

CHAPTER VI.

Sitting of the National Synod—The great Mufti remains for a time at the Embrio City—Stubborn's relaxation from persecution—His faith—Truth must prevail—The great Mufti's politeness—Exhibition of Sanctity on various occasions—Stubborn's disgust—The great Mufti departs—His mantle falls on his admirers—A look-out for Stubborn—Fear of consequences—Attempt to renew Stubborn's official standing—New set of charges against him—Refutation thereof by the young Mufti—Continued persecution of Stubborn—Sanctity's account demand of Stubborn—Call of the young Mufti on Stubborn—Revolt of the call—Danger of Stubborn's living—Stubborn attempts a settlement of difficulties—Failure of a settlement—Reflections on Sanctity's refusal to meet Stubborn—Expatriation of Stubborn—Enquiries about it—Retrospective justice—Contempt of sinners for erroneous instruction—Certainty of a day of reckoning.

The great national Synod of Mufties had sat. Our hero was appointed to another field of labor; but circumstances made it imperative for him not to remove at once to his new charge, but to remain at the Embrio City for a few months. Consequently, the young Mufti could not immediately take possession of his new charge.

As time passed on, old Stubborn experienced a little relaxation from persecution and anxiety. At the same time, he was conscious that all he had gained in the struggle was merely the retention of his membership as a Mussulman. Great as the injury done him, and the sufferings he had passed through, were, they were of minor importance to him, when compared with the indelible disgrace which the great Mufti's doings had brought upon the congregation of his early choice. But his faith that a day of reckoning would ultimately come, when He, to whom vengeance belongeth, would recompense his persecutors according to their deeds, buoyed up his injured spirits, so that he could calmly wait the issue of the next act in the drama. He felt that, although it might be long, and that he might suffer from a continuance of their abuse of him, yet truth and righteousness must eventually prevail against trickery and dishonesty. The only thing that gave him any particular annoyance, during this interval, was the fact that the great Mufti was constantly poking his reverend hand into his, and otherwise shewing the most *polite, marked and affectionate regard* for him. The old man bore with the nuisance as well as he could, knowing that while the Mufti remained there he had it in his power, in virtue of his mushroom popularity, to inflict any further injury upon him that his great knack at scheming might devise, and dictate to his idolizers.

All this time, and, indeed, ever since Mr. Sanctity had put *honor* upon the congregation of the faithful by becoming a member of it, his distinguished piety and growth in grace had so enshrined him in the affections of the *faithful* that he was put forward and held up as a pattern for imitation, and a leader in prayer. It was highly necessary that he should be exhibited on particular occasions. At all the anniversary meetings peculiar to Moslem and Koran Societies, he must either be a mover or seconder of some important resolution, in order to display his *practical knowledge* in divine things, as well as enrapture (?) the audience with his *sublime eloquence*; or it must be seen with what dignity and grace he could fill the chair. Also, upon sacramental occasions, his saintship must be particularly conspicuous; for no one then dared to advance to the table of the Lord until his huge corporation had gracefully moved from near the centre of the Mosque to near the altar. This sublime and majestic movement was quite uniform; and every one seemed to be so struck with sublime awe, and so to feel their own inferiority, that no one could advance towards the sacred board until about the commencement of his kneeling posture, which seemed to indicate to the congregation that they were at liberty to advance. This interesting state of things lasted for a number of months. Stubborn looked on with pity and disgust, at seeing a person who had deliberately attempted to swindle a fatherless child out of a portion of her inheritance, metamorphosed into a saint of the first magnitude, not by the influences of religion upon his understanding and conscience, but by the magical influence of the great Mufti, in contravention of the benign purposes of heaven.

Shortly before the assembling of the next Quadrantal Synod, the young Mufti was installed into the divinity chair of the Embrio City, and the great and unparalleled Mufti took his leave. He had the precaution, however, not to offer Stubborn a parting shake of the hand. But his mantle fell upon those of