

**WHY SHOULD PARTAKE OF THE LORD'S SUPPER?**

In a recent number we gave a summary of two articles which had lately appeared from the pen of Dr. Goadby on this subject. A third and concluding letter published in the same channel shews that Baptists are not alone in holding that the Lord's Table is to be restricted to members of the church. In support of this he quotes from Pedobaptist authorities, and proceeds to say:—

It is the custom in Baptist churches at the time for celebrating the Lord's Supper to give an invitation to members of sister churches who may be present to come forward and partake with them. In some churches, perhaps a majority, this invitation is qualified by inserting the words, "in good standing." It is expected by members of Baptist churches, when they are from home for business or pleasure, and attend a Baptist church on communion day where they are entire strangers, that they will be in this manner invited; and it is sometimes said they are disappointed and aggrieved if they are not. It is also well known that persons claiming to be members of Baptist churches not unfrequently become residents within the bounds of sister churches, and remain months and even years, claiming said privilege of communion, but not seeking to become members, and even refusing to unite when requested. Some of these have received letters of dismission, which are said to be good for certain months, or may be a year from date; with a clause requiring official information that said letter has been presented and the person received before the dismission is complete. Some may not have asked for letters, their names remain year after year on the church book, while the church knows nothing of them, not even that they are living. They may be living within the bounds of a sister church, claiming its privileges all this time, but taking none of its responsibilities. So they are reported members, for years, and when something occurs to induce the church to revise its list of membership, their names are erased or dropped. The number reported "dismissed by letter," in all the U. States for 1868, was 21,802; the number reported "received by letter," 15,305, indicating that 6,497 had not presented their letters. There is no difficulty in accounting for this, and the number is really smaller than with knowledge of present local facts might have been expected. It is probable that a considerable portion of the fifteen thousand "received by letter" did not belong to the twenty-one thousand "dismissed by letter" during said year; but that many of those received letters bore date from two to six, or even ten years back. Comparatively few present their letters within the year.

There have been resolutions adopted by Baptist Associations, and made "standing," to the effect that members of sister churches living within the bounds of any church in said Association, and not uniting with it, shall not be invited to the communion after such residence for one year. A standing resolution of this kind was changed in 1842 to the following:

"In view of the fact that there are many professing to be members in good standing in Baptist churches, and have letters certifying the same yet retain them in their own hands, and thus virtually dis-fellowship the church within the bounds of which they live; therefore,

Resolved, That the churches within the bounds of which such persons reside be recommended not to invite them to participate in the privileges of the church."

There should be no necessity and no room for such resolutions as the above; there would not be if letters were properly written. Letters written with the clause "Good for six" (or any number of) "months from date," and with the other common one, "We shall regard him as dismissed from us when we are officially informed of his union with you," are not properly written unless it is proper for churches to make special provision for the negligent and careless ones, that they may be so without loss of privileges or danger to their membership. Why not dismiss from date, certifying honorable and consistent membership to the date? Some answer, "We cannot dismiss into the world; no church has a right to do this." Does a church dismiss into the world when its letter is addressed to some sister church by name, or to any church of the same faith and order? Is it not folly to say he is a member here until he has united somewhere else? How can this be true? There is some fallacy underlying this view of the matter. He has gone away—perhaps hundreds or thousands of miles; the church knows nothing of him, not even where he is. He is beyond its jurisdiction

yet he is held and reported as a member. He may have fallen into sin, be living a godless life, yet holding a letter "good for—months," and some churches do not insert the number—or sometimes omit it. The church is the voucher for his Christian character in the mean time, but knows nothing of him, and can do nothing if it does, or nothing with effect. He may have united with a sister church—the one designated in the letter, but the church is not informed officially, and he is reported in two churches, perhaps in several, at the same time.

Is there not something wrong in principle running through all this? A Christian church is a voluntary organization of the disciples of Jesus Christ in any given place, who have covenanted to walk together in His ordinances and commandments, and to do His will. Other churches holding a like faith are scattered over the land. A member is changing his residence and asks the church for a letter of dismission that he may unite with one near his new home; or if he has not determined where that will be, to a sister church anywhere. In this letter the church should state his standing up to the date, and the dismission take effect from that date. If the person thus dismissed is a worthy, consistent Christian he will at the earliest opportunity unite with the sister church within whose bounds he finds his new home. He is a Christian man, but not in any church relation from the date of his letter till it is received and he is accepted by another church. This is his condition both in fact and form; with the other kind of letter the fact is the same, but the form is not; and on the form without the fact of membership many holding letters claim church privileges to which they have no right. This may seem to be a digression; its object is to present the condition of many who claim as a right what can be regarded only as a matter of courtesy, and in many instances a courtesy of questionable property.

