# CTITRTSTANGARTEAN. 

PUBLISHED UNDER THE DIRECTION OF THE WESLEYAN METHODIST CONFERENCE IN BRITISH NORTH AMERICA.



| 60 | CHRISTIAN GUARDIAN. |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  <br> WEDNESDAY, JALCLI 5th, i894. | orishment, and glory. The Protestint or hord to call himself the true bread, |  |  | $\begin{aligned} & \text { ufy } \\ & \text { ins } \end{aligned}$ |
|  |  |  |  |  |
|  |  |  |  |  |
|  | (e) |  |  |  |
|  |  |  |  |  |
| servations on the Gth chapter of St. John, in support of the Catholic dcgma of the real physical presence in the |  |  |  |  |
|  |  |  |  |  |
| the Catholic dogma of the real physical presence in the Euchatist; and the reply of the Archdescon of York, | ${ }^{\text {a }}$ |  |  |  |
| vindicating the Protestant doctrine of the Lord's Supper, in a Letter to his congregation. In the second scetion of his pamphiet, entitled, "The Doctrine of |  |  |  |  |
|  |  |  |  |  |
| the IIoly Eucharist," the Arehdeacon lias embodied |  |  |  |  |
| the sentiments and arguments of the best Protestant writers on the institution of the Lord's Supper; argu- |  |  |  |  |
|  |  |  |  |  |
| ments which as far as regards an appeal to the Seriptures, can neither be refuted nor strenglinened. But the |  |  |  |  |
| Archdeacon's exposition of the fith chapter of St. John, which occupies upwards of 30 poges, and in which he |  |  |  |  |
|  |  |  |  |  |
| propounds a formal and direct reply to the Bishop of Strasbourg's observations, appears to be less simple, perspicuous and satisfactory, and seems to be too much |  |  |  |  |
|  |  |  |  |  |
| perspicuous and satisfactory, and seems to be too much confounded throaghout with the general doctrine of the |  |  |  |  |
| Eucharist, which had been sufficiently disposed of in the preceling section. |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| which, it appears, has converted the Hon. Mr. Elmsley to the Catholic Faith, and which he seems to thin's will |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| produce a like'change in the faith of othere, may crgate in the minds of uninformed readerb, we shall attempt to simplify the argument, and present it to the reader |  |  |  |  |
|  |  |  |  |  |
| to simplify the argument, and present it to the reader within the narrow compass of two or three enlumna, The Roman Catholic's Articles of Faith on this point |  |  |  |  |
| are as follows, given in the 30th page of the Archdeacon's Ietter: "I do profess, that in the Maes there is offered a true, proper and propitiatory sacrifice for the |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| offered a true, proper and propitiatory sacrifice for the jiving and the dead; and that the body and blood, together with the soul and divinity of our Lurd Jesus |  |  |  |  |
| Christ, are truly, really and substantially in the most Holy Sacrament of the Lord's Supper; and that the whole substance of the bread is turoed into the lody, |  |  |  |  |
|  |  |  |  |  |
| whole substance of the bread is turoed into the lody, and the whole substance of the wine is turned into the |  |  |  |  |
| Ulood; which change the Cathelic Cbarch enlls Tran-substantiation.-I do also profess that whole and entire |  |  |  |  |
|  |  |  |  |  |
| Christ, and a true Sacrament, is received under one kind only."-17th and $181 /$ Articles of the Creed es. tabished by Pope Pious the Courth and the Council |  |  |  |  |
|  |  |  |  |  |
| of Trent. |  |  |  |  |
| the cross, "once for all," a propitiatory sacrifice; that the bread and wine are taken in' remembrance of |  |  |  |  |
|  |  |  |  |  |
| Christ's death until he come again; that these who, with a lively faith, receive into their bodies the corporeal creatures of bread and wine, partake spiritually of the body and bloed of Clirist; whocia communion is to be received in both linde, by the laity as well as the priestheod. |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| The question, howerer, now to be discussed is, not what nas meant by our Lurd in the institution of |  |  |  |  |
| his supper, as recorded by Matthew, Luke, and Paul, but what is the meaning of his conversation with the |  |  |  |  |
|  |  |  |  |  |
