Apology—Justin Martyr.

A. D. 200.

"WE solemnize the day after Saturday in contradistinction to those who call this day (Saturday) their Sabbath." Tertullian's Apology, chapter 16.

A. D. 250.

"ON the day of the resurrection of the Lord, that is, Lord's day, assemble yourselves together, without fail, giving thanks to God * * * * * On which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's day."—Apostolic Constitution—Bk. 7., sec. 2.

A. D. 270.

"THE obligation of the Lord's resurrection binds us to keep the paschal festival on the Lord's day." Anatolius Bishop of Loadicea—seventh canon.

A. D. 324.

"THE Word by the new covenant translated and transferred the feast of the Sabbath to the morning light and gave us the saving Lord's day."—Eusebins—Comments, Psalms 92.

THE CHRISTIAN WORD AND WORK

THE
**CHRISTIAN WORD
AND WORK**

*Published Monthly in the Interest of
Primitive Christianity.*

**By The Word and Work Publishing Co.,
NEW ORLEANS, LA.**

D. L. WATSON, : : : : MANAGER
STANFORD CHAMBERS } EDITORS
A. C. HARRIS : : : }

Subscription Price, 50c per Year in advance.

*Articles for Publication in current issue should
reach us before the 20th of the month.*

SALUTATORY.

OUR new enterprise, THE CHRISTIAN WORD AND WORK, has sprung from a desire to build up the Cause of our dear Redeemer. The fact that there are so many vast territories almost destitute of Primitive Christianity, and that one of the greatest of these fields is all about us, in which practically nothing is being done, weighs heavily upon us.

The great gulf region from Texas to the Atlantic has a few scattered disciples and a few churches of Christ isolated from each other, knowing nothing of each other's work. The same is true of many other sections of our own country, saying nothing of the foreign fields ripe unto the harvest and going to waste because the reapers are few.

While we are deeply interested in the Master's work, and will do all we can to promote it everywhere, we have especially taken it upon ourselves to stir up an interest in the evangelization of this field at our door. In order to do so, there must of necessity be a medium of communication established between the disciples and congregations already in the

field. All other publications of the brotherhood are too far removed from this field to give to it the special attention it will have to have, if the end is accomplished.

It is the aim of THE WORD AND WORK to cover this territory. It will make a thorough research in order to locate every loyal church in it, and to learn of what is already being done—their plans and purposes and the good resulting therefrom. These good things together with reports of the work of the brethren everywhere, will be published from month to month for the encouragement of all and to stimulate all to greater missionary zeal and activity.

Each issue will contain able articles on different phases of missionary work by men of experience and Bible learning, which will instruct us in the Lord's ways of doing things. His ways are always best, always practicable and always successful when we have confidence enough in them to follow them.

We shall urge the churches to support the preaching of the Gospel in the regions around them, that the people may know the Will of the Lord, be saved, and added to the body of Christ's workers; and thus extend the good work on and on, till every nook and corner of this land of ours has been evangelized. Since Christ has promised to be with such work, "even to the end of the world," success is certain. An intense desire on our part to save souls and an implicit faith in the simple old story of the Gospel as the power to do it will result in a great ingathering of souls and the establishment of many new congregations.

"When Zion travailed she brought forth children."

THE WORD AND WORK is not only designed to stimulate and encourage others to tell the Good News, but the paper

itself, will be an evangel preaching the Gospel to an audience of hundreds of people every month. We desire that our brethren use its columns to keep the way of life and salvation constantly before the people.

Since the religion of Jesus Christ embraces both work and worship—not only service to man but also service to God—we shall urge upon every child of God the necessity of his being in the Lord's house upon the first day of every week to engage in His solemn service. God seeks worshippers. He seeks such worship as comes from the heart and is according to the truth, "Thy word is truth."

