

## MULAR CHURCH HISTORICAL AND PASTORAL NETWORKING OF THE PENITENTIAL

Hardly was the night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest him hither, on account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she. 'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his throat.' 'Yes,' answered she, 'he did indeed cut his throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he lived,] for that his hour was not come.' When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Harkening and obedience." Then she took the psalter and crying out from the midst of her bead (130) improvised and sang the following verses: Wasteful Son, The Rich Man and his, i. 252..? ? ? ? How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow..? ? ? ? Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain; The vizier obeyed the king's commandment and going out from before him, [returned to his own house. When it was night, he took his elder daughter and carried her up to the king; and when she came into his presence,] she wept; whereupon quoth he to her, 'What causeth thee weep? Indeed, it was thou who willedst this.' And she answered, saying, 'I weep not but for longing after my little sister; for that, since we grew up, I and she, I have never been parted from her till this day; so, if it please the king to send for her, that I may look on her and take my fill of her till the morning, this were bounty and kindness of the king.'? ? ? ? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..So the folk resorted to her from all parts and she used to pray God (to whom belong might and majesty) for the oppressed and God granted him relief, and against his oppressor, and He broke him in sunder. Moreover, she prayed for the sick and they were made whole; and on this wise she abode a great space of time. As for her husband, when he returned from the pilgrimage, his brother and the neighbours acquainted him with his wife's affair, whereat he was sore concerned and misdoubted of their story, for that which he knew of her chastity and prayerfulness; and he wept for her loss..152. Ardeshir and Heyat en Nufous dccxu.? ? ? ? ? How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight!.Reshid (Er) and the Barmecides, i. 189..The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where- with thou mayst acquit thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, "I will give thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee." I laughed at him who bespoke me with these words and rebuffed him; but he sent again to me, saying, "An thou fall not in with my wishes, I will come one of the nights, drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased.'" Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus." .N.B.--The Roman numerals denote the volume, the Arabic the page.? ? ? ? ? ? ? ? ? ? But if my wealth abound, of all I'm held in amity..10. The Birds and Beasts and the Son of Adam cxlvi.O friends, the tears flow ever, in mockery of my pain, iii. 116..?Story of Ilan Shah and Abou Teman..Quoth En Numan, "What prompted thee to keep faith, the case being as thou sayest?" "O king," answered the Arab, "it was my religion." And En Numan said, "What is thy religion?" "The Christian," replied the other. Quoth the king, "Expound it unto me." [So the Tai expounded it to him] and En Numan became a Christian. (174).? ? ? ? ? b. The Second Calender's Story xii.The company marvelled at the goodliness of his story and it pleased El Melik ez Zahir; and the prefect said, 'By Allah, this story is extraordinary!' Then came forward the sixth officer and said to the company, 'Hear my story and that which befell me, to wit, that which befell such an one the assessor, for it is rarer than this and stranger..? ? ? ? ? Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer;.So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pummel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..Husband, The Credulous, i. 270..? ? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom

forsaketh me, heigho! . . . . b. The Singer and the Druggist dcccxxxviii."There was once a king of the kings, whose name was Bekhtzeman, and he was a great eater and drinker and carouser. Now enemies of his made their appearance in certain parts of his realm and threatened him; and one of his friends said to him, 'O king, the enemy maketh for thee: be on thy guard against him.' Quoth Bekhtzeman, 'I reckon not of him, for that I have arms and wealth and men and am not afraid of aught.' Then said his friends to him, 'Seek aid of God, O king, for He will help thee more than thy wealth and thine arms and thy men.' But he paid no heed to the speech of his loyal counsellors, and presently the enemy came upon him and waged war upon him and got the victory over him and his trust in other than God the Most High profited him nought. So he fled from before him and seeking one of the kings, said to him, 'I come to thee and lay hold upon thy skirts and take refuge with thee, so thou mayst help me against mine enemy.' Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehend heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary." Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii. When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences.. There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and thrived after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them].. Now the treasures aforetime had been in the viziers' hand, so they might do with them what they would, and when they came under the youth's hand, that of the viziers was straitened from them, and the youth became dearer to the king than a son and he could not brook to be separated from him. When the viziers saw this, they were jealous of him and envied him and cast about for a device against him whereby they might oust him from the king's favour, but found no opportunity. At last, when came the destined hour, (101) it chanced that the youth one day drank wine and became drunken and wandered from his wits; so he fell to going round about within the palace of the king and fate led him to the lodging of the women, in which there was a little sleeping-chamber, where the king lay with his wife. Thither came the youth and entering the chamber, found there a couch spread, to wit, a sleeping place, and a candle burning. So he cast himself on the couch, marvelling at the paintings that were in the chamber, and slept and slumbered heavily till eventide, when there came a slave-girl, bringing with her all the dessert, eatables and drinkables, that she was wont to make ready for the king and his wife, and seeing the youth lying on his back, (and none knowing of his case and he in his drunkenness unknowing where he was,) thought that he was the king asleep on his bed; so she set the censuring-vessel and laid the essences by the couch, then shut the door and went away.. Dethroned King whose Kingdom and Good were restored to him, The, i. 285.. . . . Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain.. When he heard this, he came up to me and looking in my face, cried out and said, 'By Allah, this is my brother, the son of my mother and father! Allah! Allah!' Then he loosed me from my bonds and kissed my head, and behold it was my friend who used to borrow money of me. When I kissed his head, he kissed mine and said, 'O my brother, be not affrighted.' Then

