

Poetry.

WATCHMAN, WHAT OF THE NIGHT?

Spoke the Nightingale to the Rose, One, so early in the morning...

"Waken," he cried, "ye creatures all! Violets, lift your tearful faces; Finch and robin, arise and sing; Choral larks, announce your king; Thrushes, choose your places; For I am sure 'tis morning."

"Nay, he raves!" sighed the draggled rose; "Sure, he raves!" croaked the birds together; Back to their dripping boughs they went, Baggled and bunched, with discontent...

Darkness all along the east, Hill on hill, lay the awful thunder: All in a flash—O wondrous sight! Those dreadful gates of gloom and night Burst and rolled asunder.

Lo, the sun! "Tis morning, Back and back from their King they rolled; Grand he rose, and smiled around him; Each small creature of hill and glen, Blackbird, thrush, and they were, Broke the spell that hours ago lay on them; "Joy!" they sang, "'tis morning!"

Triumph and merriment everywhere, All the air a golden glory; Louder pruned the vale— But really 'twas the nightingale Who first told the story.

Now all cry, "'tis morning!"—Amen.

Correspondence.

LETTER FROM MOUNT LEBANON.

Bhandun, Mount Lebanon, March 26th, 1861. MY DEAR EDITORS:—The adjournment of the European Congress at Paris, to the first of May, as well as all their action upon the Syrian question, is perhaps already known to your readers.

The Druze sheikhs are yet under confinement and condemned to death. But for this sentence no reason has been assigned, and I am gratified to learn that England will not allow their execution under such circumstances. Sheikh Yusuf was condemned to banishment from Syria, and sent on board of a war steamer, with nearly 200 Druze peasants. But this order to exile was countermanded the same day, and he was returned to the barracks. Two or three other sheikhs have been sent, it is said, to Cyprus, for five or six months.

All the European commissioners at Beirut disapproved of the decision of the Turkish tribunal, that the Druze sheikhs should be executed, and the Turkish pashas exiled, and insisted that no greater punishment should be inflicted upon the former than upon the latter. For the Druzes are regarded as less guilty than the local government, and among the least guilty of the Druzes, are those noble sheikhs at Beirut, who voluntarily protected themselves for this trial, and some of whom protected thousands of Christians during the terrible events of last summer.

Mencius agreed mainly with Taisi. He does not only deny that there is in man a positive principle of evil, but also maintains that man is naturally perfect, and may simply, by following his nature, be as perfect as Heaven itself. He is mentally and physically born to virtue, to which he is as naturally inclined as water is to flow downwards.

Dr. Dwight, from Constantinople, and Rev. J. G. Bliss, Agent of the American Bible Society, with his family, have just visited Syria. Dr. Dwight is making an apostolical tour through the Syrian, Southern Armenian, Assyrian and Nestorian Missions, to confirm the missionary brethren and sisters, strengthen the native churches, and in other ways promote the great work of evangelizing this unenlightened part of the world.

At the several stations of the Syria mission, one of the first results of the late war has been to increase the number of hearers, as well as to overcome much prejudice, and open a wider and more effectual door for the proclamation of the blessed gospel in all the cities of Syria.

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wish to continue under the Turkish Government, they could retire from Syria.

I have noted down, for the information of your readers, the present state and aspects of affairs in Syria. Myriads of people—Druzes, Christians, and others—are in much distress, and in apprehension of worse things to come.

For the American Presbyterian.

LETTER FROM CHINA.

ANCIENT CHINESE PHILOSOPHERS ON HUMAN NATURE AND SIN.

MR. EDITOR:—An essay of 25 pages, by Rev. Griffith John, of the London Mission at Shanghai, has recently appeared in the Journal of the North China Branch of the Royal Asiatic Society.

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Yang-tsi lived about the commencement of the Christian era. He advocated the doctrine that human nature is both good and bad, and that both elements are mixed in it.

For the American Presbyterian.

THE CONFLICT—ITS PRINCIPLES AND CONDUCT.

HONOR THE KING.—PART II.

Stupendous, sublime, pompous as are some of the events which signalize the Records of the Past, the events which we are transcribing around us, the scenes through which we are passing, the history we are now living, involving the destiny of our country, and of mankind in the question of self-government now to be decided, have yet, in the scale of their operations, immeasurably greater proportions, possess, in the breadth and magnitude of their effects, unspcakably greater solemnity and moment.

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A WORK FOR SINGLE WOMEN.

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