The Scriptures as clearly teach how this spiritual service is to be rendered as they thoroughly furnish the man of God unto every good work. We shall, therefore, contend for the worship God has prescribed in His word, without addition, subtraction, or modification. A worship that does not have God for its object is vain. If it is not a heart worship ("in spirit") it is vain, and "In vain do ye worship me teaching for doctrines the commandments of men," (not "in truth,"). Many of the innovations of men have a "show of wisdom" in their use, but the lack of devotion and spirituality and even of uprightness on the part of so many church members shows clearly that such things "are not of any value against the indulgence of the flesh." Let us "touch not, taste not, handle not," lest we perish in "the using."

That a great deal of worldliness has crept into religion, no one can deny. People go to church to be entertained, rather than to worship. The world can no longer hate the church without hating its own. It is time for reform in religion, as well as along other lines. The time will come when we will no longer make our Father's house a play-house or a

house of merchandise. The house of God should be a place of quietude for meditation, where one can feel nearer Heaven than anywhere else on earth. The WORD AND WORK pleads for a complete divorce-ment of worldliness and religion.

Recapitulating then, our watchword is, "Work and Worship." "Forsake not the assembling of yourselves together," heeded by every disciple will save the churches and "Go preach the Gospel to every creature," will save the world.

In no sense do we desire this paper to compete with, or to supplant our religious papers already in circulation. Much rather would we endeavor to extend their circulation that their good might be increased.

We send THE WORD AND WORK on its mission, hoping that its monthly visit will prove a blessing to the Church and to the world. Hoping, too, that our relatives in the Lord who are blessed with good papers and strong churches will be liberal with God's means, and their knowledge of His will, and will help to evangelize this, the greatest missionary field in the United States.

D. L. WATSON.

Even the clearest and most perfect circumstantial evidence is likely to be at fault after all, and therefore ought to be received with great caution. Take the case of any pencil sharpened by any woman— if you have witnesses, you will find she did it with a knife; but if you take simply the aspect of the pencil, you will say she did it with her teeth.—Mark Twain.

Never suffer youth to be an excuse for inadequacy, nor age and fame to be an excuse for indolence.—Haydon.

Christ calls out of the world are also called of God.

Certainly the truth Peter confessed in Matt. 16:16 is the Rock on which Jesus purposed to build his church. Every man that is drawn out of the world unto Christ must believe that Jesus is the Christ, the Son of the living God. This is the platform, or creed, of this people. The burden of the apostolic preaching was Jesus the Christ, the Son of the living God, and in "every city" the apostles and prophets of Christ laid "this rock" and built upon it. It is even called the foundation of the apostles and prophets, since by their preaching, it was laid on the earth.

"So then, ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone, in whom each several building, fitly framed together, groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation of God in the Spirit." (Eph. 2:19-22, R. V.).

"Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also as living stones are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in the Scripture, Behold I lay in Zion a chief corner-stone, elect, precious, and he that believeth on him shall not be put to shame." (1 Peter 2:4-6, R. V.).

Here the apostle teaches that Jesus is the living stone to whom believers coming are built up a spiritual house to offer up sacrifices to God. This is the church of God, called a spiritual house, built upon Christ, the Rock. It should be

observed also that believers are the living stones of which the house is composed.

"According to the grace of God which is given unto me as a wise master-builder, I have laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:10, 11, R. V.). This passage teaches, without doubt, that Jesus is the Rock. No man can come into the church without hearing and believing this truth. Every one that does believe it effectually comes unto Christ, the living stone, and is built into the church of God.

The very minute a man is called out of the world, called of God and of Christ, he is, of course, called into the called-out people of God, and at the same moment that he is called out he is a Christian. No one can be a Christian without being called out of the world of Christ, and no one can be called out by Christ without being a member of his (Christ's) church. Hence to be a Christian is to be a member of the church, and to be a member of the church is to be a Christian.

But in these days it is almost universally taught and believed among the different religious peoples that one should by all means become a Christian and then "join the church of his choice." It is also believed by most of these same people that a man may become a Christian, and live the Christian's life, and never be a member of any church. But in New Testament times one was a member of the church by virtue of his being a Christian. He could not be one without being the other at the same moment and by the same process. No one was ever exhorted "to join the church" by inspired teachers; but always exhorted to come to Jesus, to be Christians, to be called out of the world. It was a calling

many golden opportunities? Shall He?
Let each answer in the fear of his God.