It was stated in Part One that the universal practice of Christians has been to associate in churches, to regard baptism as necessary to membership, and membership necessary to admission to the Lord's Supper. If Christian Churches are local and voluntary organizations, managing their own affairs under the teachings of Jesus Christ their Head, as recorded in the New Testament then a member being dismissed is separated from that organization, not from Christ, and he is not a member of any church until he formally unites with one. There is no national territorial or State church known in the scriptures, and no hint respecting a church government other than local and individual. Every local church managed its own affairs. On this New Testament plan Baptist churches are organized. Becoming a member of one of these does not make the person a member of every one of them; but these churches are usually in fellowship with one another, and cordially welcome members of sister churches to church privileges.

It may not be necessary to carry this further than to answer again briefly the general question, *Who should partake of the Lord's Supper?* The answer given has respect only to Baptist churches. If the New Testament is our guide, the answer is plain: Persons baptized on a profession of their faith in Jesus Christ, and associated in church fellowship. From this answer it follows that true Baptist churches cannot consistently or Scripturally invite any other than these to the Lord's Table. They should be ready to welcome all these, knowing them to be members in good standing; but not ready or willing to give an invitation to unknown persons who may be present at such times. Strangers making themselves known will uniformly meet with a hearty welcome.

D. L. Moody was applied to by a reporter of the *Chicago Pulpit* for a sketch of his life. He gave the following which is so characteristic of him that everyone who has seen and heard him will readily recognize the lay preacher's style: "Dwight L. Moody, born in the flesh 1837; born in the spirit 1856; don't know when the flesh will die, spirit immortal. That's all that's worth recording of my life—my natural and my new birth. I don't want another word said, and I have never before given to any one even as many facts, because it makes a cold sweat start out whenever I hear that anything I say or do or have done is to go into print. I'm the most over-estimated man in America."

We rise in glory as we sink in pride; Where boasting ends, there dignity begins.

Mr. KINGDOM CLIFFORD recently said in a lecture before the Royal Institute that "It is quite possible for conventional rules of action and conventional habits of thought to get such power that progress is impossible,"—a truism for every walk, work or profession, and a proper heading for an advertisement for Fellows' Hypophosphites. This Preparation has been before the public several years, has been tried, tested and approved by the leading men in the faculty of medicine, and yet there are fossils in the profession who persist in prescribing the old palliative remedies of their grandsires, in such diseases as Consumption, Bronchitis, and others indicative of prostration of the vital powers, and pronounce them incurable. Progress in medical science is indeed impossible where conventional habit of thought has such strongholds.

**Correspondence.**

For the Christian Messenger.

**THE WORLD'S PEACE JUBILEE.**

(From our own correspondent)

Boston, June 22<sup>nd</sup>, 1872.

Mr. Editor,—

The programme of the Jubilee was so arranged as to give each nation represented a day in which to perform their national music.

**THE AMERICAN DAY.**

came first, when besides the usual select pieces, choruses with orchestral accompaniments, the National Marine Band was the distinguishing feature of the day. This band has lately been reorganized, with new instruments, and although they played well, cannot compete with the foreign bands.

**THE ENGLISH DAY.**

As your readers will feel more interest in this day, I will give a fuller report of it. The concert opened with a choral from Bach's Passion Music, "Now may the will of God be done." It was grand. Next followed the overture to Leonora, with full orchestra, which was beautifully played. After this came an original Jubilee Hymn of Peace, and music, which was conducted by the composer, Dudley Buck, it was arranged for full chorus, organ and orchestra. After the singing of this hymn MADAME PESCHKA LEUTNER, OF LEIPZIG made her first appearance before an American audience. She is a native of Vienna, thirty-three years of age, and has a voice of perfect purity of tone, extending from the lower notes to G flat, an octave above the treble staff. Her execution is wonderful. I have never heard anything equal to it. She has a life engagement at the Leipzig Opera, and it was with difficulty that she could be induced to visit America. The \$16,000 gold she gets may have been some inducement.

