

**SELECTIONS.**

**CO-OPERATION OF THE CHURCHES.**

BY A. CAMPBELL.

**EXTRACTS.**

"A church can do what an individual disciple can not, and so can a district of Churches do what a single congregation can not. But although reason and the nature of things make this apparent, it must pass for nothing as respects the conscience, if we cannot show that in the apostolic churches such co-operations existed, and that it was a part of the means adopted by the authority of the Lord for the furtherance of the gospel. This we hope to make very apparent in stating and illustrating a few propositions:

1. The churches were *districted* in the age of the apostles. For example, "The churches of Galatia;" 1 Cor. xvi. 1. "The churches of Macedonia;" 2 Cor. viii. 1. "The churches of Judea;" Gal. i. 22. They were so districted with reference to some object.

2. The churches, because of some local interest, as well as because of their co-operation for certain specified purposes, were denominated from the district of country in which they lived. Particular districts co-operated in contributing to the necessities of those who lived in another district of country. Hence Paul "gave orders to all the churches of Galatia," and to some, if not all, "in Achaia," to make collections for the suffering poor in the "churches of Judea."

3. The primitive churches, in certain districts, did co-operate in choosing certain persons for the work of the Lord; and these persons, when chosen, were called the "Messengers of Churches"; 2 Cor. viii. 19. We infer from this that we have good authority, when occasion requires, to go and do likewise."—*Mill. Har.* 1831, pp. 237-8.

The Lord has left it to the church to convert the world. If they do their duty, the work of conversion goes on; if not, it stops. The only question is, how shall this be done to the best of advantage? The New Testament furnishes the principles which call forth our energies, but suggests no plan. This it could not have done, unless the geographical, political, pecuniary and literary circumstances of every state, county, canton or parish in all the world—and in all generations, had been located and described in the manner of a Universal Atlas, with directions varying with the soil, climate, government and trade. But this would be as unnecessary as to have furnished us with a list of all the crimes to be avoided, and all the virtues to be practised, which should, in after times, arise in the ever-changing habits, circumstances and relations of society. There is a *finally* in the New Testament that justifies and condemns us with as much point and perspicuity as a liturgy, a manual, or even a broad precept: "Finally, brethren, whatsoever things are true, venerable, just, pure, benevolent and of good fame, attentively consider and practice, and the God of peace will be with you." This, at the side of all goodness, and "such like" at the catalogue of vices, is enough for all virtue, and all vice.

Some weak but honest minds are for converting the New Testament into a ritual, and expecting to find a code of laws concerning everything about economy and co-operation, as if these were parts of Christian faith and morals. Some have even thought it a sin to enroll the names of members of one congregation, because David was punished for enumerating Israel, and because others have written down articles of belief and bound them on the conscience of men, they are afraid to write down their own names. Such eccentricities of mind resemble the conduct of a man who, because his father had been drowned, would not pass a shallow pond; and of another who, because he had been burned when a child, would never approach a fire to warm.

We have neither Achaia, Macedonia, nor Galatia in these United States; but we have Ohio, Pennsylvania and Virginia, and we have the counties of Brooke, Trumbull, Portage, Jefferson; and all the reason in the world why churches in these districts should know one another as well, and co-operate as fully now, as in the times of the Apostles. The churches in every county have from scripture and reason, all authority to bring their combined energies upon their own vicinity first, and when all is done at home, they ought to co-operate with their weaker neighbors in the same state, and so on, increasing the circle of their co-operations, until the knowledge of the glory of the Lord covers the whole earth. Whether they shall meet annually, semi-annually, or quarterly, in one place in each county, or whether they shall appoint persons to visit all the churches in the same bounds, and to call forth all their means to enlighten and reform society at large, are questions which their

own discretion must decide.—*Mill. Har.* 1831, pp. 436-7.

There can be no want of scripture authority for doing good in any way that promotes the comfort of Christians, or the conversion of the world. These scriptures (referring to those which represent the churches as co-operating in good works,) mean something; and we may not make them mean nothing, because others have made them mean what they do not mean. Co-operation requires consultation; therefore if one or more congregations determine to cultivate any field, they must consult about the best way in which it shall be done.—*Mill. Har.* 1832, pp. 247-9.

