

the sun without its beams should talk to the planets, and urge with them till the final day, it would not make them shine; there must be light in the sun itself, and then they will shine of course. And this, my brethren, is what God intends for you all. It is the great idea of his gospel, and the work of his Spirit, to make you "lights in the world." His greatest joy is to give you a character, to beautify your example, to exalt your principles, and make you each the depository of his own almighty grace. But in order to this, something is necessary on your part—a full surrender of your mind to duty and to God and a perpetual desire of this spiritual intimacy. Having this, having a participation thus of the goodness of God, you will as naturally communicate good as the sun communicates his beams.—*Dr. Bushnell.*

RECEPTION OF BURNS IN BOSTON.

SPEECH OF DR. KIRK.

Rev. Dr. Kirk was then introduced who spoke briefly in his usually effective style, showing how deeply his feelings were enlisted in the event which had caused the meeting of this evening. He said we have to-night a combined view; the Southern side and the Northern side. We have the fact that we recognize under that black skin a man; and that they in the South recognise only a chattel; and that makes a vast difference between the South and the North.

The question may be asked, for what do you come here to-night? Is it to fan a feeling of opposition to the South, and to stir up fanaticism? No, but we come to assert that a black man is a man. (Cries of good, and cheers.)

Some one in the audience said, that was said long ago. Yes, said Mr. Kirk, it was, and I wish it had been acted upon. The effect of Southern laws was then commented on. The time has come he said, when the South should know what we think of them. He did not think blustering, spluttering or bravado would do any good. He had prayed to God that we might have nothing but calm, clear vision and a little of the fire that filled the heart of Otis in Faneuil Hall. (Applause.) The Northern view of slavery is that a man is a man for a' that. He thought the negro a man, every inch of him. Under the skin, it is all human. If that doctrine is believed there will be many changes, and there will have to be, in the Senate of the U. States, the passage of an obliteration law. Yes, Burns is a man, and more of a man than I thought he was. Burns has talked to my heart to-night, like a man. To be sure, he did use bad grammar; but whose fault was that? I think he has the true oratorical ring in him, like that of some of the Indian orators. If he had been in the North all his life, he would not have used so bad grammar. For one, he bowed to the Constitution of the United States; but the fact is, Anthony Burns is a man for all that; the fact is, it is wrong to incarcerate him except for crime. There is a wrong somewhere. It is entirely proper that the citizens of Boston, who witnessed the scenes of last summer, should come here to say that they recognized him who has been vilified, as a man. We have not come to make a lion of him. We have only met to congratulate him. We expect that he will retire to his place in the church, and like a modest man that he is, occupy the station for which he may be fitted.

This meeting is but one of a series, in a course of action. Whom is this meeting to affect? The good men of the South. It may help them to see that there is not mere infidelity at work; there is Christianity at work too. They will see that the Christianity of

the North is in positive direct antagonism to the slavery of the South. (Applause.)

'The times of this ignorance God winked at.' It will not do for our Southern brethren to apologize for Slavery and justify it unless they will justify polygamy too. And God is putting that along side of them to try them.

This meeting will have some effect on the bad men of the South too. Men who will put upon the auction block and then laugh at and jeer a man because he loves freedom, are bad men. They can be made to feel, and we shall try in our way to make them feel. (Applause.) There is a tone of indignation which can affect them; and when they come to the North, they must not be flattered and caressed, but men must go round them. (Applause.)

When the Nebraska bill was passed, he said that for one, he was going to act. He was now ashamed of his country, and he would endeavor to purify it from its guilt in connection with Slavery.

The meeting was closed by the whole audience uniting in singing the doxology, 'Praise God, &c.'

From News of the Churches.

EXPERIMENTS IN BOOK-HAWKING.

Among many details, to which attention has lately been directed, in connection with the condition of the masses, especially in rural districts, that of the books, and papers usually read by them has had a place. All persons conversant with the subject have come to the conclusion that the materials for reading furnished to our rural labourers have commonly been of the coarsest and worst description, and that it would be a source of infinite blessing, under God, were effectual measures taken to supply them with a wholesome, interesting, and edifying literature.

For this purpose the plan of book-hawking has been devised. It has been in operation in some districts in England,—e. g., Warwickshire and Hampshire,—in the former, under the auspices of Lord Lyttleton and others, in the latter, of a society of which the Rev. G. H. Sumner is secretary. It so happens, that the paper which has bestowed most attention on the subject is the *Tractarian Guardian*, a proof that the Puseyites, like their cousins the Papists, are wise in their generation in devising means for spreading their views, but not to be taken, we trust, as any evidence that activity in this department is confined to the Tractarian party. Indeed, we have good cause to know that this is far from being the case. In Scotland the subject is under the careful and earnest consideration of some of the best friends of the evangelical cause, who are in the midst of very effective measures to work the scheme.

It may be useful to parties interested in the work to extract a few passages giving information of the plans and experience of those who have been some time in the field. Mr. Sumner, secretary of the Winchester scheme, has written an account of it to the *Guardian*.

The following are the rules of the society:—

"1. That a general committee be formed of all donors of £1, and annual subscribers of 5s., to meet when called together by a requisition of five members.

"2. That the sub-committee, appointed Feb. 1853, have power to make additions to their body, and to fill up vacancies, subject to the approval of the archdeacon of Winchester.

"3. That Bibles, prayer and other books, and tracts from various sources, together with a stock of appropriate ornaments for cottage walls, shall be