

"That the woman shall be stoned," replied Jacob, with a ferocious expression.

"Is she guilty in your eyes?" continued Zedekiah.

"Yes," repeated the Levites, still unmoved.

Samuel Ben Levi terrified, paralyzed, and unable to utter a word, supported his burning brow on his hands, and regarded his old friend and the other judges with astonished eyes. He heard, but he no longer comprehended anything. It seemed to him that some unmeaning noise assailed his ears, that he was dreaming, or had become mad.

"One of our brethren has preserved silence," resumed Zedekiah, sternly. "Must I repeat my question to him? Probably there is a doubt in his mind, and he has not been enlightened by inspiration from above." Then casting on Samuel a harsh and menacing look, he repeated the terrible question, "Is the woman guilty?"

The old man answered at first only by satisfied sobs, but his eyes meeting those of the judge, which flashed like lightning, he humbly bent his head.

"She is guilty," murmured the unfortunate man, with a shudder of horror, as if nature caused his heart to rise against the decree that had passed his lips; "but she is my daughter. Zedekiah, she is my daughter—my daughter Rachel," added he, in a heart-rending voice, which resounded mournfully through the synagogue.

"What matters that," replied the fanatic, with emphasis. "Did Abraham hesitate to offer his innocent son a sacrifice to the will of the Lord? The heart of a father must, like that of another man, humble itself, and not rebel against the commandment of Heaven."

The most profound silence reigned throughout the building, but soon the deep and sorrowful voice of Samuel was heard, saying, "I cannot condemn my child."

Zedekiah, rising to his full height, exclaimed indignantly, "Dost thou then defend the impure Amalekite, who has brought a malediction on us?"

"I do not defend her, Zedekiah," replied the unfortunate father. "Do not irritate thyself against me, I wish not to offend thee; I wish not to brave the Lord; but I crave pardon for the poor misguided child, who has shut her eyes to the true light. Do not condemn her before weighing well her offence. She is young, void of reason and counsel, and is not conscious of what she has done. Only let me go to her—I will speak to her—persuade her,—she may return to the faith of her fathers, and renounce her errors. I will pray to her so earnestly that she will listen to me—she will pity my agonies—she will repent. Her heart is innocent, I tell you. I will make her comprehend her fault—she will not resist the advice of her aged father—she will obey me. Be then merciful, for I cannot see the blood of my daughter on my hands. If she refuse to hear me, oh, then indeed, she will be guilty," stammered he, feebly; "but even then it would be a crime before God to force a father to assist at the condemnation of his own child, and coldly, blindly, to pronounce her doom."

"Thou blasphemest, Samuel," interrupted the fanatic, "thou sufforest thyself to be led away and softened by the weakness of the flesh. The apostasy of that woman ought to inspire thee only with shame, grief, and contempt. Tear her from thy heart, from thy remembrance. If thou wouldst remain faithful to the Lord thou must curse her."

"Curse her!" repeated the poor old man, dropping his arms, which he had extended in supplication to Zedekiah, in despair; then he added, in a hollow voice, "I have already cursed her, but I cannot forget her."

(To be Continued.)

WINDFALLS.

There are some medicines and intoxicating draughts which cannot, without extreme danger, be largely used at first. It is only by beginning with small doses, and by gradually increasing them, that the system becomes habituated to their qualities, and in a manner fitted for their reception until at last the original quantity produce no perceptible effect or excitement, and copious drenchings are undergone with apparent impunity. In the same way that drugs of this kind act upon the body, the possession of wealth operates on the mind. When money is amassed by slow degrees, by the regular profits of business, the use of it is learned during the acquisition; but when it plumps upon a man suddenly, and he who yesterday was a hard working tradesman, obliged to fare frugally, and to be content with coarse clothing, finds himself to day the master of a fortune capable of supplying a luxurious table, splendid furniture, and rich attire, he is as it were taken by assault, reduced under subjection to a powerful invader, and frightened from his propriety, so as to be incapable of managing affairs discreetly for the future.

