

The truth of this resolution will be manifest, as its opposite is false to the very core.

Rev. GEORGE SUTHERLAND, on moving the 3d Resolution, said—

Mr. President, ladies and gentlemen.—A motion has been placed in my hands which, with your permission, I will read.—“The moral training from the Bible is indispensable to the efficiency of the Normal School.” You have heard much and read much on the importance of a Normal School.—It may not be improper that I should offer a few remarks on the nature and requirements of such an institution. For the last twenty or thirty years, the attention of sensible men, on both sides of the Atlantic, has been called to the necessity of improving the education of the common people. To raise the standard of education, you must raise the qualifications of the teacher.

While the various trades and professions demand an apprenticeship before an individual could offer his services to the public, any person, male or female, possessing the moral rudiments of education, was thought quite capable of undertaking the honorable and difficult occupation of training the youthful mind. This mistake once admitted, Normal Schools, or schools in which persons should serve an apprenticeship to the occupation of Teaching, rose on all sides. Their distinctive features were these:—

First, the inculcation of the fallist and most accurate knowledge on all the branches of learning required in the common schools; second, the science of teaching, or the best way of securing and illustrating truth to the youthful mind, especially as fitted to call forth his own ideas and expand his mental powers; third, the actual practice of teaching, in the presence of the Head Master, all branches of the study for such a length of time as would ensure proficiency. To illustrate my meaning: The tradesman that would secure the custom of the public, must know the material with which he has to work—their strength, durability and such like; further, the best mode of putting these materials together in a variety of cases; and further, the actual practice in putting these together.—In other words, an experienced proficiency. My resolution speaks of the efficiency of the Normal School. What, sir, can render a Normal School efficient? Need I say that the first great requirement is a master of the highest mental and moral qualifications? If these are wanting, the school cannot be efficient. The maxim holds good—The master makes the school. I am not here to speak of the master of our Normal School. I believe that the gentleman understands his business thoroughly.—He has come from the most celebrated Training School in the British Empire. But give him an opportunity of teaching what he has been taught. Do not circumscribe his efforts by giving him an opportunity of really training teachers. A second requirement is, a sufficiently varied class of materials. Hence the origin of the Model School. Classes in every branch must be formed and trained by the Head Master, and by the assistance in imitation of him. Without a wide range of materials, the teachers must be forth imperfectly qualified.—Just as a tradesman from a shop in which a small variety of work has been seen, or a professional man from a master whose practice has been limited. But further, the apprentices must remain a sufficient time under the master. What, sir, can an individual in three months become a proficient in the difficult art of teaching? It is impossible. Why, sir, they cannot be allowed to teach one branch in that short time. They are only then becoming acquainted with the simplest rules of the system. Ministers have to spend six or seven years in college, and yet schoolmasters can be trained in three months! No; if you are even to improve the education of the country, three years at the very least must be spent in being trained, by those who are to educate your youth. The resolution which I hold, declares that normal training—and that from the Bible—is indispensable to the efficiency of the Normal School. Yes; in addition to the first-class master—the wide range of materials, or model scholars—the student of apprenticeship—there must be the full course of instruction. Education, to be complete, must be physical, mental and moral. The health must be preserved—the muscular powers must be exercised—replenished—trained to skillful and prompt execution. It is the moral nature to be neglected? Are the noblest emotions of man never to be quelled and raised up nobly with the author of our existence? Is the immortal spirit of the youth never to be elevated to contemplate God its maker—and eternity as its home? Are the laws of the Most High—its will to guide, and its love to bless the youthful spirit, and to promote virtue, happiness and prosperity in our country,—to be cast out of our Normal School, as if they should pollute it! Where then is moral training? It is neglected. Hence our Normal School is not efficient. One great branch of training—and that essential to the well-being of the country—is abandoned. And why? Because the leaders of the Church of Rome hold, declare that normal training does not serve the interests of a certain class of politicians. But are we to be deprived of our rights, because they are offensive to a certain class? If the Roman Catholic children may not be educated in the schools of the State, there is an adjoining room where they may prosecute their studies while the bible lesson is given to others. Such a thing, the teacher has himself told me, is perfectly practicable. When then, sir, is this right granted? I know not why, unless the Roman Catholics must be favored, and Protestants may be trifled with. But I will not proceed.—I remember that speakers are to follow.—Let the Bible enter the Normal School; let our teachers be trained from its sacred pages, and the education of our country will advance;—its intellect will be called forth.—Its morality will become conspicuous and stars will shine from many a mountain that will prove a blessing to their country and the world.

(To be concluded in our next.)

We have a few words to say to the Examiner and his worthy contributors in the Church of England.—“The Examiner” had signed himself “a member of the Church of Rome,” it would have been in perfect keeping with the contents of his letters, and which I had as much intelligence as he has insolence, the Examiner would have been deprived of his timely support. And as for poor Edward Whelan, he is a specimen of Rome’s moral training.—The abundant and abundant epistles—mildly “wicked,” “loathsome,” “gloomy,” “rascal,” “invidious,” and such like—shows the education which the self-exalting writers have received. The treatment which Commander Ordley receives in the Examiner’s quarters. When Rome receives an inch, she boldly demands an ell. As the Examiner is expert at asking questions, we shall present a few for his special solution.

