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Poetry.

For the Christian Messenger.

"Watchman, what of the night?"

"Watchman! what of the night?" the dense clouds fly
Which darkly veiled the boundless depths of blue;
And lo! my watching, straining, aching eye
Beholds a soft, sweet radiance shining through
That sheds its halo o'er life's inner sea,
And gently bids still ling'ring shadows flee.

"Watchman! what of the night?" the star-lamps shine,
Their twinkling radiance guides me o'er the deep;
Sweet beams of hope, lit by the hand divine,
And there, hung out my wave-worn path to sweep,
With chastened hope I spread my close-reefed sail,
And bless the changeless Friend who calms the gale.

"Watchman! what of the night?" blest signs appear;
I see the halo of approaching dawn;
The billow, cloud, and midnight shadows dear,
Pass from my soul, and soon will all be gone;
While morning radiance, beautiful and bright,
Bathes all its chambers with celestial light.

"Watchman! what of the night?" the morning breaks;
With promise of a coming, cloudless day:
And the frail, trembling heart-harp softly wakes
A cheerful song of grateful thanks to pay,
Onward again my storm-swept course I tread,
With Trust's white pennon to the breeze outspread.

The Watchman's Response.

Traveller! lo! from boding ill
Zion's morn of Joy shall rise!
Even now the "day-spring" thrills;
Streaks of dawn illumine the skies.
Bethlehem's day-star gleams afar,
Brightly in the eastern sky;
And its "signs of promise" are
Lo! the "day-spring" from on high!

Traveller! soon the watcher's eye,
Aching, straining for the dawn,
Shall perceive the shadows fly,
And behold the glorious Sun.
Soon the golden light shall break
O'er the boundless depths of blue;
And the flooded earth awake
Singing Zion's praise anew.

Traveller! lo! the "star-lamps" dim
Pale their radiance on the deep!
For their course creation's rim
As their silent paths they sweep,
Buried "neath the glory-flood
Of the eternal King of Day."
Patience! Traveller! for our God
Bids the darkness flee away!

Lifting shadows, doubt, despair,
One by one, are fleeing now;
Stately stepping, God is here,
On the hallowed morning's brow.
Zion wakes to "rise and shine!"
Fluttering heart-harps wake to praise;
Touched by influence divine
Here we Ebenezer raise.

Religious.

Preachers and Preaching.

QUALIFICATIONS FOR THE MINISTRY.

An address was recently delivered by Dr. Horace Bushnell on the above subject, before the Porter Rhetorical Society, Andover, New England. Dr. B. began by saying that there never was a time when talented preachers were more in demand than now. Even the small villages and sparsely-populated towns all want men of talent. And yet there is great obscurity resting over the public mind as to what constitutes genuine pulpit power. The object of the speaker would be to try to find the unknown factors which enter in to make a man a great preacher, and thus help to solve the problem. According to the general idea, there are four talents needed in the ministry—(1) high scholarship, (2) metaphysical training,

There was no intention, of course, to bring dishonour upon these qualifications, which were admitted to be of the utmost importance. These may be called the four canonical talents deemed necessary in the candidate for the pulpit. But a man may have high scholarship, and be no preacher. He may be an acute metaphysician, and be no preacher. He may have what is called a finished rhetoric, and be no preacher. He may have a fine voice and manner, and yet be no preacher. And hence it follows that a man may have all these, and yet be no preacher.

These four canonical talents were considered separately and at length. The several points were argued and illustrated, as only Dr. Bushnell knows how to do it. Dr. Bushnell then undertook to find the unknown factors which go to make one a man of commanding influence in the pulpit.

1. A capacity for growth. Of some preachers we may say that they grew, and that was the end of them. There is no law of increment in their being. They are like capital, so invested as to yield no interest. But a man, in order to be a powerful preacher, must grow. He must find his powers little, and be conscious of steady enlargement.

2. He must have individualising power. Some men will go before an audience, and preach, and yet see nobody. Another man's eye will flash over the whole house, and find every person in it. A man may have learning enough, so that he might, if possible, preach by wholesale. But another man may retail truth in quite an humble way, and yet make a far greater impression of the power of truth.

3. He must have a great soul. There are preachers, it must be confessed, whose whole natures are mean and small, whose prejudices and resentments are petty and contemptible. Paul had a great soul.