The next we had was a song by the *Boquet of Artists*, composed of 150 American musicians—the last part with full orchestra and chorus. It was good.

**MADAM ARABELLA GODDARD,**

of London, considered the best living lady pianist, came forward amid warm applause and played Talbey's variations on the *Last Rose of Summer*, but owing to the construction of the building it could only be heard at a short distance. She played on another day, *Tolbey's Sweet Home*, with about the same result. She receives for her services \$5,000, but they have found out that piano playing at the Coliseum is a failure, after bringing the two best players from Europe, Goddard and Bendel, two of the greatest pianists of the age.

**THE ENGLISH GRANDIER GUARDS BAND.**

Dan Godfrey was the principal attraction of this day. There are three bands connected with the Household Brigade, of London, led by the Godfrey Brothers, all accomplished musicians. As the band came to the front of the stage they played "God save the Queen," the audience broke out in a perfect storm of applause, all seemed anxious to give them a brother's welcome.

The first piece played was the overture to "Robin Hood," which was encored, when they gave us the overture to *De Freyschutz*, in the most faultless style, every shade of expression was observed, even to the difficult violin passages which were taken up by the clarionets. It was entirely a wonder for a band of wind instruments to perform this overture with such perfection.

Mr. Godfrey next gave his own beautiful

"Mabel" Waltzes. The cornet solos with which this pleasing composition abounds were beautifully played. A prolonged round of applause followed, which did not cease until Mr. Gilmore ascended the stand to conduct "God save the Queen." Madam Rudersdorff, of London, sang the third verse, as a solo, the chorus, orchestra and Military bands repeating it. There seemed to be some misunderstanding between Gilmore and the chorus organ which threw them out of time, but the audience were determined to hear it again, when Madam Rudersdorff came forward. Gilmore gave the baton to Godfrey, who produced a grand and noble performance of the glorious anthem. The applause that followed had scarcely ceased when Mr. Godfrey gave the signal to his band and they struck up the "Star Spangled Banner." The scene that followed baffles description. The entire audience and chorus rose to their feet moved by an irresistible impulse cheered and applauded with an enthusiasm that was almost wild with fervor. It was a never-to-be forgotten sight, men unaccustomed to weep shed tears, and every heart present seemed to be full to overflowing, with the rapture of the moment. All seemed to feel that we were indeed one family, and that every barrier should be removed that might prevent us from being united, for on England and America, principally depend the christianization of the world. I said to an editor beside me from Prince Edward Island, The Alabama claims will be settled, for that band will do more than the Geneva Conference in settling Indirect damages.

**AN EPISODE.**

A man behind, after the excitement was over rose on his seat and said "God save Gen. Grant for the next four years," but there was no response, for music is above party politics. It seemed as much out of place as it would have been to have used profane language in a church.

**JOHANN STRAUSS,**

from Vienna, the celebrated composer of Waltzes, now came to the conductor's stand amid great applause. He is of dark complexion, below the medium size, and has the appearance of a French dandy. He conducts the orchestra with his violin bow, while he holds the instrument with the other hand, he has composed over 600 pieces, most of which have met with a large sale. He is considered the richest composer in Europe. He receives the modest sum of \$17,000 gold, and expenses paid, for conducting one of his waltzes each day at the Coliseum, but the audience never let him off without an encore. He is certainly an extraordinary man, and stands first as a composer of Waltzes and conductor, although it is said that he does not dance.

**THE RUSSIAN DAY.**

I have taken up so much space in describing the events of the English day that I can only note some of the principal incidents of the other. The principal event of this day was the first appearance of the Russian Band of 60 pieces, under the leadership of Henrich Surv. This band was decorated with the "Iron Cross" for voluntary bravery at the battle of Graullette. The musicians were ordered to the rear when the battle began, but Surv thought if ever there was a time when the hearts of the music-loving German soldiers required the inspiration of much music, it was the present, so marching on the flank of the regiment they entered into the thickest of the fight remaining until the battle was over. Their reception was all that an enthusiastic audience could give, and their playing was faultless, differing only from the English in their national character.

