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### REV. R. CALVIN DOBSON'S SERMON

Continued from First Page  
the head of the Church." Therefore the word church denotes an organized community acknowledging the Lord Jesus Christ as head and ruler.

The New Testament scriptures give very great prominence to two objects of supreme importance: Jesus Christ, and His Church.

"Christ loved the church, and gave Himself up for it," and "He purchased it with his own blood."  
"So the Church was constantly in His thoughts and in His prayers, and His last thought and solicitude expressed just before His ascension was for the increase and growth of the Church throughout the ages, as when he gave His disciples and His church the great commission, "Go ye and make disciples (or church members) of all the nations."

But the real birth and growth of the Christian Church dates from the day of Pentecost, when the Holy Spirit was given to the Church, when it numbered only 120 members, and at the conclusion of Peter's sermon on that memorable day there were added to their number 3,000 new members. From this day on much is said of the church.

**The Life of the Apostolic Church**  
Let us look at the record of the Life of the early (apostolic) church. The cry of our age is "Back to Christ and the first principles." So let us see what the church in those days was like.

First. What constituted membership in the Church of God? Peter made that very clear on the day of Pentecost when the people cried out to the apostles and asked them "Brethren, what shall we do?" And Peter answered "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit. For unto you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." And then we read "They then that received his word were baptized: and there were added unto them in that day 3000 souls." Again when the Philippian jailor inquired of Paul and Silas, "Sirs, what must I do to be saved?" they replied unto him. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." And over and over again Jesus laid down the essential to discipleship when he invited various ones to "Follow" Him; and, unless they renounced all others and made Him first and master in their lives, they could not be His disciples.

So the qualifications for discipleship as taught by Christ and His Apostles are very simple: Belief in Christ; Repentance, forsaking sin; Baptism—an outward expression of the inward faith; and following Jesus—doing His will. That is so simple that a "wayfaring man, yea though a fool," need not err therein. And these are the only requirements laid down by the church today. Those desiring membership in the church today need not trouble themselves about a great many non-essentials that sometimes keep people out of the church. If you accept Jesus Christ as your Savior from sin ("with the heart man believeth unto righteousness"), and acknowledge Him as your Lord and Master. ("And with the mouth confession is made unto salvation") and seek to do His will, ("Follow Me") that is all the church asks today. You can then interpret the details as you please.

Second. We inquire as to what was the government, or organization, of the Apostolic church? It is very clear that Christ was the head of the church and that the Holy Spirit was the guide and counsellor in all of its affairs. The apostles themselves occupied a peculiar position of authority and leadership as shown in many passages of scripture. But they were not the sole governing body. Elders or Bishops and Deacons also exercised rule. These officers and representatives of the churches met in council at various times to decide questions affecting doctrine and discipline. One such was held at Jerusalem in the year A. D. 50, and was presided over by James "the brother of the Lord," who it appears was the Bishop of Jerusalem, or the moderator of the General Assembly.

On two occasions Paul gives us something like a list of the chief persons in the church in these days which, taken together, run like this: "First, Apostles; second, Prophets; third, Teachers; then powers, some evangelists, some pastors, gifts of healing, helps, governments, kinds of tongues." So there was a wide variety of services, and apparently a splendid church organization in the early church. And all were appointed by and to be controlled by the Holy Spirit in its obedience to and recognition of Christ the Head of all. So Paul charges the Elders of the church at Ephesus—"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers to feed the Church of God, which He hath purchased with his own blood."

Third. We inquire as to the Public Worship of the Church. It was engrained upon the old synagogue service and consisted of reading the scriptures, prayer, singing Psalms and Hymns, preaching and teaching, administering administration of baptism and the Lord's Supper. The early church was essentially evangelistic and missionary.

But when we leave the New Testament and come down to the 20th century, in which we live, we find some asking what is the use of the Church? and is not religion a matter between the individual soul and God? And cannot a person be a good Christian and remain unidentified with the church? And so men and women ask questions and make excuses. One man believes that the church is a good thing in the community just like he believes in the police force, and as a good citizen he is willing to bear his part of the physical maintenance of the church, although he does not consider it his duty to be a member of it. Another says its influence is good for the community, and as an institution it has accomplished great good in the world and he believes in it because he can shift the responsibility for the religious training of his children from his own shoulders to those of the church and its workers, knowing that it is a good thing for them, but he does not feel called upon to support it either with his influence by being a member of it, or with his assistance in its material maintenance.

Yonder at the Dock in San Francisco lies a great steamer. When she comes up to the pier she has the look of one who has accomplished something. She has come all the way from Hongkong through storm and wave. She has brought her precious freight of passengers, business men, missionaries, scientists, and explorers. Down in her hold she carries a splendid cargo, the riches of the Orient. But way down under the water, out of sight, are a few barnacles clinging for their lives to the side of the ship. They too have made the voyage of seven thousand miles with the ship, and in a way they share the honor, although they have been a burden, impeding progress.

Just so Christian civilization under the moral leadership of the Church of Christ, with all its precious freight, with its sailing list of devoted, self-sacrificing men and women who bear upon their shoulders the life and welfare of the old gospel ship of glory, moves out to other lands carrying with it the gospel and the bread of life, and wherever she goes a new and better civilization springs up and men and women are made better and happier. But in every community there are men and women who never enroll themselves as passengers, and never become members of the crew, and never profess to share in the movement.

Like the barnacles they selfishly cling to this christian civilization which holds advantages for their business and their family, and without which they would not live in the community, and yet they selfishly, indolently, cowardly, and begrudgingly refuse to share in its deeper responsibilities, and work. They are barnacles stuck on and drifting along from without, parasites, non-producers in the work of christian progress.