He who has formed a resolution to go cautiously and steadily forward in the pursuit he has chosen, accommodates his desire to the station in which it places him. There is no one, indeed, devoid of ambition, and he, like other men, hopes to better himself, and looks forward to enjoyments beyond its present circumstances, but it is by almost imperceptible steps that he advances to attain them. He does not see the full height of the mountain before him, nor pant with eagerness to reach its top; but terraced eminences present them-

selves successively, and with patient foot he climbs one after the other, saving his breath most methodically, although his views does not extend to the next ascent. Has from losing his all upon a cast, we would no risk the moorest trifle on the chances, and his is the heart that never fluttered responsive to the most flattering *perhaps*. His last pace is measured with the same steadiness and self possession that characterized the whole of his progress, and, knowing every inch of ground over which he had passed, he is prepared to recede, if it should be necessary, with no less composure. Such is the character of the prudent men of business—unwearied industry being its strongest feature. All acknowledge him to be clear headed, and many load him with the imputation of being cold hearted; but this is very frequently a mistake: He knows how he has got every penny he possesses, and he never parts with the smallest sum, without being assured of a good and sufficient cause for the outlay. He is not wanting in the common kindnesses and charities of life; on the contrary, he devotes the whole of his time and talents to the acquisition of means by which he may confer benefits on all who are connected with him—but they are every one sober unostentatious benefactors, distributed considerably from a sense of duty, and not from any high flown notions of generosity. By steady attention to the concerns of trade, he makes himself the stay of many industrious families, who in his service are sure of employment, and equally sure of their wages. He whose hand gives liberally to the poor is blessed, but doubly blessed is he who enables them to live without depending upon casual bounty.

The man who looks to lucky times in trade, and makes bold ventures, is sometimes as successful as his neighbour who plodson its regular routine; but he seldom employs his advantages to wisely for himself, and so beneficially for others. He is of a sanguine temperament, and has accustomed himself to think that money is only to be made by fortunate hits. Excitement and stir present to him chances that are irresistible; so he takes care to devise and execute a number of schemes, sufficient to keep him constantly upon the tender-looks of expectation. They often fail; but he is not discouraged. Persuading himself that his plans were the best possible, and conducted in the most judicious manner, he attributes their discomfiture solely to casualties which nobody could have foreseen. If it had not been that that fellow who bought my last consignment from—was a villain, I should at this moment have been in possession of a fortune of £30,000," says the disappointed speculator; and he speaks truly, but he overlooks the circumstance that he sold his goods so very advantageously, that it would have been apparent to any one, not blinded by any over-largeness of gain, that the purchaser had little intention of paying the price. A person with better regulated notions would aim rather to dispose of a great number of commodities, at moderate returns, than of a few at a large profit, but for this sure and liberal system of dealing the daring commercial adventurer entertains a sovereign contempt, a small advantage he does not think worth accepting, and accordingly his translations are all of a hazardous kind, either issuing in a dead loss or in enormous gains. By this hap-hazard species of traffic, an immense fortune is occasionally made, and may be considered in the light of a windfall to the owner, as much as if it had presented itself in the shape of an unexpected legacy. It comes upon him as unprepared to use it in moderation, and is for the most part as injudiciously squandered. Indeed, in whatever way it comes, the result is nearly the same.

"What an unfortunate wretch I am," exclaims he who finds himself the holder of an unsuccessful lottery ticket, "to pitch upon No. 999, when if I had taken the one above it, I should have got the £20,000 prize." Now, mark the bad logic of the man: he calls himself unfortunate in not selecting No. 1,000, as if he were certain it would have turned out a prize if he had held it. But so willing is he to interpret chances in his own favor, that a doubt on this exceedingly problematical point never enters his head; and he considers himself to have been so very close upon gaining a large sum, that he is sure of it the next time he makes the trial. Well, perhaps he does succeed the second time, or the next, or the time after; and how does this vast influx of wealth find and affect him? It finds him very much in need of it, and very eager to wallow in it, and ten to one, he is soon in a worse condition than over. This suddenly acquired wealth does not seem to have the same blessing with it that generally accompanies the gains of patient industry, or of an honest ingenuity, exerted from day to day. Sudden wealth may be compared to a tornado, which produces havoc and desolation; the slow earnings of industry to the silent dews, by whose influence the face of nature is beautified and vegetation invigorated and refreshed.