4. He must have a great conscience—a finely balanced moral nature. There can be no great authority in a man without a great conscience. In some men conscience is simply an irritant. It has no kingly power. But in a finely regulated moral nature this element bears imperial sway.

5. Faith in unseen things must be a dominating quality in every great preacher. Luther had no great power until he broke into God's liberty, and a great faith filled and animated his soul.

6. The next point considered was what used to be called a man's air; but as this word has been changed from its original meaning, Dr. Bushnell preferred to call it a certain atmosphere which surrounds a man. The effect of this quality, which is more easily felt than described, was finely illustrated by references to Sumnerfield and Dr. Channing.

7. Finally, administrative ability—the power to get on—capacity of being and doing. A man, however learned, without this administrative talent, is a mere boy. I therefore concluded said the speaker, that there is a much larger number of talents needed in a great preacher than the four canonical talents.

The above, on one side of the Atlantic may be well supplemented by the following brief paragraph from the other:

MODERN SERMONS.

It is an inestimable comfort as well as benefit to the church of Christ, that the most successful preachers of modern days are plain though powerful men, dealing plainly with a plain Gospel. The modest student, the simple local preacher, the timid country pastor, after joining in the living mass of worshippers at the Tabernacle or Bloomsbury, goes away without dejection of spirits. Recognising nothing in the staple of the discourse save the familiar truths of the great atonement, set forth with sympathy, power, and the lively grasp of present conviction, he goes on his way encouraged and not dismayed. "I too," he says, "am one of them. I have not their powers, but I have the weapons. I too can ask and it shall be given. Not in their measure, but in my own, and yet effective." Truly he may be thankful. God has not made pulpit success in these or in any other days conditional on the possession of learning like Jeremy Taylor, wit

•Mr. Spurgeon's. †Mr. Brook's.

like South, or metaphysics like Foster. Still less has he yoked it to the elaborate exhaustive essays of our forefathers. The best and utmost effort of every human nature may well and usefully be devoted to him; but, whether from men of highest attainments or golden eloquence, the words that charm, are, after all, the words of the dear old Gospel, and with prayer and earnest common sense, every faithful minister can employ, with a divine warrant, backed by all human experience, for success. Thank God for the plain, pointed, evangelical preaching, now prevalent in so many thousand places, in our land; and wherever prevalent, procuring the attendance of crowded audiences and the progress of thriving churches.—Freeman.

A highly interesting meeting of the American Board of Commissioners of Foreign Missions was recently held at Pittsfield, Mass. There are a number of facts interesting in the statistics of the Board. The total income for the year was \$140,942.44.

There are in the employment of the Board 312 persons sent out from the United States of whom 139 are ordained missionaries. Of native laborers—pastors, catechists, teachers, &c., there are 815. Their churches number 194, with a membership of 24,630.

But the principal circumstance of interest at the said meeting was the retirement of the Rev. Dr. Anderson, now seventy years of age, from the office of Secretary of the Board.

The following account of this affair from the American Presbyterian will be read with interest.

Rev. Dr. Rufus Anderson, now seventy years of age, was taken into the service of the Board from the Theological Seminary in 1822, and has been Corresponding Secretary since 1832. With great prudence and fidelity he has served this cause during his whole public life. His letter of resignation was read, alluding to the growth of the Board, as well as the many changes in it during the long period of his service, to its high position now, and very tenderly mentioning the assistance he has all along had from his wife, who loves the work fully as much as he does. Dr. Clarke, Secretary of the Prudential Committee, read the resolutions of the committee relative to the letter, thanking God for continuing him so many years in the office, for his success in carrying on his correspondence, for the favor granted him in dealing so successfully with the missionaries abroad.

Secretary Selah B. Treat spoke in response alluding to the twenty-five years of his association with Dr. Anderson, and giving expression to tender feelings of friendship and sadness at the retiring of his senior colleague.

Rev. M. Calhoun, missionary in Mount Lebanon responded on behalf of the missionaries. He acknowledged in touching terms the obligations of the missionaries to the Secretaries, and his uniform regard for their comfort and happiness. With deep feeling, while tears were flowing freely all through the audience, he said in conclusion, "Brother in my own name, and in the name of the missionaries and of their wives and children, I bid you farewell as our Secretary. God be with you and be with us all, and bring us all together to that holier happier world."

