

when we remember that Bro. D. M. Doty who lives at Scio is the only preacher we have in the county, no one will be surprised at this small attendance of preachers. As the proceedings of the meeting will soon be published in the HERALD, we will let them speak for themselves. On Lord's day morning and evening we had the pleasure of addressing the people, and were glad to see the large house well filled both by the town people and others from many miles in the country. We have a good band of brethren at Scio, and in the surrounding country and towns of the county, and they manifest much zeal in the good cause of the Master. We made our short stay with our old friend, Bro. D. M. Doty, and in behalf of him and the good brethren of Scio, we wish to say that we had plenty of good things to eat, and if any one doubts that we made good use of our time in this respect, just let them consult sister D. Bro. D. is evidently the right man in the right place. The brethren will protract their meeting a few days. Bro. Whitney was called home on Monday to see his sick daughter. Bro. Spriggs left on Saturday before we reached there. It is expected however that Bro. S. will return to assist Bro. Doty in the meeting. We formed pleasant acquaintances at Scio, and are real glad we went. We returned on Monday.

IT MAKES NO DIFFERENCE.

It is often remarked by some Christian people that it makes no difference which church a person belongs to just so he is a member of some church. These people seem to labor under the delusion that all the popular churches are right, are worshipping God acceptably, and hence it is simply a matter of choice as to which one a person belongs to, and they are not slow to act upon this principle. When people entertaining this notion of Christianity go into a city, town or community where more than one church organization is found, they begin to look around to see which church best suits their taste and this one at once becomes the church of their choice. They never once raise the question as to whether this church or that one is a *Scriptural* organization, or whether this one or that has any right to exist at all; but the question with them is simply, Which church is the most popular, the most wealthy, the most

convenient, contains the largest membership, or in other words which one suits me best? Now it seems to us that if there was not a complete failure in the conversion of this class of professed Christians, they have certainly failed to come in possession of a correct view of true Christianity and a knowledge of what it takes to constitute the church of Jesus Christ. We are not so much astonished at hearing those who have never had an opportunity of learning the difference between apostolic Christianity and modern sectarianism, talking on this fashion; but when we hear those in our own ranks expressing such views as these we are not only astonished, but alarmed for the noble cause for which we plead. In the light of the New Testament Scriptures to say that it makes no difference which church one belongs to is equivalent to saying that it makes no difference whether a person obeys God or man. That somebody is wrong in this confusion in Christendom is a self evident proposition. That there is but one church of Jesus Christ is as plainly taught in the Bible as that there is but one God; and that all the modern denominational organizations are not fashioned after the primitive and local congregations which in the aggregate constitute this *one body* of Christ is as clear as the brightness of the noonday sun. Seeing then that there is but one church of Christ, it follows that there is no such thing as a free exercise of choice in becoming a member of the church. It is simply to join the church of Christ or remain in the world. This church is clearly defined in the New Testament, and the Scriptures require a full and hearty faith in Christ and obedience to his will to make one a member of this church and thus bring him into full fellowship with his Savior and his brethren. It becomes then on the part of every one a simple question of obedience or non-obedience. This is the only choice there is in the matter. We are left no more free to choose between churches than God left the antediluvians free to choose their own way of escape from the flood. The ark was the only means prepared for their temporal deliverance and hence it was to get into that or be swept away by the flood. But they could not get into that only on certain conditions. All those who complied with these conditions to the letter had an entrance into the ark and were saved; the rest were

lost. So it is with the church of Christ. It is being in the church of Christ that gives assurance of our salvation and not in denomination-ism. One can enter a sectarian body by choice without entering the church of Christ; and one can enter the church of Christ without entering denominationism. The church is as enduring as the nature of God, while denominationism is doomed to a speedy destruction.

Let us then look into the Law and see what is required of us as God's people and then act in perfect accord with the divine will, and forever banish from our minds the crude and dangerous idea that it makes no difference to which church we belong. When the different churches *as such* are shown to be churches of Christ it will be time enough to raise the *question of difference*.

IS OUR WORK OF RESTORATION COMPLETED?

On Monday, the twelfth day of June, 1812, Thomas Campbell, his son Alexander, and five others, upon a simple confession of their faith in Christ, were immersed in His name in the clear waters of Buffalo Creek, Pennsylvania, by a regular ordained Baptist preacher by the name of Matthias Luce. This conclusion was reached after much diligent and prayerful investigation of the Word of God, and a full determination to follow its teachings in all matters pertaining to life and godliness. These, with about thirteen others who soon after submitted to the authority of the Bible alone, constituted the first, and for awhile, the only church of the Reformation, and were known as the congregation worshipping at Brush Run. This little band of disciples having discovered, through much study of the Scriptures, that all Christendom had drifted away from the practice and simplicity of Apostolic Christianity, and were hence more or less in the fog of mysticism and sectarianism, renounced all creeds and confessions of faith as bonds of union and Christian fellowship, and with the Word of God alone as their guide, set their faces towards Jerusalem; with the full purpose of pleading, both by word and deed, for a restoration of the ancient order of things. They held that faith in the Christ and obedience to his will was all that was necessary to constitute one a child of God. Their motto was, "Where the Bible

speaks we will speak, and where the Bible is silent we will be silent. The work was not only to save themselves, but to restore, as far as was in their power, the true doctrine and worship as it came fresh

from the hands of the Apostles. Through the efforts of these disciples and a few others, hundreds were brought to see and realize the necessity and beauty of such a move, and hence the principles they advocated and defended spread rapidly throughout the surrounding country. From that date to the present, these principles have been so clearly set forth and fearlessly defended that the lift church, once standing alone and looked on with suspicion, has grown to be a large body of intelligent and influential religious people.

This may be properly called the second reformatory move since the benighted influences of the Dark Ages has shrouded the world in priest craft and misery; but to great extent it was very unlike the first. Luther, Calvin, Zwingli and others, attempted a reformation and in many respects, they were very successful; but their work did not reach far enough. What might have been under more favorable circumstances, we are left only to conjecture. As it was, they wrested the Bible from the hands of Popery and placed it in the hands of the people. This was a grand work, and one for which we all feel profoundly thankful. John Wesley also, took some steps towards reformation; but his was rather an extension of the one already begun and is properly classed under the same head.

These were all noble efforts in the right direction; but, as we have said, they did not reach far enough, and hence there was left more complete work for the Campbells. The former attempted reformation of existing societies while the latter proposed an abandonment of all creeds and human forms of church government, and demanded a complete return to the apostolic doctrine and practice. The one was properly a reformation, while the other was strictly work of restoration. Nor were the Campbells alone in their work. They were only the standard bearers, while such men as Walter Scott, Jacob Creath, Sr., and John Smith, rallied to their aid and became moral powers in the land for good. Thus the work of restoration grandly moved on till with