The above arguments bear with full force upon the life of a gambler, who is simply a person given up to delusive hopes of acquiring wealth without working for it. In general, we find moral writers and dramatists, in their endeavors to check this vice, go no farther than to show the horrible results which are apt to spring from its indulgence. It might be advantageous also to explain the rational principles upon which gambling is a worse means of endeavoring to obtain money than an industrious course of life. To assume a lan-

guage which will be intelligible to those who are addicted to it, it is attended with a *voracious* chance of ending in the desired result. If twenty persons are engaged in one street, each in his own honest business, it is certain that some profit will be made amongst them, so that most of them, at least, will be able to exist without coming upon their capital. But if twenty persons be engaged as industriously in gambling, it is certain that no profit will be made amongst them—on the contrary, money will be lost in paying for the rooms, and for the materials of the sport. Supposing the twenty persons were kept by themselves, and that they begun with a considerable stock of money amongst them, they would by and by find themselves reduced to penury by reason of this constant drain upon their resources. Now, if money cannot be made by any community of gamblers amongst themselves, what hope is, there, except in that vanity and self-love which speaks delusively to every bosom, that an individual will enrich himself? Evidently none whatever. Thus gambling, in every case where it does not suppose a simpleton to be pillaged, is proved a mere fallacy; while, in cases where that is supposed, it is the meanest, because the safest of robberies. In no point of view can there be any advantage in this course of life, for if wealth be lost, it produces all the usual evils of that contingency; if it be gained, it never thrives, and is apt to be again quickly lost, either by play, or by irregular and expensive living. Upon the whole, while some must be greater losers than others, there is no general chance in favor of the gambler, as there is in favor of the honest and industrious man. He is almost certain of being, in the long run, worse than when he began. He may be compared, indeed, to a rich merchant who exposes his capital to an almost absolute certainty of being impaired, by assuming a line of speculations in which the chance of loss is invariably and palpably greater than the chance of gain. The only individual who can thrive by this unhappy vice is the person who keeps the gaming-house; the players, as a whole, *must* be losers.

Of all classes of society, the young are the most apt to give themselves up to a practice of longing for windfalls. The male human being, from six to sixteen, is constantly dreaming of pots of money found in the earth, or of large fortunes made in foreign adventure, after the manner of Whittington and his cat. From sixteen to four and twenty, he dreams of handsome fortunes made by the simple and rather agreeable process of taking a handsome woman to wife; and he is constantly on the out-look for such a chance of placing himself, as it is called, upon his feet. Others dream of legacies from rich and hitherto unheard of uncles, who will be dying some of these days in India, fifty years after they had been given up by their relations for lost. *All are, more or less, taken up by the idea of ready-made fortunes, which are to save them the trouble of making one for themselves; and in this gasping and grasping hope of becoming suddenly enriched, they spend perhaps the time and energies which ought to be directed to better objects.* We would warn our young readers against giving themselves up to these vain phantasies. The proportion of those who have been so *fortunate*, as it is called, as to fall in possession of windfalls, is so very small, as compared with those who do not, that it ought never to be taken into account in our calculations as to the means of providing ourselves with a subsistence. If we would just reflect for a moment upon what the most of us are at our outset in life—bare, unlicked creatures, with merit all to be proved, if it really exists at all, but most probably it does not exist—merely individually in the great herd of the beardless, none of whom seem any different from the rest—we would never flatter ourselves that there was any chance of fortune singling us out as her own peculiar favourites, or our gaining any thing whatsoever, till we had somehow asserted our right to it. It is nothing but an over-weening self-love, and a blindness to the degree of estimation in which, while as yet untied, we are likely to be held by the rest of mankind that leads us into this error; and he for certain, has the best chance of quickly investing himself with the good things of fortune, who is soonest cured of so fatal and bewildering a delusion.

HOME AMUSEMENT.

Many very pretty chemical experiments may be made by the young people, which will amuse and astonish those around them. As for instance, with so simple an article as red cabbage, a very beautiful effect can be rendered in the following manner: Cut three leaves of cabbage into small pieces, and after placing them in a basin, pour a pint of boiling water over them, letting them stand an hour; then pour off the liquid into a decanter. It will be of a fine blue color. Then take four wine-glasses; in one put six drops of strong vinegar; into another six drops of solution of soda; into a third a strong solution of alum; and the fourth remain empty.

Fill up the glasses from the decanter, and the liquid poured into the glass containing the acid will quickly become a beautiful red; that in the glass containing the soda will be a fine green; that poured into the empty one will remain unchanged.

By adding a little vinegar to the green, it will immediately change to red and on adding a little of solution of soda to the red it will assume a fine green; thus showing the action of acids and alkalis on vegetables blues.

"REMIND ME OF THE KING."