1. Does he believe that the Virgin Mary was born without sin? If not, can he call himself a Roman Catholic? 2. Does he believe that any man can tell, when a person has died, that the soul has gone to purgatory? If not, is it an insult to the soul to take money from simple people professing for praying souls out of purgatory? Not very long ago an intelligent Romanist was seen to blush when it was announced that the Queen Victoria had taken a long journey to purgatory, who had died several years ago. Many do not believe in any such thing. Does he?

3. Does he believe that a priest, by saying a few Latin words over a piece of paste, can change it into the body and divinity of Christ,—which paste may afterwards be some mouldy and corrupt? Does not that man make his own God? 4. Does he believe that any out-and-out Romanist—one that maintains the supremacy of the Pope in all civil affairs, in all kingdoms, and in all parts of the world? If he does, he is a loyal subject of Queen Victoria! With his talent for violent and abusive writing, we believe that he has too much sense to credit such absurdities. Is he, then, indeed, a Romanist; or more accurately allied to a school of free-thinkers? We shall now tell him some facts which, in present circumstances, may be peculiarly gratifying. The Protector is and shall be sustained by the voluntary support of at least five distinct Protestant denominations. At least our five subscription list is fast increasing. It is a favorite with four-fifths of the real Protestants of this island. Many of these are acquainted with the so-called glorious benedict words of both St. Dominic and St. Bernard. The one was canonized by Pope Alexander III, in 1174; the other by Pope Gregory IX, in 1235. The former established the inquisition, of happy memory—the latter preached up the benedict words of our crusades. It may be important for him to know that some Protestants who seem to sympathize with him, are yet in hearty rejoicing at the bold stand which the Protestant press has taken, and which it all respects, if there has not been a “row” before this time, the fault is not his. His editorials are sufficiently inflammatory. But Protestants are quiet and peaceable. Roman Catholics are always violent. The Rev. Mr. Barker, at his own house, has threatened that Protestants will not be terrified; they will never surrender their rights, nor will they shrink back in the day of contest.

The Rev. Mr. Mackintosh will preach in the Temperance Hall next Sabbath the 29th inst. at 3 o’clock p. m. and at 6 1/2 in the evening.

The present No. being the last of the 1st Volume of the “Protector,” we beg to tender our thanks to our subscribers for the patronage they have extended to us. Our subscription list has been going on increasing ever since the issue of our first No. without any extra effort to extend our circulation. The urgent requests of those who will well to the great cause which we advocate—the dissemination of sound Protestant truth—we have engaged a person to travel for the interests of the paper; and we beg to ask for him a favorable reception. To those subscribers who have not yet paid, that they will immediately send us forward with their payments. The efficiency of the paper for the future will depend much upon the way in which our request is met in this particular. The publisher has laid out a large sum of money in wages and paper, and he will be able to afford improvements just in proportion as he finds them necessary. We may mention that, upon examination, we find that the “Protector” gives more reading, exclusive of advertisements, than any other of the Island papers, and we should fain hope, matter more suited to the best interests of our fellow colonists.

YOUNG MEN’S CHRISTIAN ASSOCIATION.

On Thursday, 11th inst., the Rev. D. Parshar delivered a very interesting lecture before the members of the Association, on “The Life and Times of William Wilberforce.” The day was extremely cold and stormy, and the roads rendered almost impassable, yet, despite every opposing difficulty, he fulfilled his promise. He introduced his remarks by an eulogium on the noble character of our hero, and such as we would wish to recommend to the consideration of all our young men, viz:—“on the chief end of man’s existence.” He then entered on the biography of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was characterized, and untrammelled by the political bands of the papacy, he labored to disseminate the pure doctrines of the Bible, and to give to the world “a simple story of the cross” unclouded by the mist of popular superstition. He clearly elucidated to what an extent the slaves of the popedom were alarmed at his doctrines, who immediately invoked the secular arm for the suppression of the growing heresy. The main points to which he objected were: his views of the eucharist—his denial of the need of priestly ordination—his declaration against clerical endowments—his rejection of the Papal infallibility, and of the Pope’s political supremacy—and that the ecclesiastical offices of pope, priest and bishop were entirely invalid under the Christian dispensation. Though he was banished from the university, and deprived of his professorship, yet he escaped molestation, owing to the schism in the popedom, the political dangers of the kingdom, and the friendship of his friends. But he did not long survive, having been arrested by the hand of death, while at service in the parish church, Dec. 29th, 1834. Thirty years afterwards, under direction of the Council of the Association, the Rev. Mr. Parshar delivered a lecture on the life and times of our noble Reformer, who has justly claimed the title of the Reformer of the Reformation, the characteristic features of whose life he afterwards held up as examples for the rising generation. After stating that little information could be gained as to his youthful days, he proceeded to show the boldness with which the commencement of his career was