

whose atoning merits he had previously made the excuse for all his own sins. The Squire, too, had become possessed of the idea that he had committed the unpardonable sin. The clergyman combatted the notion, until, during an unexpected logical spasm, it struck him that the Squire was rather happier with the idea of going to hell than he had previously been with his hope of heaven; so he left the Squire in the enjoyment of his fears, and devoted his energies to the task of encouraging the old man to make the best possible use of his remaining time and large property.

As for the remaining good people at Mount Zion, some of them followed the Squire afar

off, and some of them made haste to be blind and deaf, lest they should open their hearts and pockets and be born again. The results of Lem's death were as good as could have been expected, when one thinks of how little, in comparison with their gigantic possibilities, the life and death of the Man of Sorrows accomplished. But some men saw that if the poor were not helped for God's sake, they *would* be Satan's and that, in the latter event, the church and society would both have to suffer, while no one reaped any benefit. So, for the sake of their pockets, some hard heads and harder hearts took a share in the work which, for humanity's sake only, they would never have touched.

T H E E N D .