[We recommend the above extracts to a class of brethren who claim that Mr. Campbell, in the vigor of his days, was opposed to the co-operation of churches. It will do them good to ascertain that they as little understand Mr. Campbell as they do the scriptures upon this subject.—Ed.]—*The Christian Missionary.*



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**OBITUARIES.**

**ZAVITZ.**

It is with sadness that I record the death of Sister S. C. Zavitz. She passed away March 3rd, and was in her thirty-ninth year. She was a subject of that dire disease, consumption; her long illness was patiently borne. She leaves a husband, two children, and many friends to mourn her loss. She became a Christian in the Fall of 1884, during a meeting held by Bro. Neil McLeod, of Ohio. She enlisted with full purpose of heart and died in the faith. She was President of our Mission Band; her characteristic amiability fitted her well for the position. As she patiently waited for the end, she expressed herself to the writer in such words as these: "How good God is! What a host of friends He has raised up for me in this time of need!" "I love to lean on His almighty arm." "It will soon be over; and He will take me home to Himself, which will be far better." No one could go into her sick chamber without feeling that it was good to be there. She requested that her funeral services be conducted by Bro. Arch. Sinclair, Serena Minard and the Rev. G. B. Davis, her object being to bring together in closer union the three bodies they represented. The services were conducted in the Baptist Church it being nearer. Bro. Sinclair, at her request, spoke from II. Cor. v; Serena Minard preceded him with an address, and Rev. G. B. Davis, followed with a few appropriate remarks. As the coffin was being carried out the choir sang in tender strain those very pathetic lines:

"Gone to the grave is our loved one,  
Gone with a youthful bloom;  
Lowly we bend, sister and friend  
Passing away to the tomb,  
She is gone down the valley,  
The deep, dark valley;  
We'll see her face never more,  
Till we pass down the valley,  
The dark, death valley,  
And meet her on the other shore."

MRS. E. McCLURG.

Ivan, Ont.

**BEACH.**

Died, in Neligh, Nebraska, after a brief illness, on March 16th, 1888, Mrs. Rachael E. Beach, aged 41 years, 1 month and 21 days. Rachael Emerson Trout was born in Collingwood Township, Simcoe Co., Ontario, January 21st, 1817. Her father, Elder William Trout, was one of the pioneer preachers of the restoration in that province. Her mother was Scotch; and while yet in Scotland was baptized upon the profession of her faith when about 11 years old, by Elder Sinclair, a man who, though he knew nothing of A. Campbell or the restoration movement in America, preached the primitive gospel. On Jan. 6th, 1876, the deceased married Mr. A. B. Beach, and the April following removed with her husband to the States, and settled in Sioux Co., Iowa, where they continued to reside till July last, when, upon the organization of

the Merchants' Bank of this city, they came here, Bro. Beach having become its Cashier.

Sister Beach obeyed the Lord in baptism when about thirteen years old, becoming a member of the Church of Christ at Meaford, Ont. From her mother she received by inheritance and training that devout and philanthropic disposition which endeared her to every community in which she lived. Her's was an exceptional life. She seemed to have grasped the genius of Christianity as all should, but few do, and realized that it is a life to be lived, and not simply a theory to be discussed. The "man of sorrows" had said, "The poor ye always have with you, and when ye will ye may do them good"; and this appears to have been the inspiration of her life, for to them she ministered constantly. Her place cannot be filled. The little church with which she worshipped will long miss her wise counsel and mourn her departure. But upon her husband and family the loss falls heaviest—to them it is irreparable. She leaves four little girls, the eldest only eleven, the youngest six years, and an infant son nearly two weeks old who will never know a mother's love, but she leaves them the rich legacy of a fragrant memory—of a mother whose soul was wrapped, and whose life reflected the beautiful Christ.

The Christian chapel was filled to its utmost capacity on Lord's day, the 18th inst., and it being a beautiful day a hundred or more remained outside during the services, which were conducted by the writer and Elder N. D. Britell. Sleep sister, sleep in peace, "Thou hast fought a good fight, thou hast kept the faith," and thy "works will follow thee."

A. D. FINCH.

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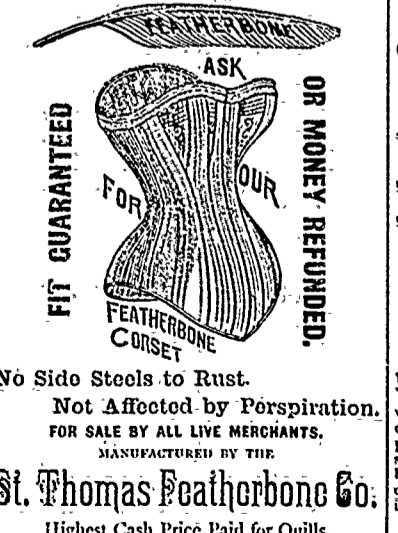
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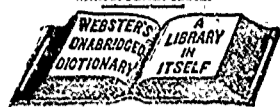
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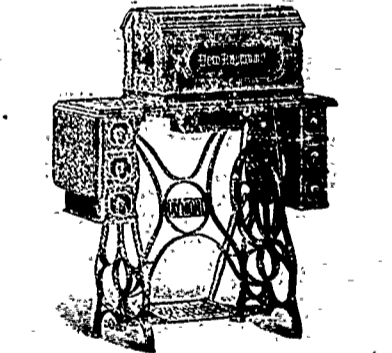
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