

MISCELLANEOUS.

DECISION OF CHARACTER.

You may recollect the mention, in one of our conversations, of a young man, who wasted, in two or three years, a large patrimony, in profligate revels with a number of worthless associates calling themselves his friends, till his last means were exhausted, when they, of course, treated him with neglect or contempt.

Reduced to absolute want, he one day went out of the house with an intention to put an end to his life; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down, and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had formed his resolution, which was that all these estates should be his again; he had formed his plan too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however humble a kind, to gain any money, though it were ever so despicable a trifle, and resolved absolutely not to spend, if he could help it, a farthing of whatever he might obtain. The first thing that drew his attention was a heap of coals shot out of carts on a pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labour; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink, which was given him. He then looked out for the next thing that might chance to offer; and went, with indefatigable industry, through a succession of servile employments, in different places, of longer and shorter duration, still scrupulously avoiding, as far as possible, the expense of a penny. He promptly seized every opportunity which could advance his design, without regarding the meanness of occupation or appearance.

By this method he had gained, after a considerable time, money enough to purchase, in order to sell again, a few cattle, of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into second advantages; retained, without a single deviation, his extreme parsimony; and thus advanced, by degrees, into larger transactions and incipient wealth. I did not hear, or have forgotten the continued course of his life; but the final result was, that he more than recovered his lost possessions, and died an inveterate miser, worth £60,000.

I have always recollected this as a signal instance, though in an unfortunate and ignoble direction, of decisive character, and of the extraordinary effect, which, according to general laws, belongs to the strongest form of such a character.—*Foster's Essays.*

ACCOUNT OF THE PROGRESS IN EDUCATION OF A DEAF AND DUMB BLACK BOY.

The following article from the Kingston (Jamaica) Morning Chronicle, has been kindly furnished us by a religious friend:—

We are exceedingly gratified at perusing in the Cornwall Chronicle, an account of the progress in education of a deaf and dumb black boy, whom the Rev. Mr. Waddell, Scottish Missionary, had kindly sent to the Deaf and Dumb Institution, in Edinburgh. Accounts of the progress of such unfortunate objects in education, and acquiring trades whereby they may maintain themselves, are at all times exceedingly interesting.

"A little deaf and dumb boy, named Thomas Hyslop, attracted Mr. Waddell's notice in 1835 and 1836, by his regular visits to the school at Cornwall, when he paid the utmost attention, and took the deepest interest in the proceedings of the other children. His evident desire to learn, and his natural cleverness, which was displayed in his quick apprehension of pictures, and ready and correct explanation, by gestures, of their meaning, suggested to Mr. Waddell the propriety of sending him to the Deaf and Dumb Institution at Edinburgh. He went in the brig *Cops*. There was a vacancy at that time in the Institution, and several applications; but the little negro got the

preference. The boy's improvement, as evinced from his letter to his mother, and the account of his examinations, has exceeded the expectations of his friends. He is learning a trade also, so as to be able to support himself when he leaves the Institution. How great is the benefit derived by poor deaf mutes, from such instruction as they receive there; it is great for this life, vastly greater for the life that is to come. From knowledge, by two avenues, they seem quite shut out; but happily, in such institutions as the above, a way is discovered whereby new avenues are opened for the entrance of that invaluable blessing."

The following is a letter written by the boy alluded to, to his mother in this island:—

Edinburgh, 4th November, 1839.

"My dear Mother,—I am very glad to write to you—I am very well and happy here—I love my mother—I hope my mother is very well—I have good clothes in my press—Mr. Kinniburgh is my master—He is very kind to me—Many ladies are very kind to me—Mr. Simpson is very kind, and I am grateful to him—I love God—God made me, and all things—I love to be a good boy—I obey God—Jesus Christ died for me—He came from heaven to save me—I love Jesus Christ—Edinburgh is a very pretty city—There are seventy-one pupils in the Deaf and Dumb Institution—We are all deaf and dumb pupils—How old am I?—Where was I born?—How many brothers and sisters have I?—What was my father's name?—Where was he born?—I hope I will come home and see you when my education is finished. I am, my dear Mother, your affectionate Son,
"THOS HYSLOP."

ANTIQUITIES OF AMERICA.

The New York Spectator publishes the following account of some extraordinary discoveries in South America:—

We mentioned the other day the receipt of a file of Belize papers to the 26th of December. In addition to the extracts then given, we add the following:

LOST GRANDEUR OF SOUTH AMERICA ABOUT TO BE PUBLISHED TO THE WORLD.