he called for my clothes [and money and restored to me all that had been taken from me] nor was aught missing to me. Moreover, he brought me a bowl full of [sherbet of] sugar, with lemons therein, and gave me to drink thereof; and the company came and seated me at a table. So I ate with them and he said to me, 'O my lord and my brother, now have bread and salt passed between us and thou hast discovered our secret and [become acquainted with] our case; but secrets [are safe] with the noble.' Quoth I, 'As I am a lawfully-begotten child, I will not name aught [of this] neither denounce [you!]\*' And they assured themselves of me by an oath. Then they brought me out and I went my way, scarce crediting but that I was of the dead..When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air..The Fourth Day..? ? ? ? "How many a cup with bitterness o'erflowing have I quaffed! I make my moan of woes, whereat it boots not to repine."

[Japanese Immigration Legislation Hearings Before the Committee on Immigration United States Senate Sixty-Eighth Congress First Session on S 2576 A Bill to Limit the Immigration of Aliens Into the United States and for Other Purposes March 11 12](#)

[Les Bromiliacies Brisiliennes Dicouvertes En 1879 Pendant Le Voyage Des Princes Auguste Et Ferdinand de Saxe-Cobourg Et Dicrites Par M Le Dr Henri Wawra de Fernsee Pricidi dUne Notice Biographique Et dUne Relation de Ses Voyages](#)

[Hereditary Property Justified Reply to Brownsons Article on the Laboring Classes](#)

[New Nursery Rhymes on Old Lines](#)

[Henry Vaughan and the Hermetic Philosophy](#)

[Thirty Third Annual Edition Good Seed Book and Cultural Guide 1904](#)

[Langs Fine Flowers 1922](#)

[Wilfrid Cumberland An Autobiographical Story By George MacDonald \(Illustrated\)](#)

[Triumph Seeds and Plants 1902 Vol 27](#)

[Cognitive Behavioural Therapy Stress Management Anxiety and Depression How to Rewire Your Brain to Overcome Anxiety and Depression](#)

[Boost Your Mood Manage Stress and Change Your Life](#)

[Minor Works of St Teresa Conceptions of the Love of God Exclamations Maxims and Poems of Saint Teresa of Jesus](#)

[The Sweetness of Middle Europe Kolaches and Much More!](#)

[Bible Songs of Salvation and Victory for Gods People of Every Land Suitable for Revivals the Church Sunday-Schools and the Home](#)

[Slow Cooker Less Time to Cook - More Time to Enjoy](#)

[An Exposure of the Hindu Religion in Reply to Mora Bhatta Dandekara To Which Is Prefixed a Translation of the Bhattas Tract](#)

[Chapters in the History of the Insane in the British Isles](#)

[Original Poems Serious and Entertaining](#)

[The Spiritual Mustard Pot Containing a Demonstration of the Existence of God Answers to Three Objections to the Divine Origin of the Scriptures](#)

[And an Essay on the Origin of Religion](#)

[Socialism and the Law The Basis and Practice of Modern Legal Procedure and Its Relation to the Working Class](#)

[The Hallelujah or Devotional Psalmody Vol 2](#)

[Sacred Part Songs for the Christian Church Year Forty-Eight Ancient Sacred Part Songs a Sequel to the Christian Church Year in Chorals](#)

[The Capitoline Vol 10 Being a Chronicle of the Events in Springfield High School During the Year 1918-1919](#)

[Abraham Lincolns Vice Presidents Hannibal Hamlin Excerpts from Newspapers and Other Sources](#)

[The Book of the Class of 1904](#)

[The Mount Regis 1932](#)

[Narrative Poems](#)

[Vaughans Seed Store 1897](#)

[The Laws of Providence](#)

[Lehigh Alumni Bulletin Vol 14 January 1927](#)

[The Story of China in Canada](#)

[The Boulder 1934](#)

[Vaughans Book for Florists Spring 1913](#)

[The Life and Adventures of an Arkansaw Doctor](#)

[Bolgiano of Baltimore Garden Guide 1926](#)

[A Geographical History of Nova Scotia Containing an Account of the Situation Extent Limits Thereof as Also of the Various Struggles Between](#)