In Love of Truth,

CHAS. NEAL.

Hymera, Indiana.

◆
MEDITATIONS.

J. R. WINDER.

THE advent of John Baptist sounded to the world the key-note of the Gospel of salvation: "Repent for the kingdom of heaven is at hand." The work of the Baptist was the preparing of the hearts of the people for the reception of the Gospel of Redemption and Salvation.

"Then cometh Jesus to John to be baptized of him—but John said, I have need to be baptized of thee." Jesus said, "Suffer it to be so now for thus it becometh us to fulfill all righteousness." Jesus returns from the Wilderness of temptation, having renounced the overtures of Satan for earthly glory—choosing rather the tear-stained way to Gethsemane, Calvary, and the Tomb. With His supernatural genius and power He could have taken command of the armies of Israel, and subdued the kingdoms of this world. But how dearly were the triumph bought, if at the price of homage to the god of this world, the dark spirit of war and violence. The fascinating dream of earthly glory is thrust aside and the path of obedient suffering and shame was His final and irreversible choice. He "for the joy that was set before Him endured the cross despising the shame."

Jesus returned to the scene of His baptism, where John continued his labors. Some of the Baptist's disciples, Andrew and John, soon joined by Peter, Phillip, and Nathaniel, and directed by his generous testimony, followed Jesus. The invitation to the marriage at Cana accepted, the disciples' minds being illuminated

by the miracle wrought believed in Him. A short visit to Capernaum, thence to the Passover at Jerusalem, to enter upon His ministry, by cleaning the temple of its nefarious traffic. Unfortunately, the same are pursued to-day in holy places—the devotional feelings of men are being exploited for material gain. Fearing the hatred of the Jews against free inquiry in religion, Nicodemus came to Jesus by night. Seeking for light, he learned the conditions of entrance into the Kingdom of God, and also the truth that God loves Gentiles, as well as Jews, for He loves the world. At the very outset, is struck that note of universalism, which gives the religion of Jesus its marvelous preeminence among the religions of the world.

Jesus tells Nicodemus that he must be born again; a teacher and ruler in Israel could not conceive the possibility of two births, until Jesus shows a parallel in earthly things, and how it was possible for such in heavenly things. Jesus says, "Except a man be born of water and of the spirit, he cannot see the Kingdom of God," much less enter it. The new birth then is two-fold born of water and of the spirit. The Scripture saith, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death. Therefore, we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father—even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."—Rom. 6:3-5. The fundamental principle of the Christian Religion is regeneration, a condition of the heart, and not of the head—the external man. The righteous are born twice, but die once, the ungodly and sinner have one birth (physical) and two deaths.—Rev. 20:6.

on the part of God, through his holy apostles and teachers on the one hand, and an acceptance of this call on the part of those who heard the call. This was all of it. This acceptance made them members of God's church, and it also made them Christians.

To be a Christian covered the whole ground, and every inspired teacher died and left the disciples of Christ simply Christians, members of the church of God, nothing more and nothing less. This is all heaven has taught people to do and be, and for us to do more, or be less, is failure to follow Christ.

East Las Vegas, N. M.

“BUYING UP THE OPPORTUNITY.”

CHAS. NEAL.

“Look therefore carefully how ye walk, not as unwise, but as wise: Redeeming the time because the days are evil”—Eph. 5:15.

In the above passage, there are two thoughts we wish to present:

- (1) “How ye walk.”
- (2) Redeeming the time.”

The Christian life is one of activity. The Lord wants his people to do something. People sit in darkness, but they WALK in the light. They STAND in the way of sinners, but RUN the race set before them.

But HOW shall we walk? Paul says not as the unwise or foolish, but as the wise. Every step of our way must be taken in wisdom. “Not in words which man's wisdom teacheth, but which the spirit teacheth.”—1 Cor. 2:13.