La Fontaine, chaplain of the Prussian army, once preached a very earnest and eloquent sermon on the sin and folly of yielding to a hasty temper. The next day he was accosted by a major of the regiment with the words:

"Well, sir, I think you made use of the prerogatives of your office to give me some very sharp hits yesterday."

"I certainly thought of you while I was preparing the sermon," was the answer, "but I had no intention of being personal or sharp."

"Well, it is of no use, said the major; "I have a hasty temper, and I cannot help it, and I cannot control it; it is impossible."

And still adhering to this opinion, after some further conversation he went his way. The next Sabbath La Fontaine preached upon self-deception, and the vain excuses which men are wont to make.

"Why," said he, "a man will declare that it is impossible to control his temper, when he very well knows that were the same provocation to happen in the presence of his sovereign, he not only could, but would control himself entirely. And yet he dares to say that the continual presence of the King of kings and the Lord of lords imposes upon him neither restraint nor fear!"

The next day his friend, the major again accosted him.

"You were right yesterday, chaplain," he said humbly, "Hereafter, whenever you see me in danger of falling, remind me of the king!"

WIT FROM THE PULPIT.

It is related of a certain New England divine who flourished not many years ago, and whose matrimonial relations are supposed not to have been of the most agreeable kind, that one Sabbath morning, while reading to his congregation the parable of the supper, in which occurs this passage: "And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore cannot come"—he suddenly paused at the end of this verse, drew off his spectacles, and looking round on his hearers, said, with emphasis, "The fact is, my brethren, one woman can draw a man further from the kingdom of heaven than five yoke of oxen!"

The hat was passed round in a certain congregation for the purpose of taking up a collection. After it made the circuit of the church, it was handed to the minister, who, by the way, had "exchanged pulpits" with the regular preacher, and he found not a penny in it. He inverted the hat over the pulpit-cushion and shook it, that its emptiness might be known, then raising his eyes toward the ceiling, he exclaimed, with great fervor, "I thank God that I got back my hat from this congregation."

Another preacher, who had been annoyed several times by finding buttons in the collection for the heathen, once admonished his congregation to take heed that the buttons they dropped into the hat were not those with flattened eyes, "for," said he, "while the heathen are not deceived into the belief that they are coin, they are rendered wholly worthless as buttons."

DOGS.

A French editor brings forward some new ideas concerning dogs. He is disposed to consider idleness as injurious to dogs as to men, and as a contrast with what he considers the wretched existence of unemployed dogs, quotes the instance of four honest workers he has seen at the marble quarries of Bagneres de Bigore, earning their livelihood by turning an immense wooden wheel, which is the motive power of some machinery used for sawing marble. The eldest of these dogs, and true, is Cesar le Gris, a brown bull dog, who carries off his twelve years, seven of which have been spent in his present employment, remarkably well. His master taught him his business by himself turning the wheel on all fours. Negret is almost as old as his comrade, and possesses the same estimable qualities. He belongs to the respectable corporation of shepherd dogs. Cesar le Noir is in the prime of life and something of a *vieux*, but a good workman. Fajaud, a shepherd's dog of unexceptionally happy disposition, is extremely intelligent, but has one fault—ho "attitudinizes." When spectators are present he is apt to turn the wheel with breathless haste, only to let it rest when left to himself. Each of the comrades works for hours a day on two meals of dog biscuits.

A YOUNG MAN REBUKED.

A young man, fashionably dressed, one morning bought a good-sized fish in the Boston market. Looking around, he said, aloud: "I will give a sixpence to any one who will carry this fish home for me."

An elderly man, very plainly dressed, stepped forward and said:

"I will do it."

Taking the fish, he followed the young man to his house, delivered it to a servant, and received his sixpence. Turning to the young man he said:

"My name is William Grey, and whenever you want another fish taken home, if I am in reach I will carry it for you."

in Boston, as being a millionaire—the richest man in Massachusetts. The effect of this telling rebuke upon this young man may be imagined. We will venture to say, that he was never afterward prevented by false pride from carrying his own fish home.

