

pounds for that account; for, said he, as long as I can command the production of that paper, I can keep your pet, Mr. Sanctity, from further wrong doing, and also save myself harmless from any injury the pious might prayerfully think fit to be done. I therefore the more earnestly urge upon you the great necessity of demolishing him as soon as possible; for, most assuredly, the greater value Stubborn sets upon that important paper, so much the more urgent is the necessity of getting it from him, and punishing him for daring to prevent Sanctity from obtaining the desire of his heart."

To this transcendent display of knowledge, piety, and Moslem charity, old Stubborn briefly remarked, "that no one but a rogue would make a false account against others, and none but a rogue or a fool would justify it. That us his saintship had wickedly and meanly attempted to rob a fatherless child, and that child his own niece, out of a portion of her inheritance, by his false demands, a place of punishment was a more befitting place for him, than a stewardship in the house of God."

At this stage of the proceedings Mr. Crabsnari, the learned Judge Simple, and two or three others, of lesser note, raised such a howl, that a person in the adjoining apartment, or even out of doors, would have thought it was Mr. Crabsnari and his red retinue dancing the Indian War Dance in Dublin for the amusement of the Irish. Mr. Stubborn attempted to speak again, but he could not for the noise and confusion which his rigid philosophy had occasioned. After a moment's silence had been obtained, that great jurist, Judge Simple, prepared himself for a great discharge of legal lore. The astounding eloquence and profound morality of which the great Mufti had delivered himself, so inspired his Judgeship with new light, and a new set of ideas, that his countenance gleamed with unnatural effulgence—even his long beard seemed to partake of the inspired inflation, and gave such dignity and animated expression to his unusually handsome countenance, that the uninitiated would have taken him to be either Father Abraham, or Mahomet himself; and, rising from his seat with more than usual dignity and grace, the opening ambassage of his intellectual and animated soul, poured forth a volume of the most sublime and over-awing eloquence, which, as near as could be remembered, was as follows:

"I have been laying up legal knowledge for many years, and have on hand several quintals of it, ready for use whenever my judicial functions are in requisition, but never before this did I understand the sublime doctrine of justification, as I am now enabled to comprehend it. Great Mufti! What shall we do when he leaves us? Surely this is knowledge deep and high! Almost too profound for mortals to attain unto!! Let us see. Yes, the sublime doctrine of justification by faith, has ever been a favorite doctrine of all good Musslemen. Justification by faith, according to this enlarged profundity of my judgment, is simply this: A pious soul fixes his mind upon a certain object in the distance, which he determines to obtain, firmly believing that the means employed will enable him to obtain his object. This is simple faith. And justification is a conscious conviction of the mind, that the object to be obtained is of that importance, that the attainment of it justifies the means employed to obtain it; and that, as the living will never know what means are employed to obtain the desired object, he feels perfectly safe in the pursuit of his object; he is therefore justified. This, according to my enlarged views, is justification by faith; and as Mr. Sanctity, when upon his 'holy bended knees,' imploring his Heavenly Father for grace to enable him to comprehend within the pious outgoings of his soul, a taste for the estate of the dead; and having faith to believe that he could appropriate a modicum of the inheritance of his fatherless niece to his own charitable use, without the living being made aware of the means he employed to obtain the object of his pious pursuit, he was evidently justified by faith.—And if he had charitably comprehended within his pious grasp the entire of his dead brother's estate, and left the widow and the fatherless to do as best they could; that would have been faith in the aggregate, and would, if he had succeeded, laid up for his saintship such an abundance of the good things of this life, that he could have enlarged both the number and quantum of his gifts to the great Mufti, without encroaching upon his own means. Wonderful theology! Sublime revelation!! Incomprehensible divinity!!! Who but the great Mufti could have imparted such knowledge to us? And, as for old Stubborn, he