“For the wisdom of this world is foolishness with God.”—1 Cor. 3:19. “This wisdom is not a wisdom that cometh down from above but is earthly, sensual,

devilish.”—Jas. 3:15. The person, who in his own wisdom builds his house, builds it upon the sand, and finally loses all.—Mat. 7:26. “It is not in man that walketh to direct his steps.”—Jer. 10:23. Christ Jesus is the Wisdom of God.—1 Cor. 1:24, 30. The one who hears His sayings and does them, is the one who is wise, otherwise he is unwise.—Mat. 7:24-29. Christian people are too apt to accept things without investigation. Let us therefore heed our beloved Brother Paul and “Look therefore carefully how we walk.”

(2) “REDEEMING THE TIME.”—Much time was lost to doing good or sold to the Devil by us before we obeyed the truth and since; perhaps, much of it is gone forever. We are admonished to work while it is day, “In diligence not slothful; fervent in spirit; serving the Lord.”—Rom. 12:11; buying back or making amends for the golden moments lost, “knowing the season, that already it is time for you to awake out of sleep; for now is our salvation nearer to us than when we first believed, the night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.”—Rom. 13:11, 12.

In the margin we have the phrase under consideration rendered, “Buying up the opportunity.” This gives us a new idea. The good we may do as Christians is measured by ABILITY and OPPORTUNITY. Christ's people have the ABILITY. The great harvest of opportunities is ripe. They are for sale. Many waving fields are offered at bargain prices. Shall we “buy up the opportunity”? We are stewards of the Lord; the great day of settlement is coming—when the Great Auditor shall examine our books, will He find a record of sale of some of our covetousness, selfishness, pride and vain-glory among men and the purchase of

cities of this nation, could not have been acquainted with the City of New Orleans.

Well, towards the end of October, I found myself in Chicago. I first went to the Y. M. C. A., and asked them whether they would kindly tell me where I could get a respectable lodging. They said, "yes," and gave me a form to fill out, which I did. They then asked me if I could pay my rent in advance, I told them "no," for I was so placed that it was not convenient then. They said, "We have only one address we can give you, it is \$2 a night; we have made enquiries and know this to be a respectable house." Well, I thought a man would get better treatment than that in a bar-room; so leaving my coat there for the day was not cold, I went on my way to find a job. I had not gone far before I came across a Congregational Church, outside of which the notice board informed me that the pastor, Rev. Williams, would be inside. For some time I stood outside, debating whether I would go in or not. Finally, however, I went in and found myself in the presence of a gentleman of medium height, with rather round shoulders and rather dark; after rather an awkward introduction on my part, he set me at ease, by asking me a few questions. "Well," he said, "I have been here all morning and I need a little exercise. Come and we will see one of the members of my church, for its likely he can find you a job; I always like to treat any young man who comes to me for advice, as I think Jesus would treat him." So after a short walk, I found myself in the office of Geo. M. Clarke & Co., makers of the Jewel Stoves, and was introduced to a gentleman of the firm, who said to me: "Well, Mr. Mackenzie, I will phone the factory at Harvey, and if you do not mind what kind of work you do, there is work there in one of the de-

partments and you can go down with the lad on "our train." I said good bye to Mr. Williams, and started off (delighted at my good fortune, for it was a bad time of the year for work), to get my coat that I had left at the Y. M. C. A. Having obtained my coat and paid a nickel for its occupying one of their pegs for a couple of hours, I started back to find Geo. M. Clark's, but somehow, missed my way, with the result that I got there sometime after the office boy had started for Harvey. I saw the gentleman and explained what had happened, how I had missed my way and hence I was late. He said, "If you come done to-morrow in time for the same train it will be allright." But I believe he doubted the truth of my story. Anyway, I was there next day in time, and went with the boy down to Harvey, Ill., and worked in the factory there for the next six months. Here I visited all the churches in the town, but none of them seemed to me churches after the heart of Christ, or being conducted in a way that would identify them with Him. So, again I went to Chicago and got work before I had taken my first night's sleep, as I had done in Toronto. On the first Sunday I went to find my friend, Mr. Williams, but he had gone and no one knew where he was. I stayed here a few months, during which time I visited the Stock Yards. I went to a few churches here, but they rather irritated than helped me. One morning I went to one of the largest churches in the city, where, I have no doubt, were many saintly garbed sanctimonious looking gentlemen with franchise grabbing propensities and an avocation for political graft in school board affairs, opposing on grounds of economy, a rise in the teachers' salaries, while robbing the school children of thousands of dollars by manipulating leases of school property, etc.