TRAVELLERS GUIDE, TORONTO TIME

GREAT WESTERN RAILWAY.
MAIN LINE—GOING WEST.

	a.m.	p.m.	p.m.	a.m.
Suspension Br.	7.00	12.40	4.40	9.50
Hamilton	7.20	9.00	2.10	6.20
				11.30
				2.55

MAIN LINE—GOING EAST.

	a.m.	p.m.	a.m.	p.m.
Paris	0.00	10.25	3.23	7.50
London	6.45	12.50	5.25	0.00
				2.45
				5.45

MAIN LINE—GOING EAST.

	a.m.	p.m.	a.m.	p.m.
Windsor	4.20	7.45	8.25	11.30
Chatham	6.05	11.20	9.55	1.10
London	6.00	8.40	0.00	12.35
				3.55
				11.25

MAIN LINE—GOING EAST.

	a.m.	p.m.	a.m.	p.m.
Paris	7.40	10.20	0.00	2.10
Hamilton	9.10	11.35	0.00	3.35
Sus' Br	10.55	1.00	p.m.	5.35
				9.30
				4.00

TORONTO TO HAMILTON.

	a.m.	a.m.	p.m.	p.m.
Toronto - Leave	7.00	11.50	4.00	8.10
Hamilton - Arrive	8.45	1.40	p.m.	6.00
				9.50

HAMILTON TO TORONTO.

	a.m.	p.m.	a.m.	p.m.
Hamilton - Leave	9.10	11.30	3.35	7.40
Toronto - Arrive	11.00	1.15	p.m.	5.30
				9.30

GRAND TRUNK EAST, DETROIT TO TORONTO.

	a.m.	p.m.	p.m.
Detroit - Leave	6.50	4.00	6.30
Port Huron	9.25	7.00	9.00
Sarnia	10.20	0.00	9.45
			0.00

	a.m.	p.m.	p.m.
London - Leave	11.20	7.30	a.m.
			2.45
			p.m.
			a.m.

	a.m.	p.m.	a.m.
Stratford - Leave	1.50	0.00	1.25
Guelph	3.45	7.30	3.10
			11.05

	a.m.	p.m.	a.m.
Toronto - Arrive	6.00	10.15	5.25
			1.05

TORONTO TO MONTREAL.

	p.m.	a.m.	a.m.
Toronto	6.22	0.00	5.37
Whitby	8.00	0.00	7.07
Oshawa	0.00	0.00	7.15
Bowmanville	0.00	0.00	7.35
Port Hope	9.25	0.00	8.30
Cobourg	9.40	0.00	8.55
	9.55	0.00	9.13
			11.00

	a.m.	p.m.	a.m.
Belleville	11.30	0.00	11.15
			1.00

	a.m.	p.m.	a.m.
Napanee	12.15	0.00	12.00
Kingston	1.10	0.00	1.35
Brockville	3.00	0.00	3.35
			5.15

	a.m.	p.m.	a.m.
Ottawa - Arrive	10.00	12.00	noon
			12.00

	a.m.	p.m.	a.m.
Prescott Jn	3.00	0.00	4.10
Cornwall	5.50	0.00	6.25
Montreal - Arrive	8.00	9.10	9.30
			10.30

GOING WEST—MONTREAL TO TORONTO.

	a.m.	p.m.	p.m.
Montreal - Leave	8.00	5.00	6.00
Cornwall	11.00	0.00	9.15
			11.40

	a.m.	p.m.	a.m.
Prescott Junction	1.10	0.00	11.25
Ottawa - Arrive	3.45	0.00	0.00
			6.15

	a.m.	p.m.	a.m.
Kingston	4.05	0.00	2.00
Cobourg	8.25	0.00	6.15
Bowmanville	9.35	0.00	7.35
Oshawa	10.00	0.00	8.00
Whitby	10.12	0.00	8.12
Toronto - Arrive	11.30	0.00	9.30
			11.00

TORONTO TO DETROIT.

	p.m.	p.m.	a.m.
Toronto - Lve	11.30	3.45	7.30
			11.45
			5.30

	a.m.	p.m.	a.m.
Guelph	1.50	5.25	9.25
Stratford	3.30	7.45	12 n'n.
London - Arrive	0.00	9.10	2.10
			p.m.
			10.45

	a.m.	p.m.	a.m.
Sarnia	6.45	0.00	3.30
Port Huron	6.35	11.00	3.30
Detroit - Arrive	9.15	4.05	6.05
			10.00

TORONTO AND NIPISSING RAILWAY.

GOING NORTH.

	a.m.	p.m.
Toronto	7.05	3.50
Markham	8.30	5.10
Uxbridge	9.45	6.35
Midland Junction	11.35	8.25

GOING SOUTH.

	a.m.	p.m.
Midland Junction	6.30	2.00
Uxbridge	8.05	3.35
Markham	9.20	5.10
Toronto	10.45	6.40