

days' travel from the Embrio City, and the local Mufti referred to lives but a few hours' travel therefrom. Not only so, but the injured old Stubborn yet lives. The honor of Moslemism is somewhat at stake in this matter; and it might be well if the great Mufti was compelled to repair to the scene of his exploits, and face the facts which so exalted him in his own estimation. The making and telling off crackers is not considered by every one to be a profitable business in the long run.

The important matters hinted at in the additional remarks of the translator, at the end of the last chapter, furnish material for another legend equal in interest to this; and it will appear as soon as the translator can prepare it for the press. All such grave and important matters should be made historical, that after ages should profit by the examples they afford society.

The question again recurs: Can the Holy One of Israel approve of such things? The answer is found in the results as recorded in the yearly returns of the Embrio City congregation of the faithful. The diminishing process seems to have fairly set in, and the *delightful concord* which exists amongst certain of the membership indicates most unmistakeably what the result will be. When the truthful and the injured cease to pray for the workers of iniquity, their destiny may be considered as near at hand. When the Lord cometh to judgment, who can stand? If none but the honest, truthful, and righteous can stand, where will the untruthful, the ungodly lovers of the estates of the dead and fatherless, and forgers, be? "Where, where for shelter, shall the guilty flee, when consternation turns the good man pale?"