(To be Continued.)

ADDENDA.

To the above brief statement of that which is truly fundamental, it is encouraging to know that this plea is made nearly everywhere. It is matter of regret that comparatively few devote their lives to its daily advancement by tongue, pen, and deed; yet it is being carried further in various ways. The Devil has scored a point by introducing confusion among those who know and recognize the power of this plea. Who can be satisfied with less than all God's will? Who can find the need for more? Unity can be enjoyed on all points revealed. Opinion as to things not revealed can be held as private property; and thus held, is harmless. If God says a thing should be done, we can all unite in the doing. If he has not spoken, let us be silent. Speaking within the limits of my knowledge in this State and Oklahoma, Missouri and Arkansas, there are evidences of considerable zeal for this plea.

◆

 MISCELLANEOUS.

WE are sending you a copy of this, our first issue. We ask you to examine it as to purpose and subject-matter, and if you consider it a necessity in its especially chosen field, send us a list of subscribers along with your own name and thus help the work along.

* * *

BROTHER N. R. Funderburk of Vixen, La., sends us a good list of disciples in his part of the country. He writes, "I certainly do rejoice at the prospect of having the truth taught to the people of my native land, the thing I have prayed and worked for for many years." He and his wife constitute the Church at that point. He is not able to preach much on account of failing eyesight, and has not succeeded in procuring the services of a Gospel preacher to build up the

Cause there. Knowledge of the fact that these and worse conditions exist all over this country, led to the publication of THE WORD AND WORK. We believe the necessity for the paper can be plainly seen and we believe all our brethren will labor to extend its circulation.

* * *

WE are NOT in this work FOR MONEY. If this paper is more than self-supporting, the over-plus will be given to the building up of the Cause in some part of this field. No one working for THE WORD AND WORK receives one cent for his services. We want you to consider the paper YOUR paper. Do not fail to send us all the church news you can gather. Reports of meetings, etc., will be very encouraging and helpful to those isolated brethren especially, but every Christian is interested in current events of the Kingdom.

We think it would be well to publish names and addresses of all our preachers in this section. Brethren could then communicate with them in regard to meetings. Likewise, the churches should be located that brethren from other States moving in would know where to find a church home. Send us names of all preachers and Churches of Christ you know. Do not leave it to others. Do it yourself. Do it now. If you will help us we can put the whole brotherhood in touch with this great field.

* * *

ELSEWHERE in this issue will be found articles on the work of the Seventh and Camp Street Church. We publish these articles not with the view of exalting ourselves, but that others may receive encouragement and possibly suggestions from them and because we have received many inquiries concerning the work.

* * *

BROTHER J. M. Barnes of Montgomery, Ala., recently requested a statement of the

work and of financial help given during this school year, with a view to stimulating other churches and brethren to aid us. The following are the outside helpers—we take this occasion to publicly thank them: Brother and Sister Gardner, Tennessee, \$40; Sister Georgia Davis, Alabama, \$43; Brother Morris, Alabama, \$15; Brother Perry, Alabama, \$10; through D. Lipscomb, Tennessee, \$25; Church Letahachie, Ala., \$10; Church, Cane Creek, Tenn., \$10; Jno. Stiners, Indiana, \$1; Chas. Neal, Indiana, .50. All of the above has gone to the support of the Cause. It is bearing fruit that God places to the account of the givers. This Church is by no means perfect; some of its members are not devoted as they should be, but the church is DOING something. Besides the work mentioned in the articles referred to above, a great deal of house to house work is being done, much of it by the sisters who are at present visiting delinquent members and families, whose children need Christian instruction. People appreciate the kindly interest and sympathy shown them and results can already be seen. * * *

We call attention to our Bible Study Department. It is our aim to stimulate an interest in the study of the Scriptures. We suggest that the boys and girls study carefully and write answers to the questions and the authority for each answer and we will publish each month the best list of answers to each list of questions sent us. Each one must be a paid up subscriber or send with the list, one cash yearly subscriber. To the boy or girl sending the greatest number of correct answers in March, April and May, we will give a nice Teacher's Bible. To every person sending us a list of ten cash yearly subscribers, we will give a nice flexible backed New Testament. Go to work.