[the Two Crowns of England and France for the Possession of That Province](#)  
[The Education of Abraham Lincoln](#)  
[Hoopes Bro and Thomas Company The West Chester Nurseries West Chester Pa](#)  
[Bound by Law? Tales from the Public Domain](#)  
[CSU Magazine Vol 14 For Alumni and Friends of Charleston Southern University Winter 2004](#)  
[Vaughans Seed Store 1918](#)  
[Seed Annual 1902](#)  
[Wage Earners Self-Culture Clubs of St Louis Vol 1 Monthly Bulletin November 1897](#)  
[The Rosebud 1921 Vol 10](#)  
[The Musician Vol 22 May 1917](#)  
[The New Interpretation or the Scriptures Viewed in the Light of Christian Science Sermons](#)  
[The Tekoa Yearbook 1942](#)  
[Teetotalism as a Rule of Duty Unknown to the Bible and Condemned by Christian Ethics With a Commendatory Letters](#)  
[Rudder 1919 Containing the Years Addition to Buena Vistas Store of Tradition](#)  
[In the United States District Court Northern District of California The United States vs Andres Castellero on Cross Appeal Claim for the Mine and Lands of New Almaden Argument of Hon Reverdy Johnson Delivered on the Second and Third Days of Novem](#)  
[The Moving Picture World Vol 2 May 2 1908](#)  
[The Protestant Vol 2 of 2 A Tale of the Reign of Queen Mary](#)  
[The Stabat Mater Speciosa and the Stabat Mater Dolorosa](#)  
[Nature Study Lessons for Teachers and Students Bird Studies Based on the Class-Room Work of the Author Embracing Birds Bird-Food Beaks Claws Eggs and Migration](#)  
[La Cabana del Tio Tom \(Spanish Edition\)](#)  
[The Chief Vol 6 May 1916](#)  
[Louisiana Conservation Review Vol 2 February 1932](#)  
[Sparklers or Spankings](#)  
[A Fighting Chance or for the Blue or the Gray A Play in Three Acts for Female Characters Only](#)  
[Iolanthe or the Peer and the Peri](#)  
[Sions Prospect in Its First View Presented in a Summary of Divine Truths Consenting with the Faith Professed by the Church of England Confirmed from Scripture and Reason Illustrated by Instance and Allusion](#)  
[Language in the Primary Grades](#)  
[Abraham Lincoln Comparisons George Washington Excerpts from Newspapers and Other Sources](#)  
[The Mineral Springs of Vichy A Sketch of Their Chemical and Physical Characters and of Their Chemical and Physical Characters and of Their Efficacy in the Treatment of Various Diseases Written After a Rapid Excursion from Kissingen in the Summer of 1](#)  
[The Historical Collections of the Topsfield Historical Society 1919 Vol 24](#)  
[Harrisons Nurseries Nurserymen and Orchardists](#)  
[La Panarie Vol 7 Luglio-Agosto 1930](#)  
[Some Miscellaneous Results of the Work of the Division of Entomology Vol 7](#)  
[Last Things A Graphic Memoir of Loss and Love](#)  
[The Contributor Vol 15 Organ of the Young Mens Mutual Improvement Associations of Zion October 1896](#)  
[The Homes of Shakspeare](#)  
[Honesty the Best Policy](#)  
[The Alumnae News of the North Carolina College for Women Vol 17 July 1927](#)  
[Signs of the Times A Thrilling and Emotional Recital of the Oppression of the Toiling Masses of Humanity from the Building of the Pyramids of Egypt to the Present](#)  
[The Patrol of the Mountain A Tale of the Revolution](#)  
[Rab and His Friends And Other Stories of Dogs](#)  
[The American Legion Magazine Vol 37 November 1944](#)  
[Sketches from Nature Intended for the Use of Young Persons](#)  
[Minutes of the Sandy Creek Baptist Association Convened at Fall Creek Meeting House Chatham County N C on the 26th 27th and 28th Days of October A D 1833](#)

[Tumbleweeds A Book of Western Verse](#)

[The Need of Adult Education in a Changing Civilization](#)

[Im from Missouri \(They Had to Show Me\)](#)

[A Sermon Preached at the Church of St Lawrence Jewry Near Guildhall on Sunday April 28th 1816 Before the Society for the Support and Encouragement of Sunday Schools Throughout the British Dominions Instituted 1785](#)

[A Historical Discourse Delivered in the First Reformed Protestant Dutch Church of Tarrytown N Y May 13 1866](#)

[The Aldine Readers A First Reader](#)

[Franklin Square Song Collection Vol 7 Two Hundred Favorite Songs and Hymns for Schools and Homes Nursery and Fireside](#)

[Rewrite Your Life Discover Your Truth Through the Healing Power of Fiction](#)

[Rebecca Oder Das Judische Weib in Ihrem Religiosen Berufe Eine Federzeichnung](#)

[The Battle of Trafalgar A Poem to Which Is Added a Selection of Fugitive Pieces Chiefly Written at Sea](#)

[The Silk-Hat Soldier and Other Poems](#)

[The Finnish Party in Finland and Their Present Programme Together with a Short Introduction](#)

[Queen Jane An Historical Tragedy in Five Acts](#)

[In a Poppy Garden](#)

[The Progressive Man Or the Public Benefactor](#)

[Forest Resources of Texas](#)

[Short Stories from the Lives of Remarkable Women Being Narratives of Fact to Correct Fiction as Related to Her Children](#)

[The Companion Book for If I Were Going](#)

[Christ and Criticism](#)

[Courses of Study for the Day Elementary Schools August 1911](#)

[An Historical Account of St Monance Fife-Shire Ancient and Modern Interspersed with a Variety of Tales Incidental Legendary and Traditional Common Sense View of the Universe](#)

---