

ed this, to exert themselves for the extension of the education of the people. Hitherto the concern of ministers and Churches had been chiefly the promotion of religious instruction by Sunday schools; and no extension of Day school instruction, he was persuaded, would supersede the necessity of every effort to improve the efficiency of Sunday schools; but it was now indispensable, even for the preservation of those schools, to combine them with Day school instruction. The motion was seconded by Mr. Edward Baines, jun., who prefaced his remarks by acknowledging his obligations to the excellent Chairman as his early instructor, from whom he had imbibed, with the elements of learning, his attachment to the principles of Civil and Religious Freedom. Mr. Baines then laid before the meeting the results of his extended inquiries into the state and progress of education in the northern manufacturing districts. Two important facts, he said, must be admitted; first, that there exists a great deficiency of general education, both in quantity and quality; and, secondly, that Dissenters had not borne their proper part in supplying that deficiency. Of late years, the Clergy had been, in this respect, indefatigable. Maintaining as he did, that it is no more the province of Government to educate the people, than it is to supply the people with food, or to govern their families, he must contend also, that, as it is the primary and sacred duty of parents to provide education for their children; so, it was the duty of all religious men to assist parents in the lower walks of life in educating their own children, and the duty of the ministers of religion to inculcate upon parents their inalienable obligation.

Extracts from the Speech of Dr. Vaughan,
President of the Lancashire Independent Col-
lege :

We are a Congregational Union of England and Wales, simply for carrying into effect the scheme that has come down sketched to our hands by the very fathers and founders of the principles we profess. (Applause.) Let us hear no more, then, of novelty as connected with these things. (Hear, hear.) We are taking up the old paths of men whose names we value above those of any other men in the history of the Church since the age of the Apostles. (Hear, hear.) I can only now say that I am far from looking with discouragement in referring to those principles, from many things that are taking place around us, which seem to bear a most hostile aspect. I always judge of any breach that is made in regard to any great public principle, by the vigour of the reaction that is found to be called forth by it. We should never have reaction in the various forms presented to us in favour of the Christianity of the middle ages, if it were not for the breadth that is taken, and if it were not for the onwardness that marks the influence of the Christianity proper to us, as derived from the Holy Scriptures. (Hear, hear.) I gather courage, when I see a field so

occupied, for I am sure there must have been good at work, ere this principle would be aroused from its natural slumber in the manner in which it has been. (Hear.) Then I would just say one word upon the point to which we have had our attention directed to-day—education. If I were asked to say what I expect to be the great advantages of this union in respect to education, I should say, in addition to see copy the various objects we have classed under the head of our British missions, there are such questions as those of popular education rising in relation to it, which it is really of moment that our men of most sober thought, our men of more considerable reading on these questions, should come together, and confer and agree as to what they think would be the best course of meeting the emergency of the demands in this respect. We are now in a position to feel that the education of the people of this country must be mainly, if not entirely, the work of the religious communities that are founded. (Hear, hear.) I am not sorry that we are brought to this state, because it will have in it an indication of a great social manhood in our case. (Hear, hear.) Government take the most upon them when the people are in the most prostrate condition. Where they take the most upon them to do, they do it in the worst form. When you can narrow the province of a government, causing the people to become as a nation, as nearly as may be, what Christ's Church was intended to be, a self-governing-body, you narrow the province of the magistrate, and he does the less he has to do the better for being limited. (Hear, hear.) Amongst ourselves everything is in progress of this nature. In Prussia, if a road be wanting to send a cart along, it must be the business of the king or his functionaries to make it. As to a canal or railway, as to anything of great amount, it must all be done by the Government; the people are children; the only men, according to the theory of the thing, are those who have to manage everything for the rest. [Laughter and applause.] We are doing more and more for ourselves every day; we are narrowing the province of the governing, and we are enlarging the province of the governed. (Hear, hear.) By-and-by, we shall get to a point where we shall take religion and everything of that nature out of the hands of the Government, and the people will attend to these things themselves. I feel that we are in a crisis, and that education is the department of things with respect to which we are called upon to carry out our principles of self-government. It is felt every-where that the time is come in which the people will be found competent to do these things for themselves much better than any Government can do them for them. But in order to bring that part of the country not religious into a proper condition for self-government, we must be prepared to exert ourselves, and to bring our thoughts, our time, and our property into the enterprise, in order to show that we are sincere, it is not enough to say that the principles of Independence conduce to the union and combined efforts, but we must show that they do. (Hear, hear.) Mankind even the wisest, are instructed by their eyes manifold more than by their ears. You may write a hundred prose volumes, intended to show that Independence is not averse to union, and those hundred volumes would not do so much to instruct the country in the truth of our cause as will be done by the simple fact of the