| Jews and his Disciples, as given in the Gth ehapter of St. John, from the 25 h verse to the end? We sha!l not formally follow the Bishop of Strastourg through |  |  |  |  |
|  |  |  |  |  |
| this pamphlet of 32 octavo pagee, but will fix on three leading points: First, is there ony allusion in this |  |  |  |  |
|  |  |  |  |  |
| ehapter to the Lord's Supper? Secotidly, what is mean! by eating the body and drinking the blood of Cbrist? Thirdly, what was the ground of the Jews ${ }^{t}$ rojecting |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| will please loik over the chapter before reading the |  |  |  |  |
| First.-We mantain that the Lord's Supper is not spoken of in this cbapter. 1. Because the Lord's |  |  |  |  |
|  |  |  |  |  |
| Supper was instifuted the niglt before bis erocifixion, (see Matt. xxvi. 20-30, xxvii. 1, 35, and Luke xxii, |  |  |  |  |
| 19,20, G6, and xxiil. 33, and this conversation trof Wlace scveral months, if not more lban a year, before have an acconnt of the $\Gamma$ ceast of In of St. John, we was celebrated at least six monthathef,re the Passuver. | COMETH |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| no life in you." If this refers to the Sacrament, then all who died previous to the institution of the Sacta- |  |  |  |  |
|  |  |  |  |  |
| Jhave peristeedeertastingly |  |  |  |  |
| Sacrament, says, that they "drink judgment to them. selves." I Cor. xi, 30 , Our Lord says, verse 54 , "he that eateth my fiesk' and drinketh my blood, shall live for |  |  |  |  |
|  |  |  |  |  |
| ever." If our Lord refers to the Sacrament, as the Roman Catholic Church asserts, lee and St. Paul con- |  |  |  |  |
| Church teaches error, and the Sacranent is not spoken of in the 6th chapter of St . John. <br> Hence the Bishop of Strasbourg's misreprescntation |  |  |  |  |
|  |  |  |  |  |
| of Protestants, in representing them [page 22,] as in. terpreting the flesh of Christ to mean the "sign or figure of "t," when they understand our Lurd as not even speaking of "any sign or figure" of hio bory. |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| "I am the true bread which came down from Heaven, -my flesh is meat indeed, and my blood is drink in. |  |  |  |  |
| drink his blood, ye have no life in you, -he that eateth my flesh and drinketh my blom shall lise forever." |  |  |  |  |
|  |  |  |  |  |
| above quoted Articles of Faith,] and the lishop of Strasbourg contends that they mean, a a real mandu. |  |  |  |  |
|  | exemperem |  |  |  |
| Curist, into which eachs sacramental wafer of bread is, with unaltered form, and to the senses unaltered pro- |  |  |  | , |
|  |  |  |  |  |
| perties, really and substantially changed. The Biehop of Strasbourg, therefore, contends that our Lord's discourse with the Jews is ta be understood in the strictest |  |  |  |  |
| teral sense. Let us try this rule of inlerpretation by ne or two;out of many, examples that might be selected. Our Lord says, [verse 2\%] "Labour [or seek] not |  |  |  |  |
|  |  |  |  |  |
| for the meat that peristheth." This is onequivocal; and if the Bishop's rule is a good one, it is positively unfawful for us to seek bread, or any thing that perisheth. |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| Again, our Lord says, [verse 51,] "if any man eat of this bread, he shall Live FOREVER. Have not Popes, and Priests, and their flocks, from age to ago, faccording to the Roman Catholic Church $\}$ eaten of this bread? And have they not died already? Eitber, therefore, the Bishop's rule of interpretation, or h:s doctriue, must be false. <br> On the contrary, the Protestant contends that by cating the flesh of Christ, we are to understand the same idea that is implied in eating bread; namely, to derive support from it. The aryument of our Lord with the Jevs, according to this interpretation, may be thus ex-pressed:-The manna which your fathers did eat in the wilderness could only sustain a mortal fife. I give you the true bread whicl preserves to eternal life, and qualifies every one that eats it for everlasting happiness.trine, which enlightens, quickens, nourishes, purifics the believer, and fits him for happiness, but also because |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