**FRANZ ABT**

made his first appearance at this concert, conducting with full chorus and orchestra his beautiful song, "When the swallows homeward fly." This great German song writer is a plain kind looking man, above the medium size, 53 years old. It is said that no man has done more for the musical interests of Germany than Abt, which his countryman have fully recognized.

**THE FRENCH DAY.**

The principal attraction of this day was the first appearance of the French Band composed of 55 members, wearing the war medals of the nation record for services in the Crimea, Italian and Prussian wars. The leaders were the order of the Emperor. They were received like the other bands, with the greatest enthusiasm, the organ playing the *Marsellaise* Hymn when they were coming on the stage. These performances differed only from the other bands in the national character. The *Marsellaise* Hymn was sung, was performed with full choirs, orchestra, military band and cannon.

You must imagine it, for it baffles description. It was grand. The question among musicians is, Which is the best band? Each of course has its favorites. My own opinion after hearing them several times is that each stands first in its own peculiar national department. In order to judge of them we must take into consideration the character of the nation which they represent. The English are noted for the cultivation of those finer feelings which cluster round the home circle, making it what it should be, the "Dearest spot on earth." Music being the language of the heart accounts for those peculiarly delicate tones and expressions which are peculiar to the English Band.

The Germans who pay more attention to training, give us our best musicians and scientific men in almost every department. This we saw expressed in the broad full tones and harmony of the German Band.

The French are impulsive attending more to the frivolities of life than the substantial. From Paris we get most of the fashions that disfigure our ladies. Hence their playing was elastic, quick and beautiful.

G.

For the Christian Messenger.

**IN MEMORIAM.**

MRS. ELIZA DOTY.

Died at Freeport, the 21st day of May, 1872, aged 38 years. Sister Doty was the daughter of John and Abigail Hains. About 9 years ago she was baptised by the Reverend William Hall into the fellowship of the Baptist Church of this place; of which our sister lived a consistent member until her Heavenly Father called her to join the church triumphant above. For more than a year our dear sister was confined to the house by the disease which finely terminated in death. But although deprived of meeting with her brethren and sisters in the house of God her mind was often raised above the infirmities of body and cheered with the presence of Jesus which dispenses the gloom and makes all within us rejoice. She was very patient all through her sickness and resigned to the will of God: She was a very affectionate wife, and a kind mother, our sister has left a sorrowing husband and four children to mourn. May God support and comfort them in this hour of trial. A discourse was delivered by Rev. J. A. Moore on the day of her burial from the text "O death where is thy sting, O grave where is thy victory."—*Com.*

**MISS. WEALTHY TUPPER,**

Was born in Cornwallis, April 8th, 1790. Being blessed with eminently pious parents, the late Charles and Elizabeth Tupper, she was religiously instructed. In her youthful days she unquestionably obtained a "good hope through grace." At the age of eighteen years she was baptised by the venerable Edward Manning. She was always strictly moral; and during the subsequent 64 years of her Christian pilgrimage she walked, in fellowship with her Baptist brethren, in a course adapted to "cut off occasion from them which desire occasion." The language of Cowper might be truthfully used by her:—

"E'er since by faith I saw the stream  
"Thy flowing wounds supply,  
"Redeeming love has been my theme,  
"And shall be till I die."

She took great delight in public worship; as also in family and secret devotion, and the society and conversation of the godly, and in efforts to win souls to Christ.

In Providence it was allotted to our beloved sister to suffer much bodily indisposition, and continuous infirmity. These were borne with Christian submission. As she delighted in doing good, she readily labored with her hands to the extent of her strength; and when able, at different times taught a school of young children. By these, as indeed by her acquaintance generally, she was ardently beloved. During the latter years of her life she ordinarily lived with one and another of her brothers, where she was always a welcome guest. When, however, most of these were deceased—only two remaining—her brother Nathan Tupper, Esq., of Aylesford, (who died February 26th 1862.) kindly willed her an annuity of eighty-four dollars, which has been punctually and cheerfully paid every year, and up to the close of her life. This afforded her an independent and comfortable support; and, by strict economy she managed out of it to aid in sustaining religious objects, and relieving in different cases, the wants of the needy. It may be truly said of her, "She hath done what she could."

Her mental faculties were retained in re-