Messrs. Catherwood and Stephens, gentlemen who lately visited us on their way to explore the ruins of Palenque, after undergoing many privations incident to their researches, have arrived safely at New York, after suffering much from stress of weather. We understand they intend shortly giving to the world the fruits of their discoveries, which cannot but prove of immense interest, when we consider the subject to be treated of; for what can more astonish the human mind than to hear, that the deserted ruins of an enormous city have been discovered, equal in size to three modern Londons; and that, too, built of materials, the immensity and durability of which appear almost fabulous to modern architects. The name of this mighty mass of departed greatness is absolutely unknown either to the aborigines or present race; and what is more wonderful, the very existence of so grand a city is absolutely unmentioned by any ancient writer. The city is named Palenque, a name given it from that of an Indian village, situated in its immediate neighbourhood. It lies in a hilly province of Mexico, bordering on Peten; the site is remarkably well chosen; two opposite plains of immense extent, shelving gradually toward each other, but divided from approximation by a noble river called Usumacinte, unite in forming a noble landscape:—thus, on an open plain, which gently descends from the mountains, the city stands, lost in its own shadows and melancholy greatness; the graceful palm, towering cedars, the flowering Cieba, having now usurped the abodes of possible preadamic princes, and marble halls, where beauty was wont to repose, and listen to the falling of transparent fountains, are now tenanted by the wild beasts of the forest; a field will thus probably be thrown open to the speculations of the moralist, philosopher, historian, and novelist, far surpassing, in point of interest, the vaunted pyramids of Egypt, or the dim cities of Herculaneum and Pompeii—scientific attractions, which, through the indefatigable exertions of our late visitors, are, in all likelihood, in a fair way of being generally diffused throughout the civilized world.

PERSONAL EFFORTS IN BEHALF OF CHRISTIAN MISSIONS.

LET us not wonder that modern missions, when compared with the ancient, are so limited in their efficiency. We probably spend more money in the enterprise than they did; but our piety is not like theirs, missionary piety; our zeal is not like theirs, missionary zeal; our activity is not like theirs, missionary activity. We probably talk and write as much about converting the world as they did; but we act less, we give less of personal labour. To the many designations given to the present age, we may properly add, "the age of resolutions." Under the head of "Resolved," we all announce what we believe we will do; but what we desire and what we intend to do. But the most of these resolutions, containing action, are never executed, simply because no one of the conclave that passed them feels personally responsible for their execution. Individuality is merged in the mass, and obligation thins upon the whole, is unfelt by the separate confederates. I and We are different words, and it is too often forgotten that the former is included in the latter. If some brother, three years ago, had said, "I resolve, by the blessing of God this year to raise one hundred thousand dollars for foreign missions," very likely it would have been accomplished. A hundred or more of us said unanimously, "We will do it," and not an additional thousand did the resolution bring into your treasury.—*Rev. B. Stow.*

THE SYRIANS.

The population of Syria may be stated at 1,525,000 souls, including Turks, Mussulmans, Arabs, Metivâlis, Auzarians, Kourds, Druses, Jews, Maronites, Catholics, Greeks, Armenians, Schismatic Catholics, and a wandering population of merchants and pilgrims.

When the Arabs conquered Syria, they found 6,000,000 of souls, and the crusaders met among them bold Emirs, well followed. Now, the Christian population of Syria exceeds in amount the Mussulmans. The Ismaelites, Auzarians, or Nozairians, founded by Hassan, son of Labul, sectarians in religion, and somewhat free in politics, inhabit Latakia; the Nezzarines still inhabit a northern branch of Lebanon; they are Paradisiacalists, or believers in the perfect sensual happiness of the dead. The Druses, under the Emir Beshir, who are accommodating religionists, assisting at mass in Kasrowan and attending the mosque at Beyroot, are a powerful race, equally masters of the sword and the plough. The Maronites, who are Catholics, with marrying priests, are numerous; the Jews are not many; the Samaritans are at Naplouse only, where their patriarch showed M. de Salle a Pentateuch written 2,377 years ago!

PRAYER AT THE MAST-HEAD.

A SAILOR recently returned from a whaling-voyage, and in conversation with a pious friend, spoke of the enjoyment he had in prayer while afar on the deep. "But," inquired his friend, "in the midst of the confusion on shipboard, where could you find a place to pray?" "O," said he, "I always went to the mast-head." I have heard of closets in various places, but never in one more peculiar than this. Peter went upon the house-top to pray; others have sought the shades of the forest. I remember hearing of a youth who came home from the camp during the last war, and his pious mother asked him, "Where, John, could you find a place to pray?" He answered, "Where there is a heart to pray, mother, it is easy to find a place."

THE sum annually expended on bread by the people of the three kingdoms, amounts to about £25,000,000 of money; while that expended in strong drink amounts to upwards of £50,000,000. The money annually spent in gin only, would supply the population of the kingdom with bread for half a year.—*London Atlas.*

THE BAPTISTS.—The number of Baptist Associations in the United States and British provinces of America, is 423; the churches 8021; ordained ministers, 4503; and members, 587,206.