

had taken this last step, he should now seek to have matters made right by all lawful ways and means.

The designs of the pious crew again failed to crush and humble old Stubborn. They could not dispossess him of the evidence of Sanctity's guilt; and this was a great bar to the enjoyment of that serene state of mind which Godly men enjoy when the *ne plus ultra* of their wishes is obtained. The *ultimatum* of Sanctity's fate was yet a contingency. Old Stubborn might, perchance, live a few years longer, and that was a contingency much to be deplored.

Several months passed, during which the old man made several attempts to have matters disposed of in such a way as would render it possible for him to remain a member of that congregation. He even made overtures, through the Young Mufti, offering to overlook all the injury he had suffered, as far as Sanctity was personally concerned, if he would meet him in presence of the Young Mufti and father Big-heart, and simply make an apology to him for having laid him in the lie at the time of the indecent proceedings at the Quadrantal Synod, in asserting that the before mentioned account was true, and that he could prove it to be true by Esquire H. and Major W., if they were alive, and that in an evil hour he had suffered himself to make up an untruthful account against his said niece. Stubborn insisted that such a *private* acknowledgment by his saintship, was the least that any man could be expected to accept of as satisfaction for the insults and abuse he had suffered on his saintship's account. But Sanctity felt himself to be so strongly entrenched behind the rampart which the great Mufti's popularity fog had thrown around him, that he refused to meet Stubborn, or make the least apology to him for the injuries he had done him. It would have been wise in Sanctity to have complied with that reasonable demand of Stubborn, rather than wait the hour when his accumulated guilt would call for the vengeance of Heaven to fall upon him. For no one that "worketh abomination, or maketh a lie," can escape the final ordeal of eternal justice and judgment.

Stubborn, finding that no honorable adjustment of matters could be obtained (the Young Mufti being unwilling to take upon himself the adjustment of difficulties which the mal-administration of his predecessor had produced), was compelled, from principle, to expatriate himself from his long peacefully enjoyed home in the house of God, and take refuge in a neighboring district. The grey-headed old man is often seen wending his way, with tottering step, a distance of three miles, to a place of worship. The enquiry is often made—How is this? What has he done? The only answer that can be given to these enquiries, is—He prevented a fatherless child from being robbed, or swindled, out of a large sum of money by her pious uncle, and in the integrity of his heart, spoke of the act as being a crime! A feeling of disgust pervades the minds of all who have heard of the transaction, excepting, however, those upon whom the mantle of the great Mufti fell when he took his departure from the Embrio City. Retributive justice, though sometimes long delayed, is as sure as the word of him who built the skies. Such questions as these arise in contemplative minds:—Will God approve of such doings? Can the smile of His approbation rest upon such a teacher and his accomplices? How can it be expected that the Most High can approve? Will He not rather show his disapprobation by suffering a dearth and a mildew to be upon them until their cup of iniquity shall be full, ready for judgment? How can a religious influence be continued by their influence, when, by their very acts, they ignore the teachings of Heaven, and uproot the foundation upon which all religious hopes and trust are stayed, by insulting God to his face in justifying crime? Such teaching is the veriest insult to the sinner who comes to the house of God for instruction, for how can a man feel that he is religiously instructed by those who hold crime at a premium? The wickedest men know that crime is not religion, and however sinful they may themselves be, they will scoff, with contempt, at any instruction that is not based upon the words of eternal truth. A day of reckoning must surely come.