 * *Louisiana Department* *

WE hope to be able next month to give a full report of the Cause in Louisiana. We ask the brethren all over the State to furnish us information concerning number and location of congregations and their strength. Please give us names of elders and preachers, and report any meetings held, and such other news as will interest and encourage others. Don't fail to do this. We want to hear from every one.

The following are among the preaching brethren of the State: J. Glaze, Randolph; J. R. Flint, Plain Dealing; J. W. Windham, Vivian and N. R. Funderburk, Vixen.

In the absence of sufficient information concerning other points, we will devote the Louisiana Department this month to the work in this city.

THE CHURCH OF CHRIST IN NEW ORLEANS.

According to records, on December 21, 1845, twenty disciples of New Orleans, banded themselves together "upon the Bible and the Bible alone as our only rule of faith and practice." In 1856 they purchased property and built a house of worship. From some cause (probably the war) it was necessary in 1867 to effect a new organization. In this re-organization, the following covenant was entered into: "We, the Disciples of Christ, residing in New Orleans, desirous of organizing ourselves as the Church of Christ, to that end, do hereby covenant with the Lord and ourselves to be guided by the Holy Scriptures as our only rule of Christian faith, practice, and discipline, and hereunto annex our names." (February 3, 1867.)

Things seem to have run smoothly for some ten or twelve years, when the seeds of discord were sown by certain coming to them and bringing along those things for which there is no apostolic authority and the like of which has always troubled the people of God. Many stood up in the strength of their fidelity to the covenant they had entered into and opposed those practices for which there was no scriptural guidance. But the tide of innovations had set in, and one by one, departures were made until the church could no longer be identified as a New Testament Church. Few of the original members remained, and the new generation coming on desired to be like the denominations around them. Conforming to the world, catering to the fancies of the carnally minded, and compromising with denominationalism, they became a part of the great sectarian world. Things continued thus for several years. The church made slow growth and but little progress.

Finally a reaction set in. There came into the membership, people who favored a return to the original foundation and practice of the church. Believing in the all-sufficiency of the Word and the Institution of the Lord to accomplish His purposes, they have worked out those unscriptural practices one by one until no vestige of innovations remains.

They can now identify themselves as a true Church of Christ. Christ is their only authority; His body their only organization, and His work their greatest joy. They continue steadfastly in the Apostles' teaching, in the fellowship, in the breaking of bread and in the prayers. In daily living they are without reproach.

This church is carrying on many lines of work. It is continually holding forth the Word of Life both publicly and privately. It has in its membership some

men of ability and it is developing the talents of others of its members. Though it is composed mainly of poor people, yet I think they are the most liberal I have ever seen. There are Bible studies conducted for both old and young, and common and high school education provided free to all who can be accommodated. Every department of the work is under the direct, personal supervision of one or more of the elders. The work is daily increasing, many are reaping its benefits, the little church has won confidence and favor, God's name is blessed and souls are being saved.

Thanks be to God that there are noble men and women who enjoy sacrificing in the Master's name for the good of others, and who have enough confidence in the wisdom of God's plans to work by them. Let us be "steadfast, unmovable, always abounding in the work of the Lord", for we know that our labor in the Lord is not in vain.

STANFORD CHAMBERS.

THE CHRISTIAN HIGH SCHOOL.

Conducted By The Church of Christ in
New Orleans.