## PROVINCIALPARLIAMENT.

HOUSE OF ASSEMBLY.








 tiong it as he nirght think proper. He arreed in the
principle of he bill; and would rather see the guestion









 declared it was nothing less than retbing the church
England, to pass a bill to tate to Reserves anuy fro
it. But at the same time tie said fie would intruduce
 chern




## 



| progress, and ask leave to sit to morruv, <br> late in the evening. Mr. Perry hoped the motion would not prevail, less it was the intention of the committee to throw out the bill altogether, but that the deails of the bill wou |
| :---: |
|  |  |

















on or non 1rss a persan than. Dr. Chatmors, voncerning
thie beneficial effects of the connexion between churd.





Mi., inness we at Lieune Governor, requestngy hion
assent to it uxtili that liain thinty days on the tabies of
both houses of Pariament. This billin then, is to repee
part of the 3 . Geo. Hill.t. and doesthinh ho. then nember











 







 



|  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  | have ief hour rountry', and four had been expelled. We a the presst number two hundred and an; thus showing an increase of seveny.eight io num. <br> thus ber. |  |  |  |
|  |  |  |  |  |
|  | Aer. A mong the members may be found some rather |  |  |  |
|  | unworthy of the standing they hold, but when weconsider the weighty influence of temperate men, |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | that we have been prospered. On our feeble ef. forts God has turned a propitious eye, and given us |  |  |  |
|  |  |  |  |  |
|  |  <br>  |  |  |  |
|  | tress of the temperance interest in many parts of the world. The temperance cause is receiving support from men in all ranks of society. From |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | $\mid$ theif breitren in intis caise, were favourable op. portunites only to offer |  |  |  |
|  | portunities only to offer. The whole tone of expression is in favour of total abstincnce ; expcriment has clearly demon |  |  |  |
| $\begin{aligned} & \text { From the Halowell Free Press } \\ & \text { Mr. Editor,-I herewith enclose you a copy of } \\ & \text { te procedings and resolutions of the Prince } \end{aligned}$ |  |  |  |  |
|  village, on Tuesday evening the th in inst |  | Religiocs Statistics.-The Archbishops of Eng- |  |  |
|  |  | tiehpp 23; the freieqg bishops 5. The arch. <br> Ireland are 3 , and |  |  |
|  |  |  |  |  |
|  |  | $\begin{aligned} & 1166 \text { ministers and } 1105 \text { Clurches belong to } \\ & \text { the established Chureh of Scotland. Of this de- } \\ & \text { nomination is Thomas Chalmers, D, D. } \end{aligned}$ |  |  |
|  |  | The Reformed Presbyterian Synod of Scolland |  |  |
|  |  |  |  |  |
|  | Scorinin | The Unied Assocoiate Synod of the Secerssion |  |  |
|  |  |  |  |  |
|  |  | merates 311 members of this denomination in |  |  |
|  |  | 437. Their Churches are nearly gequat to the |  |  |
|  |  |  |  |  |
|  | Preshyteries, Synods, and a General Assemhly, |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | General Assenlly of the Prestyerian Church of Great Britain and Ireladd.? Tlue olject of this |  |  |  |
|  | and |  |  |  |
|  |  | are 87: of the Ronana Caltolicic Church in Sculland 68: of the Independent Congregational Church. Of this asi denonination is Ralph W ard. |  |  |
|  |  | than 64 . This is a much smaller number than |  |  |
|  |  |  |  |  |
|  |  | will he found in New York and Philadelphia. There appear to be six kinds of Presbyterians |  |  |
|  | 何ot the Wesminster Confession the chapet was |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | every thi |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | 50 Acres morestville. <br> North Crosby, and one Village $L$ |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | Sole |  |  |
|  | may be abe to answer-are we no aliso res. |  |  |  |
|  |  |  |  |  |
|  |  |  | GHERAL Cothing EsTABLISH. |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | made mbothing of varions sizes and descriptions, made ofthe best thaterials, under his awn immediate jnspection,which can bo wartanted prime articies. Inis | W 4 NTED TO Bonkow for sor years |
|  | acterize this new Presbberian churct, will appeal admit men of all creeds and no creed into it | leaving pariculars of such proporties, with their tehis office, No. 237 j King Street.JAMES BICKET,Agent for the Purchase and Sale of Lands <br> York, Feb. $19 \mathrm{th}, 1834.6 \mathrm{w}$ |  |  |
|  |  |  |  |  |
|  | of exericising his own privite anidpmaned tingh interpetation of the Scriptures, |  |  |  |
|  | doty |  |  |  |
|  |  |  |  |  |
|  |  |  | moderale terins, and ahl orders executed at the shortest tice in the patest style. York, June 20, 1833 . i89y |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | tess of the Thurss tor instruicion, here spotene of, | NEW AND EXTESSIVE ARERIVALS |  |  |
|  |  | Se |  |  |
|  | Mont which prevelis in ifypt aygers well for the |  |  |  |
|  |  |  | Ine |  |
|  | "You will doubtless be surprised to hear, that | suitable for the sea<on; and from the circumstance thatthey were purchased in England before the late advance,be offers thetn for sale at old prices, and some articleslower. | York, 6h June, 1832. GEORGE MONRO.135-tf. |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

