

to his closet, where, being shut out from the world, none but his God could take cognizance of the pious breathings of his *sanctified* soul; and having most devoutly thanked his Maker upon his "holy bended knees," for such an extraordinary and comprehensive gift of faith, as the coveting of the estate of his *dear departed brother*, he arose from his "holy bended knees," and went forth to his usual occupation in life "like a giant refreshed with new wine." But the said step-father, not being so distinguished for *practical piety* as Mr. Sanctity was, lacked in faith and doubted; and, like all backsliders, having begun to doubt, he soon slanted off into actual unbelief; and, acting according to his want of faith—having returned to his own country—wickedly and cruelly sent the said account, *post haste*, back to the Embrio City—impiously enclosing it to the said Father Stubborn for adjustment—who, not having the fear of purgatory before his eyes, compelled Mr. Sanctity to abandon his sanctified charges, and pay over to him the money which his saintship had in his hands, belonging to the estate of his said niece. Cruel old Stubborn! Why could he not allow his saintship to enjoy the happiness of sharing in the estate of the dead, which, in the exuberance of his piety and devotion, he had fancied he had by this work of supererogation so snugly secured to himself, that the living could not be made aware of it? Holy and devout meditation this!! What living man in these degenerate now-a-days could come up to such a standard of piety and devotion? Surely, the most holy and self-sacrificing of this generation could not attain unto it. Still, no one can tell what a preponderating influence the great Mufti's teaching might produce, if properly brought to bear upon every mind.

The supernumerary charges which graced his saintship's said account, were simply these, *thirty pounds for six thousand rails, put up into fence, on the line between the said estate and the estate of one W. H.; twenty-four pounds and two shillings for taxes and five pounds and ten shillings for repairing an old barn, together amounting to the sum of fifty-nine pounds and twelve shillings* currency of that country, as aforesaid; but, in plain English, amounting to two hundred and thirty-eight dollars and forty cents.

The facts connected with the first item of thirty pounds, show plainly enough that his saintship never once thought of the living finding him out, for the distance along the said estate line is only one hundred and eleven rods, standard measure of that country; and six thousand rails would, according to Stubborn's logic, make a fence of five feet worm, and two pannels to the rod, one hundred and eleven rods long, and *only twenty-seven rails high, or twenty-five rails high, staked and ridered*; but as none of the rails could be long enough, for stakes for such a magnificent fence, it could not be staked and ridered, but must stand at *twenty-seven rails high*, clear of all appendages. Now, in addition to all this, the stubborn fact is, that a part, nearly half, of the fence which his saintship's departed brother made when living, along the said estate line, was then standing; so that on this account greater honor and praise is due to Mr. Sanctity for his pious and comprehensive view of the matter; for adding to the above calculation about half of the original fence, which was staked and ridered, it would make this wonderful fence to stand about *thirty-two rails high*, without stakes and riders. Surely this must be the *ne plus ultra* of fence-making.—Arithmetical science sinks into the shade in presence of such a fence. It must certainly be a model fence, and be gaped at as the last wonder of the world. The builder must have used stilts of no ordinary capacity, for Sanctity himself could not reach half way to the top rail. But Stubborn will reason stubbornly. However, the great Mufti admired the religious tactics of his pupil so much, that he made him a steward in the house of his God. It might, perhaps, be well, if other branches of the Moslem family would look upon Mr. Sanctity as a model steward and make their selections for stewards accordingly. Their great difficulty would be in finding persons of such exalted piety as this model exhibits.

CHAPTER II.

Various opinions about Sanctity's account—Stubborn's interview with the Mufti—The Mufti by himself—His reflections—Determinations to justify Sanctity, and crush Stubborn—Mr. Cradenari—Judge Simple and others—The approaching Quadrantal Synod.

As time passed on, that distinguished and sublime act of his saintship to the estate of the dead, began to be noised abroad. Hardened sinners said it was an