THE City of New Orleans has 90,000 children within the school age, of whom 32,000 are in the public schools, 15,000 in the parochial or private, and 43,000 in the factory, shop, and street. Surrounded by poverty and sin, cut off from all that civilizes, enlightens, and Christianizes, these 43,000 appeal to every Christian heart. Dr. D. L. Watson, elder in the Church of Christ in this city, plead with the church to open a night school for their benefit, and to teach them the Bible and the common school branches; but the church was poor, very poor; the church house had but one auditorium, and the

labor and expense were far beyond their means; however, they agreed that Dr. Watson correspond with some brother willing to preach and to teach the school. After a few months Brother A. C. Harris agreed to take up the work.

The first session opened with one pupil, on the night of October 24, 1905, in the living room of Brother and Sister Harris' boarding home. Other pupils came, the church was encouraged so two rooms were rented, a few tables and chairs purchased, and all pupils welcomed. The children were receiving no instruction in the Bible, and several were physically unable to attend the public schools, so the church decided to open a day session, wherein the Bible might be taught in connection with the high school studies. This too won many from every class, twenty-three in the day, and thirty-six in the night school were enrolled. The church was enthused and proposed to sell the property, corner Coliseum and Melpomene, and in a more suitable community, build a home for the school and church. It hoped to complete during the four summer months, and so we planned, but legal transfers, architects, contractors were not hastened by our entreaties, so the opening day of the school drew near, and we were without a place to teach or worship, nor had we found a brother to aid in the teaching. These were dark days. It seemed that our previous year's work would be lost, the church be put to shame, and the many pupils be turned away from our door. We had no money to rent a building, nor to support another teacher. At last, Brother Harris agreed to give up boarding, rent a large house, suitable for house-keeping and school; all agreed to help him pay the running expenses, and to write to the brethren, asking them to help secure a teacher, and to promise something toward his support.

We had asked the Lord to let us do this work, we had given to our utmost, and we felt that we could win many to His service, if He would but trust us. Our prayers were soon to be answered, for Brother J. M. Timmerman, a good preacher and teacher, capable, earnest and loyal, wrote that he would take up the work here, trusting the Lord for his support. He came and shared with us the sorrows of our needs and the joys of the service. The brethren without, principally those of Alabama, sent \$222.75, or \$25.08 per month, the Lord blessed the work and the workers, and a good report of the church spread throughout the city. Ninety-one pupils attended, and in each home we were welcomed to teach the same lessons of Christ that we had taught daily to the children in the school room.

The church had now conducted this work for two years, the Sunday Bible Class was larger than ever before, a few had been baptised, and the school was held in reputation, so a new desire rejoiced us. Why could we not give to those young men that desired to preach the Word, a good high school education free of charge, and then direct them to some destitute field white unto the harvest? Already the tuition is free, and God has blessed us hitherto, so we ask any brother that feels that he needs the preparation we are offering, that he write us, and if he is willing to "suffer for His name," God will find him a place here.

Summer came and Brother Timmerman left us to complete his collegiate course, so we were again without a teacher, and as poor financially as before; but hitherto the Lord had helped us and we had learned to trust Him. Our new church and school building had been completed and our fame had spread around, so we

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15. Why did John call Jesus the "Lamb of God?"

16. Who were Jesus' first disciples? How were they brought to Jesus?

17. What lesson is taught on personal work?

18. Have you been brought to the Saviour? Did you ever bring any one to Him?

CHAPTER TWO.

1. How many days have elapsed since the events of last part of 1st chapter?

2. Where was Cana? What occurred there?

3. Who was present? What occasioned this miracle?

4. What did Jesus mean by "Mine hour is not yet come?"

5. How many water pots were there? What was their capacity?

6. What is a miracle? What was the effect of this miracle?

7. Describe the Temple as to location, size, parts, purpose, and sacredness.

8. For what were sheep and oxen and doves used?

9. Who were the money-changers?

10. What was the Passover? Tell of its origin and observance.

11. Since the sheep and oxen were necessary, why should Jesus drive them out of the Temple?

12. Of what were the Temple services a type?

13. Is it right to make merchandise of the Gospel? ?

14. Does this action of Jesus condemn church fairs, etc., for raising money?

15. What is the Lord's plan of raising money?

CHAPTER THREE.