Rev. Dr. Gordon Hall of Northampton, Mass., son of Gordon Hall, one of the first missionaries of the Board, then rose, representing the children of the missionaries, and read a paper which he had drawn up, expressing their warm attachment to Dr. A., and their appreciation of his valuable services in their behalf. "When missionaries part with their children, as they must, to have them educated in this land and not among the heathen, they do so with many pangs of sorrow and with deep anxiety; but they have always turned to Dr. A. as their best friend in this country. The children of the missionaries have prepared an album containing the photograph likenesses of as many of them as could be obtained, with room for all as they may come in. One of them will present it to you shortly. May the sight of these likenesses often cheer you in your upward passage, at the end of which you will meet many of the parents of these children (3) rhetoric, or what is called style, (4) voice and manner.

who are waiting for you on the shining shore. Our prayer is that the evening of your useful life may be serene and peaceful.

Dr. Anderson here rose and grasped the hand of Mr. Hall, saying, "I recognize in you the son of one of the first missionaries of the Board, whose ordination I attended in Salem in 1812. From his writings I first imbibed my views of the missionary work. The subject of my earliest correspondence with the missionaries in the field was their returned children; and during my connection with the Board, over 400 of them have come to this country, most of whom we have had to stay for a longer or shorter period at our home. We love you; we love all of the missionaries' children. We look upon them as the hope of the church in sustaining the missionary work in years to come. We hope to have missionaries' children consecrating themselves to the work from generation to generation until the world is conquered to Christ. Carry my love and that of my partner, to these children, whom we shall continue to love till death shall lay us in the grave."

A son of the late Dr. Eli Smith, of Syria, then arose. He is a tall young man, of probably twenty years; his prompt manner, and clear, quick enunciation took the hearts of the audience; at once he presented the album—a large and splendid volume—saying: "I assure you once more how deep, how heartfelt is the love that we missionary children bear to you. Your devotion to us as a class, has drawn us all to you. You will find inscribed on the back of this volume: 'To Rev. Rufus Anderson, from his missionary children.' May many of those whose faces are in this book, shine in the last day as stars in your crown of rejoicing."

Dr. Anderson rose again, and with much feeling, grasped the hand of Mr. Smith, saying: "The only fault our departed brother Smith, father of this young brother, had, was his overestimating the moral worth of his friend—though the love I bore him he could never overestimate. May his son have grace to walk in the steps of his father. This book will recall to my mind the sweetest thoughts I ever have enjoyed, love to our missionaries' children."

Rev. Dr. A. D. Thompson of Roxbury, Mass., a member of the Prudential Committee, and pastor of the church to which Dr. Anderson belongs, who accompanied Dr. A. in one of his official visits to the mission stations in the east, now made touching allusions to the album, and to the children of the missionaries whose faces are not in it, but whose record is found upon little white tombstones scattered on the islands of the Pacific, under the palm-tree of Ceylon, by the hoarse surf of Madras, or on the burning plains of the Deccan. Some of the missionaries' sons, it must not be forgotten, have offered up their lives on the altar of our country, and not one of them has ever shown any disloyal sympathies. [This brought an instant round of applause,] not a soul of them has ever apologized for treason. [Applause.] We feel encouraged at the high position taken by the missionary children at home and abroad. [We have hope for the world in them.]

I have travelled with Dr. Anderson through a succession of voyages and long journeys. These journeys were no pilgrimages of sentiment or trips of curiosity. No wonderful sights, not the pyramids of Egypt nor the temples of India, though sometimes within a day's ride of our route, ever diverted Dr. A. from the one purpose of his business visit. At home he has scarcely ever taken such a vacation as we ministers generally have. "This one thing I do," seems to have been written on his life.

Dr. Hawes was called upon to thank God for the long and useful life of Dr. A., and to commend him to God's care.

Secretary Treat announced that several laymen had desired to take part in the meeting, and that it now would be put in their hands.

Hon. Linus Child, of Boston then took the chair, making some explanatory remarks relative to the smallness of the salaries of the Board officers. Only recently Dr. A. has received \$2,500, while most of the pastors in Boston, his own among them, receive considerably more.

Alpheus Hardy, merchant of Boston, said: "I represent a number of business men who are no strangers to you, Mr. Chairman, nor to