To make the excuse that church membership is not essential is to act selfishly and cowardly, and to fail to obey the specific command of Christ. He gave as the great command to the church to "Go and make disciples of all nations, baptizing in the name of the Father, and the Son and the Holy Ghost," and the only place where this command is taken seriously is in the Christian church. And if you are not a member of it, and enlisted in its work, you are absolutely refusing to obey His orders. He told his disciples, when He instituted the Lord's supper, "This do in remembrance of me" and if you are not doing it you are openly violating His command. If all men and women were as selfish and disobedient as this there would be no churches except God's out of doors (and they never have evangelized the world), no ministry to preach and shepherd, and soon no Gospel preserved for the coming generations.

Now, in the light of all this, what are the personal questions that we should ask in conclusion?  
First. If I am a member of the church of the living God, the pillar and ground of the truth. "What kind of a member am I? Am I loyal to Christ and the Church as I ought to be, and have consented that I would be? Do I place it first above every other claim and consideration? It was said of Jesus that "Zeal for the Father's house shall eat me up."

If that is true of us even in a small way, there is no other organization or claim or work or vocation of life that can take us away from the church and its work. It will always be first; and our church membership will be the most real and vital factor in our lives. Christ and His Church first, everything else second.

And our concluding inquiry is "If I am not a member of the Church, should I be? There is only one answer to that question, for the manly, considerate, honest grateful person to make, and it is "Yes, I should be and I will."

### OUR COLONIAL SOLONS.

First Legislative Assembly Met at Jamestown, Va., in 1619.

The first representative legislative assembly ever held in America convened at Jamestown, Va., in July, 1619, a year before the pilgrims landed at Plymouth and a decade before the Massachusetts Bay colony was begun. It consisted of the governor, Sir George Yeardley, his council, two burgesses elected by each of the eleven incorporated plantations. The assembly sat in the chance of the little church where five years before Pocahontas had been married to John Rolfe. John Twine, the clerk of the assembly, says in his official report:

"The most convenient place we could find to sit in was the quire of the church where Sir George Yeardley, the governor, being set down in his accustomed place, those of the counsel of estate sat next him on both hands, except one the secretary, then appointed sponser, who sat right before him, John Twine, clerk of the general assembly, being placed next the speaker, and Thomas Pierce, the sergeant, standing at the barre, to be ready for any service the assembly should require. But forasmuch as men's affairs doe little prosper where God's service is neglected, all the burgesses took their places in the quire till a prayer was said by Mr. Bucke, the minister, that it would please God to guide and sanctifie all our proceedings to his owne glory and the good of this plantation."—St. Paul Pioneer Press.

### COAL MINERS' CLOCKS.

Telling the Time of Day by a Lamp or an Oil Flask.

Do you know that every miner when descending into the pit to work takes with him a couple of clocks? These are not ordinary timepieces, for they have neither wheels, springs, dials nor any of the usual appurtenances. The "clocks" are simply his lamp and oil flask. By noting the quantity of oil consumed—or that left—the miner can tell to within a few minutes any hour of the day or night.

When a miner's lamp goes out, as it not infrequently does, in almost any circumstances he must not relight it himself. Instead, though he may be left in pitch darkness, he must grope his way to the lamp cabin, or to some other point where he can obtain the proper assistance. He does the "groping" with his hands, stooping down until he touches the tram lines along which the coal is taken, and sliding his hands along the metal until he reaches his destination or meets some one going in the same direction.

A coal hewer's earnings depend on the weight of coal he gets and also on the number of fathoms cut. A cubic yard of coal weighs about eighteen hundredweight, and the outstretched arms of an average man extend to about one fathom. By these measurements, independent of the official ones, each man can roughly calculate his earnings for any particular "shift."—London Tit-Bits.

### What is Dissipation?

I think sometimes that our common definition of dissipation is far too narrow. We confine it to crude excesses in the use of intoxicating liquor or the crude gratification of the passions, but often these are only the outward symbols of a more subtle inward disorder. The things of the world—a thousand clamoring interests, desires, possessions—have got the better of us. Men become drunken with the inordinate desire for owning things and dissolute with ambition for political office. I knew a man once, a farmer, who debauched himself upon land; fed his appetite upon the happiness of his home, cheated his children of education, and himself went shabby, bookless, joyless, comfortless, that he might buy more land. I call that dissipation too.—David Grayson in American Magazine.

### The Greatest Geologist.

The royal name in geology is undoubtedly that of Charles Lyell. It was Lyell who did for geology what Copernicus did for the heavens and Darwin for the realm of biology—gave it true rendering by finding out and stating its true laws. Before Lyell's time geology was largely romance, but in "The Principles of Geology," published in 1830, the old catastrophic view of the formation of the earth heard its deathknell, and from the publication of that great work we are to date the birth of real geology.—Exchange.

### Aluminium Bronze.

Aluminium bronze was invented by the French chemist Deville in 1850 and was used experimentally for the manufacture of domestic utensils and articles of jewelry. It has the color of gold and retains its brilliancy, not being attacked by salt water or the atmosphere. It consists of 10 per cent of aluminium to 90 of copper. It has tenacity of Bessemer steel and when heated is easily forged and rolled.

### His Family Tree.

Andy—And you say that is a picture of your family tree?  
Sandy—It is.  
"But the tree has no foliage on it?"  
"No. You see, I'm Scotch descent and my ancestors wore kilts and went with bare limbs."—Youkers Statesman.

### On the Right Track.

"But I no spik ze English goot."  
"It's a cinch, kid. You stick around me and I'll soon put you wise to the right dope."—Life.

We must all toil or steal, which is worse.—Thomas Carlyle.

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