1. Give a brief synopsis of the chapter.

2. Who was Nicodemus?

3. Did he become a believer? How many times is he mentioned in the New Testament?

4. What is meant by being born again?

5. What of its importance?

6. What is the Kingdom of God?

7. How many were born again on Pentecost?

8. How is God's love shown to us?

9. What is the comparison between Jesus and the serpent in the Wilderness?

10. Who comes to the light?

11. Why do not all come to the light?

12. What is the light referred to? What is its effect upon the two classes?

13. Are you afraid of the light? Why?

14. Will light help us to gain eternal life? How?

15. Show that John decreased and Jesus increased.

16. Did John desire it to be so? Proof.

17. Do many preachers you know, rejoice at the greater success of another? Why?

THE CHRISTIAN HIGH SCHOOL

(Continued from Page 14)

knew that the attendance would be larger than ever. We wrote Nashville, Bowling Green, and Odessa, for a co-worker, but none could be found, so Mrs. Harris gave up her home-keeping and took her place in the school room. Her sister, Miss Belle Chesnutt, of Alabama, surprised us by coming down and volunteering to teach for three months without salary. Three teachers, praise the Lord, and we had been able to promise only one, greeted the thirty-five pupils that asked admittance. The night school was equally blessed, for Drs. R. E. Watson and E. T. Hedlund, and Miss Skehan volunteered to aid the principal with the one-hundred pupils.

It remains only to tell that the work has succeeded beyond our expectation, blessing many, and blessing us. After Christmas, Miss Alice May volunteered

to take the vacancy caused by Miss Chesnutt's returning home, and that department of the school progresses well. Brother Stanford Chambers of Sullivan, Indiana, desiring to come South for his health, took up the work without promise of salary and brought to the school practical methods, worked out during twelve years experience in the schools of his native State. We are still poor, very poor, but before the last dollar of the last donation is gone, Brother Chambers always receives a bit more from some brother that knows his need and "Labor of love."

A. C. HARRIS,

A PERSONAL LETTER.

DEAR BROTHERS AND SISTERS IN CHRIST:

We ask you to examine carefully every part of this magazine. We believe the time is now ripe for the loyal brethren all over the country to take an active part in building up old congregations, and establishing new ones. Digressivism has so far departed from the word of God, that it can no longer deceive or disrupt churches. All denominations are trying to form some plan or write some creed on which all can unite. This shows their weakness. We occupy the only ground that is Biblical; the only one that will answer Christ's prayer, that we all be one.

We believe that we belong to the church that was established by inspiration; is approved by Christ, and is as he would have it be, did we all practice as we believe. If you love Christ as a little child, you are anxious to have His Gospel preached to every creature; you are anxious to do your part in whatever manner you can. We want to keep in touch with one another; we want to know what all are doing. We want you to start to work for Christ to-day in your own home, neighborhood or congregation. We are

anxious to make the WORD AND WORK a medium of exchange of news and progress for all the brethren. We must make it a means of inspiration for every one who reads it, to strive harder to serve God better each succeeding day.

Read the paper over carefully; then read it again; afterwards, sit down and write us what you think about it. Do you think such a work can succeed, and are you willing to help it. Fill out the blank about your congregation; give us all the news you can. Send us your subscription with your neighbor's, whether he is a member of the church or not. If every one to whom this is sent, will send us ten subscribers, we will have over 20,000 by next month.

What a glorious opportunity to have the Gospel of Christ preached. We want to help the needy field all over the country. Will you not help us to help them? Now when you have read and re-read it all over, then get down on your knees and ask God to bless us, that we may always know the truth and have the courage to do it; that we may never shun to declare the whole counsel of God; and that through this magazine, we may be the means of doing much good in the Master's vineyard.

Yours in Christ,

D. L. WATSON.

Never put off till to-morrow the laugh that can be laughed to-day.—Somerville Journal.

Boys flying kites haul in their white-winged birds;
You can't do that way when you are flying words.
Thoughts unexpressed fall back to earth as dead,
But God himself can't kill them, when they are said.